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A PARAPHRASE AND COMMENTARY Upon all the EPISTLES OF THE New Testament.

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And CHANTOR of the Church of *SARUM.*

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M. DCC.

A

PARAPHRASE

Upon the

EPISTLES

TO THE

Right Reverend Father in GOD,

GILBERT,

Lord Biſhop of *SALISBURY*,

Chancellor of the moſt Noble Order of the GARTER,

AND

Præceptor to his Highneſs the Duke of *Gloceſter*.

MY LORD,

THough ſince I had the Happineſs to be admitted to an Acquaintance with a Perſon of your Character and Merit, and have had a large ſhare of your Favour, I have had Obligations to make ſome publick Acknowledgment of it; yet had I never ſo fair an Opportunity to do it as this Work, which now craves your Lordſhip's Acceptance, doth afford.

For, ſuch a particular Veneration and profound Affection for the ſacred Records as your Lordſhip, upon all occaſions, ſhews, may not only render this Attempt, to add ſome Light unto them, acceptable, but even cover the Imperfections that you muſt needs diſcover in it.

Since therefore it is cuſtomary to dedicate Works of this nature to Perſons of great Eminence in Station and more raiſed Worth, I thought my ſelf obliged to ſet forth theſe Labours under your Lordſhip's Patronage, not only to expreſs my Gratitude, but alſo out of Juſtice to that Goodneſs which mov'd

your Lordship not only to peruse, but to approve this Work, and to suggest many things, which otherwise would have been wanting to it.

I am here carried to say somewhat of the Pattern you set us in an unwearied Diligence in the Discharge of your high Function; but I know you cannot bear it, and that you had much rather see your Clergy imitate you in this, than hear them commend you for it. I will therefore rather study from your Example, how to do my own Duty, than publish to the World how you do yours.

That God would still continue your good Lordship as great a Blessing as you are an Honour to our Church, and give you a sure but late enjoyment of those celestial Blessings to which your Soul, by its devout Affections, and indefatigable Labours still aspires, is the continual Prayer of,

My LORD,

Your Lordship's most obliged,
most humble, and obedient Servant,

DANIEL WHITBY.

THE

THE PREFACE TO THE READER.

BY way of Preface to this Work, ſome things there be of which I think fit to advertiſe the *Reader*, and ſome things in which I ſhall beg his favour. And,

Firſt, Becauſe it may be uſeful to read the Epiſtles of St. *Paul* not in the order in which they are placed in our Bibles, but rather in that order of time in which they were written, I here think fit to place them according to that order, following the Chronology of *Biſhop Pearſon*.

A. D. 52. The firſt Epiſtle to the *Theſſalonians*.

A. D. 53. The ſecond Epiſtle to the *Theſſalonians*.

A. D. 57.
- The firſt Epiſtle to the *Corinthians*.
- The Epiſtle to the *Galatians*.
- The ſecond Epiſtle to the *Corinthians*.
- The Epiſtle to the *Romans*.

A. D. 62.
- The Epiſtle to the *Epheſians*.
- The Epiſtle to the *Philippians*.
- The Epiſtle to the *Coloſſians*.
- The Epiſtle to *Philemon*.

A. D. 63. The Epiſtle to the *Hebrews*.

A. D. 65.
- The firſt Epiſtle to *Timothy*.
- The Epiſtle to *Titus*.

A. D. 67. The ſecond Epiſtle to *Timothy*.

I have in the Prefaces to theſe Epiſtles given the Reaſons why I place the writing of them about the time aſſigned, only of the time of writing the Epiſtle to the *Galatians* I have there ſaid nothing: I therefore here ſubjoin the Reaſon why it is placed in the ſame Year with the firſt Epiſtle to the *Corinthians*, viz. becauſe St. *Paul*, in his firſt coming to *Galatia*, converts them to the *Chriſtian* Faith, *Act.* 16. 6. at his ſecond Advent, he *ſtrengthens the Brethren there*, Act. 18. 23. and in his *Epiſtle* to them, *he marvels that they were ſo ſoon removed from him that called them to another Goſpel*,

Goſpel, Chap. 1. 6. it therefore could not be written long after he had been with them to ſtrengthen them, which yet was before he had begun his three Years abode at *Epheſus*, Act. 19. 1. 31. at the very cloſe of which the firſt Epiſtle to the *Corinthians* is ſuppoſed to have been written.

I deſire the *Reader* to take an eſtimate of the true date of theſe *Epiſtles*, not from what may have ſlipt from me by the by in a Note, and hath been overlook'd in the review of my Papers, but from what is here ſet down, and is confirmed in the Prefaces to theſe Epiſtles.

The Uſe that may be made of obſerving this order I ſhall exemplifie in two Inſtances; of which the

1ſt, Is that of *Demas*, concerning whom Dr. *Lightfoot*, Harm. p. 137. *Beza*, *Eſthius*, and others, ſay, that though he left St. *Paul* for a ſeaſon, yet after *he returned to him*: Becauſe, ſay they, in two *Epiſtles* written after that to *Timothy*, in which he is ſaid to have *forſaken him*, *having loved this preſent world*, 2 Tim. 4. 10. he is reckoned among the *Co-workers* with St. *Paul*, viz. *Col.* 4. 14. *Philem.* 24. but I have deſtroyed the foundation of this Argument, by eſtabliſhing the opinion of the *Ancients*, that the 2*d* Epiſtle to *Timothy* was the laſt that St. *Paul* writ; and therefore the opinion of *Chryſoſtom*, *Theodoret*, *OEcumenius* and *Theophylact*, that he did μὴ ταῦτα ῥαθυμῆσαι *afterwards become ſlothful*, and, ſaith *OEcumenius*, returned again πρὸς ἑλληνισμὸν *to Heatheniſm*, is the more probable.

The 2*d* relates to that Opinion of *Grotius*, that St. *Paul* ſpake, for a time, as if he had believed that the day of Judgment might happen in his time, and that this is proved from, 1 *Cor.* 15. 53. 2 *Cor.* 5. 1, 2, 3. Whereas in his ſecond *Epiſtle* to the *Theſſalonians*, writ four Years before thoſe to the *Corinthians*, he ſaith what is ſufficient to ſhew he could not be of that opinion, or have declared any thing of that nature, and therefore could not afterwards ſay any thing to that purpoſe. See the Note on 1 *Theſſ.* 4. 17.

Secondly, I did intend to have examined all the *various Readings* which have ſo been induſtriouſly collected by Dr. *Mills*, as far as they concerned theſe *Epiſtles*, reducing them under theſe two Heads.

1ſt, Such as, though they ſhould be granted to be *various Readings*, are yet of no concern as to any matter of our Faith or Practice, under which Head I think the greateſt part of them may be ſafely ranked.

2*dly*, Such as though ſome *manuſcript Copies* may have varied in tranſcribing the ſacred *Records*, yet have we ſufficient Reaſon to believe the reading we retain is genuine, and ſutable to the *original Copies*. Now this ſufficient Reaſon will ariſe from theſe Conſiderations;

1. When all the *Ancient Scholiaſts* or *Commentators*, St. *Chryſoſtom*, *Theodoret*, St. *Jerom*, *OEcumenius*, *Theophylact*, agree in the common Reading with us, no various Reading being obſerved either by them, or any of the *Ancients* who have writ before them; I think we have ſufficient reaſon to retain the common Reading, whatever *Manuſcripts* may have varied from it. See an Inſtance of this Rule, 1 *Tim.* 3. 16.

2. When all the *ancient Verſions*, the *Syriack*, *Arabick*, and *Vulgar*, do accord with us in the common Reading, and no *Ancients* obſerve that there was any other Reading; I think we have ſufficient Reaſon to retain that Reading, whatever *Manuſcripts* do vary from it. Of this ſee an Inſtance, *Romans* 9. 5. And,

3. Where the various Reading ſpoils the ſenſe of the Words, or is not well conſiſtent with the Context, there, I preſume, we have ſufficient Ground to reject it as the Errour of the *Scribe*, and not to look upon it as a Variation in the *Original*, or received *Copies* of the ſacred Text. See an Inſtance, Note on 1 *Cor.* 15. 51. Theſe Rules, I verily believe, will be ſufficient to reduce *various Readings* into a little compaſs.

And

And these Rules I would have exemplified at large, could I have procured a Copy of that learned Work, but being unable to obtain that favour, I must be content to leave that work undone till the time come, if ever it will come in my Days, that his Book may see the Light.

Thirdly, I advertise the *Reader* that this work hath been retarded by the Animadversions of Mr. *le Clerk* upon the *Reverend* and *Learned* Dr. *Hammond*; which having perused, I found so many things said in favour of the *Arians*, and so many unworthy Reflexions upon the Writings of St. *Paul*, that I chose rather to review and transcribe a considerable part of this Work, than suffer those things to pass without an *Antidote*. I acknowledge him to be a learned Person, and honour his Parts, and I hope he will not be offended with me for being concerned for what I Judge to be the Truth, and for the honour of St. *Paul*, who has been somewhat rudely handled by him.

Fourthly, That I have been so often forced to differ for the same *Reverend Person* he attacks sometimes so indecently, is to me matter of regret; but it hath truly been observed by others, that this great Man had two darling Opinions, viz. *that the Heresie of the* Gnosticks, *and the destruction of* Jerusalem, *were the great things to which no little part of these Epistles had Relation*; in which I have offer'd my Reasons why I dissent from him, retaining still a just Veneration for his Parts and Piety: And if God enable me to perfect my Notes upon the *Gospels*, I shall in them accord more with him.

Lastly, I advertise him that I have, as exactly as I could, made Indexes (*1st*) of all the *Greek* Words and Particles, (*2dly*) of all the Scripture Phrases explained, and (*3dly*,) of all the material Doctrines handled in these Annotations.

The things in which I beg the Readers favour are:

1st, That where he finds, or thinks, that I have erred either in point of Doctrine, or in the interpretation of the *Scriptures*, as doubtless in the latter I have sometimes done, he would be so kind as to let me know my Errours, which, upon conviction, I will not only own, but do it with all due Acknowledgements and Thankfulness to him who shall do that kind office to me.

2dly, That if in any thing I seem to him to differ from the received Doctrine of the *Church of England*, as some may haply conceive I do in the *Annotations* on the 5th Chapter to the *Romans*, he would do me the justice to believe, that as he thinks I do, so I conceive I do not, contradict her Doctrine; and also would consider that even the *Church of Rome* allows her *Commentators* to vary from the sense of any particular *Scripture* on which they build their Doctrines, provided they say nothing which doth expresly contradict them.

3dly, That if he should receive any advantage from this Work, especially if it should be so happy as to suggest to him any thing which may render him the better Man, he would give God the Glory of it, and pray for,

His Friend, and Servant,

Daniel Whitby.

This

This BOOK contains, beſides the *Paraphraſe* and *Commentary* upon all the EPISTLES,

A *General Preface, proving* { *The Truth and divine Authority of the Epiſtles,* / *And the Truth and Certainty of Chriſtian Faith.*

And 5 particular Prefaces,

1. *To the firſt Epiſtle to the* Corinthians, *aſſerting the Reſurrection of the ſame Body that dieth, and anſwering the Objections againſt it.*
2. *To the Epiſtle to the* Galatians, *concerning the Nature of Faith, and touching Juſtification by Faith.*
3. *To the ſecond Epiſtle to the* Theſſalonians, *concerning* the Man of Sin.
4. *To the Epiſtle to* Titus, *concerning the Epiſcopal Juriſdiction of* Timothy *and* Titus, *and the Succeſſion of Biſhops in all Chriſtian Churches.*
5. *To the Epiſtle of St.* John, *enquiring whether this Propoſition,* that Jeſus is the Chriſt, *be all that is neceſſary to be believed to Juſtification, or to make a Man a Member of* Chriſt's *Church and Body.*

And 4 Appendixes,

1. *To the eleventh Chapter to the* Romans, *proving that there will be a general Converſion of the* Jewiſh *Nation to the* Chriſtian *Faith.*
2. *To the ſixth Chapter of the ſecond Epiſtle to the* Corinthians, *touching the neceſſity of divine Aſſiſtance for the due Performance of our Duty, and explaining the Reaſon and the Manner of it.*
3. *To the firſt Chapter of the ſecond Epiſtle to the* Theſſalonians, *proving that the eternal Puniſhment of thoſe who die in their Sins is well conſiſtent both with the Juſtice and the Goodneſs of God.*
4. *To the whole, touching the true Senſe of the* Millennium *mentioned* Rev. 20. 4.

ERRORS *in Printing, of weight, Correct thus.*

GEneral Preface, Page xxviii. Line 48. for *Perfections* read *Perſecutions.* Paraphraſe and Comment. p. 25. l. 43. *obnoxious* r. *obvious.* p. 48. ch. 2. l. 44. for *ex* read *en.* p. 52. l. 56. *them* r. *then.* c. 2. l. 17. *perfection* r. *protection.* p. 67. l. 27. *Commentations* r. *Commentaries.* p. 74. l. 26. *Ælian* r. *Ælia.* p. 85. l. 33. *the* r. *that,* and ſo elſewhere, p. 87. c. 2. l. 7. *ſongs* r. *tongues.* p. 88. l. 41. and p. 311. l. 41. *you* r. *them.* p. 89. c. 2. l. 20. *meals* r. *meats.* p. 92. l. 3. *is* r. *in. ibid.* l. 20. *ſaith* r. *ſay.* p. 93. l. 40. *that* r. *the,* and ſo elſewhere. p. 96. c. 2. l. 53. *Chriſtians* r. *Churches.* p. 111. c. 2. l. 20. *es* r. *eſt* p. 112. c. 1. l. 34. c. 2. l. 17. *this* r. *his.* p. 122. l. 53. and p. 178. l. 21. *their* r. *your.* p. 129. l. 29. *Photinus* r. *Photius.* p. 137. c. 2. l. 49. *ſo* r. *to.* p. 141. l 41. *and* r. *but.* p. 143. l. 27. *the* r. *this.* p. 149. l. 25. *Butnan* r. *Buthan.* p. 208. l. 36. *him* r. *them* p. 217. l. 19. *duly* r. *only.* p. 223. l. 23. *excepted* r. *accepted.* p. 225. l. 33. *ſo* r. *ſee.* p. 276. l. 30. *would* r. *could.* p. 298. l. 34. *to* r. *by.* p. 305. c. 2. l. 25. *educated* r. *endued.* p. 311. c. 2. l. 51. *from* r. *for.* p. 314. l. 58. *Gr.* r. *your.* p. 330. l. 26. *diſcovering* r. *diſſolving. ibid.* l. 33. *he* r. *ye.* p. 337. c. 2. l. 16. *his* r. *this. ibid.* l. 34. *Redemption* r. *Remiſſion. ibid.* l. 36. *Rights* r. *Riches.* p. 342. l. 15. *with* r. *what. ibid.* l. 47. *to* r. *of.* p. 443. l. 6. *Regal* r. *Roman.* p. 473. l. 24. *Argument 4th* r. *4thly.* p. 378. l. 35. *when* r. *whence.* p. 384. *renewing* r. *removing.* p. 393. Σημειωτὴν r. Σημειῶν p. 395. *only* r. *ſouls.* ibid. *cunctis* r. *tantis.* p. 405. l. 9. *Churches* r. *Characters.* ibid. l. 15. *ſtill he* r. *till his.* p. 406. l. 33. *your* r. *year.* p. 407. l. 50. *interfecit* r. *interficiet.* p. 477. l. 15. *new* r. *old.* p. 485. l. 44. *where* r. *vain.* p. 630. l. 21. *Apoſtle & Epiſtle.* p. 649. c. 2. l. 11. *ſervile* r. *fervent.*

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THE

THE General PREFACE, CONCERNING The Divine Authority of these EPISTLES, and the Truth of Christian Faith.

CONTENTS.

The General Proposition, That the Apostles indited these Epistles by the Assistance of the Holy Ghost. This Proposition is explained by a Comparison of this Assistance with the Gift of Prophecy vouchsafed to the Pen-men of the Old Testament. §. I. *How far this divine Assistance is asserted as to an Inspiration of Suggestion, and as to an Intendance of Direction.* §. II. *No slips of Memory, no determination of matters of Practice from Rules of Humane Prudence only without this direction, or intendance of the Holy Spirit, no Arguments that are unconclusive, must be admitted in these Writings.* §. III. *This divine Assistance is proved* (1.) *From what they do assert concerning their own Doctrines and Directions.* §. IV. (2.) *Of the Holy Ghost enabling them to indite them. And* (3.) *From our Saviour's Promise to send the Comforter to them, to teach them all things.* §. V. (4.) *From the End for which they were indited,* viz. *to be a standing Rule of Faith and Manners to Christians of all future Ages.* §. VI. (5.) *From the Testimony of the Christians of the first Ages, who still owned, and therefore received them as such.* §. VII. *Corollary, That what is delivered in these Epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the Gospels: That there are some things necessary to be believed and done contained in these Epistles, which are not clearly delivered in the Holy Gospels.* §. VIII. *The Truth of Christian Religion proved,* (1.) *From what our Saviour promised, and undertook, and what the Apostles declared concerning the Gifts and Operations of the Holy Ghost.* §. IX. (2.) *From plain matter of Fact concerning this Effusion of the Holy Ghost, and his miraculous Gifts related in the Acts of the Apostles.* §. X. (3.) *From the like Assertions concerning them in the Epistles.* §. XI. (4.) *From the confident Appeals of the Apostles, and primitive Professors, to these Gifts, in their Contests and Debates with Friends and Adversaries, Believers and Rejecters of the Christian Faith.* §. XII. (5.) *From the Prayers and Thanksgivings made for them, the Exhortations and Directions given in these Epistles concerning these miraculous Gifts.* §. XIII. (6.) *From what is required to be done, and suffered by all Christians upon no other Enducements or Encouragements than what depended on the Truth and Certainty of those Gifts.* §. XIV. *That these Epistles were indited whilst the Apostles lived, and are proved genuine by more authentick Arguments than can be produced for any Book, Writing, Charter, Law, or Statute. The external Arguments to prove them*

genuine. §. XV. *The internal Arguments.* §. XVI. *The Truth of Chriſtianity proved* (7.) *From a particular Conſideration of theſe Gifts: As* (1.) *The Gift of healing.* §. XVII. (2.) *Of ejecting Devils out of Men, their Temples, and their Oracles.* §. XVIII. (3.) *From the Gift of Tongues.* §. XIX. (4.) *Of Prophecy.* §. XX. (5.) *Of diſcerning Spirits.* §. XXI. *That theſe extraordinary Gifts were conferr'd upon all other Churches not mentioned in theſe Epiſtles.* §. XXII. *That they continued in the two firſt Ages of the Church.* §. XXIII. *What Engagements the Truth of Chriſtianity lays upon us to live ſutably to the Rules delivered in theſe Sacred Records.* §. XXIV.

THAT the Things contain'd in theſe Epiſtles may have their due effect and influence upon us, I ſhall, as well as I am able, endeavour,

1. To eſtabliſh their Divine Authority. Whence it will follow,

2. That the Doctrines and Inſtructions deliver'd in them are to be own'd as the Rules and Doctrines of our Lord, as truly as are any Doctrines delivered in the Goſpels, and are as neceſſary to be believ'd and practis'd by all that bear the Name of Chriſtians. My firſt Aſſertion therefore is,

§. I. That the Apoſtles indited theſe Epiſtles by the Aſſiſtance of the Holy Ghoſt: and that as the immediate ſucceeding Ages did, ſo we at preſent ſecurely may rely upon them as a Rule of Faith. And here I ſhall conſider,

1. How this Aſſiſtance may fitly be explained.

2. How far it is neceſſary, or reaſonable to aſſert it.

3. What Evidence may be offer'd to confirm it. For Explication of this Divine Aſſiſtance, let it be conſidered,

1. That *Prophecy* is ſometimes repreſented as *the Word of the Lord*, and he is ſaid to ſpeak to the *Prophet*; and ſutably to this Metaphor, ſome Illuſtration of the Aſſiſtance of the Holy Spirit may be made from the Analogy it bears to humane Converſation, thus: That as we convey our Thoughts one to another by ſuch Words as by the Organs of Hearing make ſuch a Motion on their Brain to whom we ſpeak, as gives them an Idea of the Words we utter, and by them of the things which by thoſe Words are ſignified; and ſo 'tis the Impreſſion made upon their Brain which doth communicate our Thoughts unto them: ſo when it pleaſeth God to reveal his Will to any Perſon, it ſeemeth only neceſſary that he talk inwardly with them, that is, that he make ſuch a Motion on their Brains as giveth them a deep and clear Idea of that which he intendeth to make known unto them, only the Impreſſion muſt be then made in ſuch a manner and degree, and with ſuch Circumſtances, as may make it certain to the inſpired Perſon, that it derives from God. Now ſeeing when we hear the Voice of any one, or receive a Letter from him, we may be certain from the Knowledge we have of his Voice or his Hand-writing, that it is he indeed who ſpeaks or writeth to us; we may very well conceive that God can eaſily give ſuch diſtinctive Marks of what he inwardly ſpeaks to us, or writes upon the Tables of our Hearts, as ſhall enable us to diſcern what he imprints upon them, from any Impreſſion that ſhall otherwiſe be made upon them.

2. Sometimes the *Prophet* is in Scripture ſtyled *a Seer*, and his Word *a Viſion*; and then the Parallel, or the Analogy, runs thus. As we ſee by virtue of a Light reflecting the Species of Things upon the *Retina* of the Eye, and thence deriving a peculiar Motion to, and making a diſtinct Impreſſion on the Brain; ſo may the *Prophet* be ſuppoſed to ſee what God reveals unto him by a like Motion of the *Holy Spirit* made upon his Brain concerning it. And as it is as eaſie to propoſe a material Object to the View, as to deſcribe it by our Words, ſo muſt it be as eaſie for God to dart ſuch an Impreſſion or inward Light upon the Brain of the *Prophet*, or ſpiritual Man, as ſhall give him a more bright and ſenſible Idea of things, than if he did perceive them by the Ear, or even view them by the Eye. And as we more exactly diſcern a ſenſible Object by the View, than we know it by a deſcription of it without that View; ſo the *Jews* ſay that *Prophecy* במראה *in Viſion*, is more excellent than that which comes only בחלום *by Dream*, or in a Dream, in which we ſeem to hear one talking with us.

Now though this Impreſſion may be ſufficient to convince the *Prophet*, and inſpired Perſon, that his Revelation did indeed derive from God, yet ſince this Revelation was intended not for himſelf, but for the uſe of others; he, with the Revelation, muſt be enabled by ſome convincing Proof to evidence to thoſe who were concerned to embrace it, that he was ſent indeed by God with ſuch a Meſſage to them. Now of this they only could be ſatisfied by ſome outward Marks and Notes, of which they, by their Senſes, were enabled to judge; *viz.* the Miracles wrought for Confirmation of his Teſtimony, or ſome Prophetical Prediction of

ſome-

something future and contingent, exactly verified in the Event. And thus saith the *Apostle*, was their Preaching confirmed to the World; *God bearing witness to them, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost according to his Will*, Heb. 2. 4.

The ways of *Prophecy* under the Old Testament, seem to be comprehended under these four Heads, *viz.* either the *Prophets* received their Revelations in a Dream, or Trance, or in a Vision, or by a Voice from Heaven, or by the secret Suggestion of the *Holy Ghost*.

Now some of the *Apostles* had their Visions, either by day, as *Peter*, for an extasie fell upon him, and he *saw the Heavens opened*, and he *heard a Voice saying to* him, *Arise* Peter, *kill and eat*, Act. 10. 11. and this is called ὅραμα, *a Vision*, ver. 17. And by this, saith He, *God taught me to call no Man common or unclean*, ver. 28. Or by Night, thus *a Vision of the Night* was seen by *Paul*, and a Man speaking to him in the Vision of the Night, *Act.* 16. 9. They had also the Spirit speaking to them; for the Spirit said to *Peter*, *Behold, three Men seek thee; Arise therefore, and go with them, nothing doubting, for I have sent them*, Act. 10. 20, 21. And sometimes they had Visions and Revelations of the Lord, either by way of Rapture to him, 2 *Cor.* 12. 2. or of Converse with him, as when *Christ* said to St. *Paul*, *My Grace is sufficient for thee*, ver. 9. Here then are the three Kinds of Revelation granted to the *Apostles*; but then these things were mostly occasional and accidental to them, in respect of their *Apostolical* Function.

Only the case of the Apostle *Paul* must here admit of an Exception; for it being necessary for an *Apostle*, that is, *a Witness of Christ's Resurrection*, to have seen the Lord risen from the Dead, according to those Words, *Am I not an Apostle? have I not seen the Lord?* 1 Cor. 9. 1. and for an *Apostle*, *not of Man, neither by Man, but by Jesus Christ*, Gal. 1. 1. to receive his Message immediately from the *Lord Jesus*, *Christ* speaks thus to him, *I have appeared unto thee for this purpose, to make thee a Minister and a Witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee*, Acts 26. 16. Which Words contain a Promise of an immediate Instruction from Christ in his *Apostolical* Function: Whence this *Apostle* declares, confirming that his Declaration with an Oath, *The Gospel which was preached by me was not after Man; for I neither received it of Man, neither was I taught it* (by Man,) *but* (only) *by the Revelation of Jesus Christ*, Gal. 1. 11, 12. He therefore had his Message from *Christ*, as *Moses* had from God, *Christ* speaking to him *mouth to mouth*, &c. *Num.* 12. 7.

But yet that which enabled them for the Inditing all their *Epistles* to th. *Churches*, or Persons to whom they were sent, was the internal and powerful Assistance of the *Holy Spirit*.

§. II. To proceed then to the Second Enquiry, *How far 'tis necessary or reasonable to assert the Divine Assistance of the Holy Spirit, or his inspiration of these Sacred Writers.* To this I shall Answer, by premising a distinction of the *Jews*, between those *Sacred Writers* who were *Prophets* properly so called, and the *Chetubim* or holy Writers, who penn'd their Compositions by the Assistance of the *Holy Ghost*.

To the *Prophets* properly so called, they ascribe an immediate Suggestion and Representation in their fancy, and imaginations, of the things which they delivered as from the Mouth, and in the Name of God, he keeping still alive upon them the Images and the Resemblances of the Visions which they saw, till they were penn'd, and imprinting on their Memories the Messages which they delivered by his Command to the People. Hence, when the Roll of *Jeremy* was burnt, he was enabled to dictate again to *Baruch* the same words, *Chap.* 36. 32. And this I believe to be true concerning all the Visions they declare they saw, and all the Messages they deliver with this Preface, *Thus saith the Lord*, or *The Word of the Lord came* to N. N. *saying*; but I do not think it necessary, with reference to the *Historical* Things related in the Writings of *Joshua*, *Judges*, *Samuel*, *Kings*, which the *Jews* stile the *former Prophets*, or with respect to the *Historical* Relations contained in the *Prophecies* of *Isaiah*, *Jeremiah*, &c.

To the *Chetubim*, or Holy Writers who penn'd their Writings by the assistance of the *Holy Spirit*, they ascribe:

First, An impulse from God to write, or to compose them, but such as left them to the use of their own Words, and to the exercise of their Reasons.

2*dly*, A superintendency of the *Holy Spirit* over them, and a Divine Assistance still cleaving to them in those Compositions, so that they should not be obnoxious to any Error or Mistake in what they did indite; that Assistance which they ascribe to their *Prophets* by later Writers, is called *an Inspiration of Suggestion*, the Second, or the Assistance of the *Chetubim*, *an inspiration of Direction* only.

And this Assistance was thought inferior to that of *Prophecy*, not as to the certainty of the Revelation, or the subject Matter, but only as to the degree and measure of it; for because there was in these Compositions no *visum Propheticum*, *i. e.* no *Vision exhibited*, nor

did they ſpeak in this high ſtrain, *Thus ſaith the Lord*, therefore they thought they were not to be ſtiled *Prophets* in the proper acceptation of the Word. And I conjecture that it is for this latter Reaſon only, that they put the Prophet *Daniel* not among the *Prophets*, but the *Hagiographi* or *Sacred Writers*, becauſe he never uſeth theſe Expreſſions, *Thus ſaith the Lord*, or ſaith, *The Word of the Lord came unto me*; ſince otherwiſe in Viſions he was ſcarce inferior to any of the other *Prophets*. Nor is it eaſie to conjecture in what this way, whether of Revelation, or Divine Aſſiſtance, and Inſpiration by the *Holy Ghoſt*, ſhould be inferior to the former. For,

Firſt, Sure it is no diſparagement to this way, that Perſons acted by it do not expreſs themſelves in (a) *Parables*, *Similitudes*, and *Riddles*, but uſe a more familiar Language, and appear in a more ſimple undiſguiſing Dreſs, and ſo more advantageouſly condeſcend to the capacity of the Reader. Nor,

2*dly*, That it doth not act ſo much on the Imagination and the Fancy, (b) but is principally ſeated in the higher and purer Faculties of the Soul, which is the ſecond Difference aſſign'd between them. Nor,

3*dly*, That it chiefly moveth the Inſpired Perſon (c) to dictate Matters of true Piety and Goodneſs, of Vertue, Wiſdom, and of Prudence; theſe Differences, if aſſigned truly, ſeem to me to be advantages of this Aſſiſtance, above that which uſually was afforded to the ancient *Prophets*, rather than Tokens that it was really inferiour to the Inſpiration they enjoy'd.

And this will be more evident, if we compare this Aſſiſtance of the *Holy Spirit* with that *Gradus Moſaicus*, which the *Jews* generally account the higheſt, or ſupreme Degree of *Prophecy*, and is recorded in theſe Words, *If there be a Prophet among you, I the Lord will make my ſelf known to him in a Viſion, and will ſpeak to him in a Dream. My ſervant* Moſes *is not ſo, who is faithful in all my Houſe; with him will I ſpeak mouth to mouth, even apparently, and not in dark Speeches, and the Similitude of the Lord ſhall he behold*, Matth. 12. 6, 7. Whence the *Jews* gather theſe ſeveral Excellencies of the *Prophetick* Gift of *Moſes* above what was vouchſafed to the other *Prophets*, viz.

Firſt, That all other *Prophets* propheſied by Dream, or by Viſion, (d) but *Moſes* propheſied when he was waking, and ſtanding. Now this alſo did the Spiritual Perſon, moved by the *Holy Ghoſt*.

2*dly*, That other *Prophets* propheſied *by the Hand of an Angel*, (e) and therefore ſaw what they ſaw in *Parables*, *and dark Speeches*; but *Moſes* ſpake immediately from the Mouth of God, and without Parables, or dark Speeches; and ſo alſo did the Spiritual Perſon ſpeak under the Goſpel Diſpenſation, not by an *Angel*, but by that *Spirit* which *ſearcheth the deep things of God*, not in *Parables* and *dark Riddles*, but *with great plainneſs of Speech*.

3*dly*, That all the *Prophets* were afraid, and troubled, and fainted, but *Moſes* was not ſo: Nor was it ſo with our *Apoſtles*. Moreover, There was Strength, ſay they, in *Moſes* to underſtand the Words of the *Prophecy*, and ſo was there alſo in the *Prophets* to underſtand the Revelations of the Spirit. So that you ſee, this way of Aſſiſtance gave to the Pen-men of the *New Teſtament* all theſe Prerogatives of *Moſes* above the other Prophets; and ſo I know not why it ſhould be reckoned inferiour to their way of *Prophecy* upon thoſe very accounts for which the way of *Prophecy* vouchſafed to *Moſes* is preferred above them, eſpecially if we conſider that St. *Peter* lays this as the true Foundation of their Credibility, that they *ſpake as they were moved by the Holy Ghoſt*, 2 Pet. 1. 21.

But 'tis of no great moment to inſiſt on this Compariſon, ſince the Sacred Writers of the Second Order ſtiled *Hagiographi*, are ſaid to be ſo far attended with the Divine Aſſiſtance in their Compoſitions, as that they could not be obnoxious in them to Errour or Miſtake in what they writ, which is abundantly ſufficient to render all their Compoſitions a certain and unerring Rule of Faith in what they have delivered as the Object of it.

To proceed then to the conſideration of the Diſtinction hinted before, *viz.* of *Inſpiration by Suggeſtion*, and *Inſpiration of Direction* only. I ſay then,

Firſt, That where there is no antecedent Idea, or Knowledge of the things written for the good of others, to be obtained from Reaſon or a former Revelation, an Inſpiration of Suggeſtion muſt be vouchſafed to the *Apoſtles*, to enable them to make them known unto the World. But where there is an antecedent Knowledge of the things to be Endited, it can be only neceſſary, that God ſhould either immediately, or by ſome ſpecial Occaſions, excite them to indite thoſe things, and ſhould ſo carefully preſide over, and direct their Minds whilſt Writing, as to Suggeſt, or bring into their Memories ſuch things as his Wiſdom thought fit to be written, and ſhould not ſuffer them to err in the Delivery of what is thus

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(a) Dr. *Smith* of Prophecy, ch. 7. p. 231. (b) *Ibid.* (c) *Ibid.*
(d) Dr. *Smith*, ch. xi. *Maim. Fund. Leg.* c. 7. (e) *Ibid.*

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indited in his Name, or as *Apoſtles* of God the *Father*, and our *Lord Jeſus Chriſt*. And therefore,

2*dly*, In all their Revelations of Myſteries, or things which could not otherwiſe be made known to them, either by natural Reaſon or antecedent Revelation, they muſt be acknowledged to have had them by an immediate Suggeſtion of the *Holy Spirit*. Hence of theſe things the *Apoſtle* ſaith negatively, that *the natural Man* (who only judges of things by his natural Reaſon) *cannot know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. *i. e.* they being Myſteries, can only be diſcerned by the Revelation of the Spirit, and poſitively that they ſpake *the Wiſdom of God in a Myſtery, even the Wiſdom hid from former Ages, which Eye had not ſeen, nor Ear heard, nor had it entred into the Heart of Man to conceive*, 1 Cor. 2. 7. and that becauſe *God had revealed theſe things to them by his Spirit*, ver. 9. they having received *the Spirit of God, that they might know the things which are freely given to us of God*, ver. 10. Thus was the *Myſtery* of the Calling of the *Gentiles* into an equality of Priviledges with the believing *Jews*, made known unto them; for God by *Revelation*, ſaith St. *Paul, made known to me the Myſtery of Chriſt, which in other Ages was not made known as it is now revealed to his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be fellow Heirs, and of the ſame Body, and partakers of his Promiſe in Chriſt by the Goſpel*, Eph. 3. 3, 4, 5, 6. Chap. 1. 9. — 6. 19. Col. 1. 26, 27. — 2. 2. — 4. 3, 4. So they knew the *Myſtery* of the recalling the *Jews*, *Rom.* 11. 25, 26. The *Myſtery* of the Reſurrection, *i. e.* the Quality of the Bodies to be raiſed, and the Order of it, with all the other ſpecial Circumſtances mentioned 1 *Cor.* 15. 1 *Theſſal.* 4. and the *Apoſtacy* of the latter Times; for the *Spirit ſpeaketh expreſly*, ſaith the Apoſtle, *That in the latter days Men ſhall depart from the Faith*, 1 Tim. 4. 1. This Inſpiration of Suggeſtion muſt alſo be allowed St. *John* the Author of the *Revelations*, for he ſpeaking only what was repreſented to him in *Viſions*, or by *Angelical* Diſcourſes or Apparitions, muſt have that Aſſiſtance which ſuggeſted theſe Ideas to him. But,

3*dly*, As for thoſe things which they did know already, either by natural Reaſon, Education, or antecedent Revelation, they needed only ſuch an Aſſiſtance, or Direction as would ſecure them from Errour in their Reaſonings, or in their Confirmation of their Doctrines by Paſſages contained in the *Old Teſtament*; and therefore a continual Suggeſtion muſt be here unneceſſary. And indeed, one great Work they had upon their hands, both in preaching the Goſpel, and writing theſe *Epiſtles*, being to convince the unbelieving *Jew*, or to confirm the wavering *Jew*, or rectifie the Errours of the *Judaizing Chriſtian*, the Gift of Knowledge of the Scriptures of the *Old Teſtament*, was very neceſſary to them, and therefore is deſervedly reckoned among the primary Gifts of the *Holy Ghoſt*; and being ſo, we have reaſon to believe, that either the *Holy Ghoſt* ſuggeſted to their Memory thoſe Scriptures which they uſed in theſe *Epiſtles* to convince them, or elſe preſided ſo over them, as not to ſuffer them to make any Inferences from them which were not agreeable to the true intent and meaning of them; tho', at this diſtance of time, we may not always be able to diſcern the ſtrength and clearneſs of the Conſequence. And,

4*thly*, In writing the *Hiſtorical* Parts of the *New Teſtament*, or Matters of Fact relating to themſelves, or others, 'tis only neceſſary, That what is there delivered as Matter of Fact, ſhould truly be performed as it is ſaid to have been done; but 'tis not neceſſary that theſe things ſhould be related in that order of time in which they were performed, unleſs that alſo be affirmed of them; for this muſt be ſufficient to aſſure us of the truth of what they thus delivered.

Moreover, In writing the Diſcourſes contained in theſe Books, it is not neceſſary that the very Words ſhould be ſuggeſted or recorded in which they were firſt ſpoken, but only that the true intent and meaning of them ſhould be related, tho' in diverſity of Words. Tho' the Promiſe made to the *Apoſtles* by our Lord, That *the Holy Spirit ſhould bring to their remembrance* πάντα, *all things which he had ſaid unto them*, Joh. 14. 26. doth fairly plead for this exactneſs in what they have delivered of our *Saviour*'s Sermons; it being ſcarce imaginable their Memory, without Divine Aſſiſtance, ſhould exactly give us all that was ſpoken in ſuch long Diſcourſes.

And hence we may account for the Objections againſt this Divine Aſſiſtance, ariſing from the 7th. of the *Acts*; for tho' I verily believe there is is no real Miſtake in the Words of the *Proto-Martyr*, yet were it granted, That there is an Errour in his account of the *Sepulchres* of the *Patriarchs*, yet that affects not the Authority of St. *Luke* at all, provided he exactly hath related what was then ſaid by St. *Stephen*, who was not choſen to be a Pen-man of the holy Scriptures.

Laſtly, From what is thus diſcourſed, it may appear, That I contend only for ſuch an Inſpiration or Divine Aſſiſtance of the Sacred Writers of the New Teſtament as will aſſure us of the truth of what they writ, whether by Inſpiration of Suggeſtion, or Direction only; but not for ſuch an Inſpiration as implies, That even their Words were dictated, or

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their Phraſes ſuggeſted to them by the Holy Ghoſt. This in ſome Matters of great moment might be ſo; St. *Paul* declaring, That they ſpake the things which were given them of God *in the Words which the Holy Ghoſt teacheth*, 1 Cor. 2. 13. If that relate not to what the Holy Ghoſt had taught them out of the Old Teſtament. But that it was not always ſo, is evident both from the conſideration that they were *Hagiographers*, who are ſuppoſed to be left to the uſe of their own Words, and from the variety of the Stile in which they write, and from the *Soleciſms* which are ſometimes viſible in their Compoſitions; and more eſpecially from their own Words, which manifeſtly ſhew, That in ſome Caſes they had no ſuch Suggeſtions from the *Holy Ghoſt*, as doth imply, that he had dictated thoſe Words unto them. For inſtance, When St. *Paul* declares his Will or Purpoſe to do, what he was hindred by the Providence of God from doing, as when he ſaith to the *Romans*, *When I go into Spain, I will come to you*, chap. 15. 24. *I will come by you into Spain*, ver. 28. For tho' he might, after his Enlargement, go into the Weſt, where St. *Clemens* ſaith, (f) *He preached*; and even into *Spain*, as (g) *Cyril*, (h) *Epiphanius* and (i) *Theodoret* ſay, *He did*; yet it is certain, he did not deſignedly go to *Rome*, in order to an intended Journey into *Spain*. And when he ſaith to the *Corinthians*, *I will come to you when I paſs thro' Macedonia*, 1 Cor. 16. 5. and yet confeſſeth in his Second *Epiſtle*, 2 Cor. 1. 15, 16, 17. that he did not perform that Journey; for 'tis not to be thought the *Holy Ghoſt* ſhould incite him to promiſe, or even purpoſe what he knew he would not perform. This alſo we learn from all thoſe places in which they do expreſs their Ignorance, or Doubtfulneſs of that which they are ſpeaking of: As when St. *Paul* ſaith, *I know not whether I Baptized any other*, 1 Cor. 1. 16. And again, Τύχον παραμενῶ, *Perhaps I will abide, yea, and winter with you*, 1 Cor. 16. 6. And when St. *Peter* ſaith, *By Sylvanus, a faithful Brother, as I ſuppoſe, have I written to you*, 1 Pet. 5. 12. For theſe Words plainly ſhew, That in all theſe things they had no Inſpiration, or Divine Aſſiſtance. This laſtly, may be gathered from all thoſe places in which they only do expreſs their Hope, and that conditionally, of doing this, or that, as in theſe Words, *I hope to ſee you in my Journey*, Rom. 15. 24. *I will come unto you quickly, if the Lord will*, 1 Cor. 4. 19. *I hope to ſtay ſome time with you, if the Lord permit*, 1 Cor. 16. 7. *I hope in the Lord Jeſus to ſend Timothy quickly to you*, Phil. 2. 19, 23. And, *I truſt that I my ſelf alſo ſhall come quickly*, ver. 24. *Theſe things I write, hoping to come to thee quickly, but if I ſhould tarry that thou mayſt know how to behave thy ſelf in the Church of God*, 1 Tim. 3. 14, 15. *I hope by your Prayers to be given to you*, Philem. 22. *This will we do if the Lord permit*, Heb. 6. 3. *I hope to come to thee*, St. *John*, Ep. 2. 12. Ep. 3d. v. 14. For, 1. *Spes eſt incertæ rei nomen*, The Word Hope, implyeth an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inſpire Men to ſpeak ſo uncertainly. And, 2*dly*, There can be no neceſſity, or even uſe of a Divine Aſſiſtance to enable a Man to expreſs his Hopes, ſeeing all Men do by natural Reflection know them.

§. III. And having thus declared what I do allow, I now proceed to ſhew what in this Matter I cannot admit of.

Firſt then, I can by no means grant any *ſlips of Memory* in the Compilers of theſe Sacred Books of the *New Teſtament*; for, tho' theſe are allow'd by ſome (k) in Matters of *ſmall Conſequence*, as they are pleas'd to ſtile them, yet is it of great Conſequence that we do not own them: For, if you grant they have thus ſlipt at all, by what Rules can we be aſſured they have not ſlipt above an hundred times, or even in moſt of their *Hiſtorical* Relations? For inſtance, If St. *Matthew* could ſlip in citing the Words of the Prophet *Jeremiah* by a Miſtake, for the Words of *Zechariah*, Matth. 27. 9. why not alſo in citing the Words of the Prophet *Iſaiah*, or of any other *Prophet*? If one of thoſe Sacred Writers might be ſubject to theſe Slips, why not all? if once, why not often? And can we think it no prejudice to the Divine Authority of theſe Sacred Writings, that they ſhould oft be ſubject to falſe Citations, and produce falſe Stories, contradicting the truth of the *Old Teſtament*? Would not this yield a great Advantage againſt our Rule of Faith, both to the unbelieving *Jews*, and to the *Scepticks*, and *Antiſcripturiſts*, which too much abound among us? Nor,

2*dly*, Can I grant that the *Apoſtles* determined any Matters of Practice meerly from Rules of humane Prudence, without the guidance and direction of the Holy Spirit; it is pretended, this is done by St. *Paul* in theſe Words, *To the reſt ſpeak I, not the Lord*, 1 Cor. 7. 12. And again in theſe, *concerning Virgins, I have no commandment of the Lord, but I give my judgment*, or advice, *as one that hath obtained mercy of the Lord to be found faithful: I judge therefore this to be good for the preſent neceſſity*, ver. 25, 26. And a third time, *She is hap-*

(f) Κήρυξ γινόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ Δύσει· Ep. ad. Cor. §. 6. (g) Cyril. Catechiſ. 17. p. 204. C.
(h) Epiph. Hær. 27. p. 107. C. (i) Theodoret. in 2 *Tim.* 4. 17. & Præfat. in *Pſalm* 116.
(k) Mr. *Lowth* Vindic. p. 45.

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pier if she so remain, after my Judgment, and I think also that I have the Spirit of God, ver. 40. *This is not*, saith (1) one, *spoken with the Authority of a Teacher sent from God, or an Apostle, but in such a style as implies only an ordinary Assistance, such as any pious skilful Pastor may expect.*

Answ. To this I answer, 1. That what the *Apostle* speaks of here, from *ver.* 12. to the 24th, seemeth to be no slight matter, but of great importance to the Good of Societies, and to the honour of *Christianity:* for sure it would have been a signal blemish to the *Christian* Faith, should it have tended to dissolve the Bonds of *Matrimony*, or given Men or Women license to quit that sacred Tye purely because they were turn'd *Christians*. And hence we find that the *Apostle* had taken especial care to prevent this Imputation every where, by ordaining the very same thing *in all other Churches* which he here prescribes to the *Corinthians*, though then he who had said before *To the married person speak not I, but the Lord*, 1 Cor. 7. 17. because that Case had been particularly decided by *Christ*, Matt. 19. 9. says afterwards, *To the rest say I, not the Lord.* He says not this to intimate that this Direction was only given by him as a Man using his natural Reason, only to direct them to what he thought best, but not as delivering the Mind of Christ, for he had before declared the contrary, by saying, *We have the mind of Christ*, 1 Cor. 2. 16. and after doth it in these words, *If any man think himself a Prophet, or spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37. but only to declare our Lord, in his Discourse of Divorce, had not decided the case *de imparibus conjugiis, of the Marriage of a Believer with an Infidel*, but had left this to the Decision of those *Apostles* to whom he had promised the Assistance of the Holy Ghost to *lead them into all Truth*, Joh. 16. 13.

Answ. 2. In the Words cited with relation to the case of Virgins, though the *Apostle* owns he had no particular Commandment of the Lord, as he had in the case of married Persons, yet doth he say sufficient to convince us, that he advised in the matter not only as a Man assisted by his natural Reason, but rather as one assisted by the *Spirit* of God; for,

1. Though, saith he, as to this I have no particular Command, I give my Advice in it *as one who hath obtained mercy of the Lord to be found faithful* (in the Discharge of my *Apostolical* Office.) Now this, saith he, is all that is required of a Minister of *Christ*, and *Steward of his Mysteries, that he be found faithful* in administring the Grace of his *Apostleship*, 1 *Cor.* 4. 12. And this Fidelity was still attended with the Power of Christ assisting them, as appears from these words, *I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry*, 1 Tim. 1. 12. So that this Phrase doth not imply that the *Apostle* had only an ordinary Assistance in this Advice, such as any pious skilful Pastor may still expect. And this is still more evident in those words, *She is happier if she do so abide, after my Judgment; and I think I have the Spirit of God* (enabling me to form that Judgment:) for they who say *this is not spoken with the Authority of an Apostle, or a Teacher sent from God*, seem not to have consider'd that the *Apostle* was writing to them who were apt to question his *Apostleship*, and required *a proof of Christ speaking in him*, 2 *Cor.* 13. 3. and to them it was proper to say, Whatsoever you may conceive of me, *I suppose I have the Spirit of God*; i. e. the Spirit of Wisdom and Knowledge, to enable me to make this Advice. Moreover, the words δοκῶ ἔχειν may be render'd, *I have the Spirit of God*; so in this Epistle ὁ δοκῶν ἢ φιλόνικος is *he that is contentious*, Chap. 11. 16. and εἴ τις δοκῶ προφήτης *if any man be a Prophet.* See the Note there. Nor,

3*dly*, Do I grant that St. *Paul* any where implies that he doth not always use the best Arguments, but sometimes such as are best fitted to the Capacities and Notions of those he writes to; for if so, by what Rules shall we be able to distinguish betwixt his Arguments on which we safely may rely, as being absolutely true, and those which only are accommodated to the Notions of those with whom he had to do. St. *Paul* doth indeed say ἀνθρώπινον λέγω, *I speak after the manner of Men*, or what is common to Men, *because of the infirmity of your flesh*, Rom. 6. 19. but he speaks not this by way of excuse for not using the best Argument he could in this Affair, but he speaks this by way of Illustration of his Argument, or Exhortation. The sense which the *Antients* put upon these words is this, τῇ φύσει μετρῶ τὴν παραίτησιν, *I frame my Exhortation with a due Consideration of the infirmity of your flesh*, requiring only that you should do that Service now to God which you have formerly done to Sin. I rather think the *Apostle* discourseth to this effect. In this Discourse of their being Servants formerly to Sin, and their Obligation now to be Servants to Righteousness, I speak that which all natural Men must have had experience of by reason of the infirmity of the Flesh, and of which they may thence take a just Idea, requiring only that as they have formerly yielded their Members instruments to Sin, so they would now yield them instruments to Righteousness.

As for the Arguments they use *ad hominem*, as they are very few, so is it only requisite

(1) *Mr.* Lowth's *Vindic.* p. 52.

that

that they ſhould truly be convincing upon the Principles which ſuch Men owned and received, there being nothing more intended by them than to convince them, that ſuch an Inference doth naturally follow from their Principle, and that they muſt either quit the Senſe or admit the Inference. For inſtance, When the *Apoſtle* ſaith; *Elſe what ſhall they do who are baptized for the dead*, 1 Cor. 15. 29. he is there diſputing againſt ſome of the *Corinthians*, *who ſaid there is no Reſurrection of the dead.* Now here he all along diſputeth *ad hominem*, and on ſuppoſition; as *v. g. Then is Chriſt not riſen from the dead*, ver. 13. *Then are we falſe witneſſes of God*, ver. 15. *Then is their Faith vain*, ver. 17. *Then they that ſleep in Chriſt are periſhed*, ver. 18. *Then are Chriſtians, of all Men, the moſt miſerable*, ver. 19, *&c.* All which Suppoſitions are really falſe, but then they follow from the aforeſaid Tenet of thoſe *Corinthians*; ſo that all this Diſcourſe is only an Argument *ab abſurdo.* But, that the *Apoſtles* any where uſe ſuch Arguments *ad hominem* as proceed only on ſuch Principles as were generally admitted in their Age, without conſidering whether they were true or falſe, I utterly deny.

§. IV. Having thus premiſed theſe things for the right ſtating and Explication of the Controverſie, I proceed to lay down the Arguments which prove that in theſe Writings the *Apoſtles* were aſſiſted and preſerved from Errour by the Spirit of God, and therefore were enabled to deliver to us an unerring Rule of Faith.

And *1ſt.* I argue for the Divine Aſſiſtance of the Inditers of theſe *Epiſtles*, from what they do aſſert touching the Declarations made, the Doctrines delivered, and the Directions given in theſe Writings. For the Word ſpoken, and indited by them, is ſtyled *the Word of God.* Men, ſaith the *Apoſtle*, could not believe the Goſpel unleſs they heard it preach'd to them; nor could they hear it preach'd unleſs ſome were commiſſionated to preach the Goſpel; for, *Faith comes by hearing, and hearing by the Word of God*, Rom. 10. 14, 15, 16, 17. And, *For this cauſe*, ſaith he, *thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the Word of Men, but as it is in truth, the Word of God*, 1 Theſſ. 2. 13. *I am made a Miniſter of Chriſt*, ſaith he, *according to the diſpenſation of God which is given to me to fulfill (i. e.* fully to preach) *the Word of God*, Coloſſ. 1. 25. 2. It is called *the Commandment of God. For my Goſpel*, ſaith St. *Paul*, and the Preaching of Jeſus Chriſt, *is made manifeſt, and according to the Commandment of the everlaſting God, made known unto you for the obedience of Faith*, Rom. 16. 25, 26. which Faith, is always built on a divine Teſtimony. And again, *If any man be a Prophet, or ſpiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. 3. It is declared to be *the Wiſdom of God*, 1 Cor. 1. 24. For, *We preach Chriſt to you that are called, both Jews and Greeks, the power of God, and the wiſdom of God; we ſpeak the wiſdom of God in a Myſtery, even that wiſdom which God hath revealed to us by his ſpirit*, 1 Cor. 2. 7, 10. 4. It is *the Teſtimony of God.* For, *I came not to you*, ſaith he, *in excellency of ſpeech, declaring to you the Teſtimony of God*, 1 Cor. 2. 1. 5. It is *the Goſpel of God.* For St. *Paul* ſtyles himſelf *the Miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God to them*, Rom. 15. 16. *We preach*, ſaith he, *the Goſpel of God freely*, 2 Cor. 11. 7. *We were bold to preach to you the Goſpel of God, we were willing to have imparted to you not the Goſpel of God only, but alſo our own Lives*, 1 Theſſ. 2. 2, 8, 9. even *the glorious Goſpel of the bleſſed God committed to my truſt*, 1 Tim. 1. 10. 6. It is *the Goſpel of Chriſt*; for *I came*, ſaith he, *to Troas to preach Chriſt's Goſpel*, 2 Cor. 2. 12. *We ſent Timotheus our fellow-labourer in the Goſpel of Chriſt*, 1 Theſſ. 3. 2. 7. It is *the Myſtery of his will*, Eph. 1. 9. *The Myſtery of God the Father and of Chriſt*, Col. 2. 2. *The Mind of Chriſt* made known to the Apoſtles, 1 Cor. 2. 16. And *the Word of Chriſt* which muſt dwell richly in Believers, *Col.* 3. 16.

Now ſure it cannot rationally be conceived that the *Apoſtles* ſhould be ignorant of that Aſſiſtance by which they were enabled to indite theſe *Epiſtles.* If then they were aſſured of the Aſſiſtance of the Holy Spirit which they challeng'd, then muſt the Goſpel which they both preached and indited, be received as *the Word of God and Chriſt, the Mind of Chriſt, the Goſpel of God and Chriſt, the Myſtery of God the Father, and of Chriſt*, the *Commandment* and the *Teſtimony* of God; which is the thing I am concerned to make good. If they had no ſuch Aſſurance of the Aſſiſtance of the Holy Spirit, they groſly did impoſe upon the World in thus pretending that they preached the Goſpel *by the Aſſiſtance of the Holy Spirit ſent down from Heaven.* If they were not aſſured that in thoſe Writings they delivered only thoſe Doctrines which God required all Men to believe, thoſe Precepts he required them to do, they muſt be very confident, in daring to make this the Preface to ſome of their Epiſtles, *Paul an Apoſtle according to the will and the commandment of God*, 1 Cor. 1. 1. 2. 1, 1. *Eph.* 1. 1. *Col.* 1. 1. 1 Tim. 1. 1. 2. 1. and ſaying with ſo much Aſſurance, *If any man be a Prophet, let him acknowledge that the things I write unto you are the Commandments of God*, 1 Cor. 14. 37. and much more in declaring to all Chriſtians thus; *We are of God, he that knoweth God heareth us, he that is not of God heareth not us; by this we know the ſpirit of Truth, and the ſpirit of Errour*, 1 Joh. 4. 6. For this ſeems equal to what their Maſter himſelf ſaid in the like words,

Why

Why do you not believe me? He that is of God heareth the words of God; you therefore hear them not, becauſe you are not of God, Joh. 8. 46, 47. Yea they muſt be falſe Witneſſes of God, by ſtyling humane Writings the *Word*, the *Goſpel*, the *Command*, the *Teſtimony*, the *Mind*, the *Myſtery* of God and Chriſt, and in requiring others to receive it *not as the Word of Man, but as the Word of God*, even that Word by which they muſt be *judged at the laſt day*, Rom. 2. 16. which again runs as high as thoſe Words of Chriſt, *The Word that I have ſpoken ſhall judge him that believes it not at the laſt day*, Joh. 12. 48.

If here it be replied, that theſe things are rather ſaid of the Goſpel which they preach'd, than of the *Epiſtles* which they writ. I anſwer,

1*ſt*. That St. *Peter* ſaith of all St. *Paul*'s Epiſtles, that they were written *according to the Wiſdom given to him*, 2 Pet. 3.15,16. even that Wiſdom which he ſtyles *the Wiſdom of God*, and aſcribes to the *Apoſtles* in the General, ſaying, *We ſpeak the Wiſdom of God*, &c. 1 Cor. 2. 6, 7. that St. *Paul* himſelf requires all ſpiritual Perſons to acknowledge the things he writ unto them were *the Commandments of the Lord*.

2*dly*, I ask whether the Doctrines of Faith, and Rules of Life, delivered in theſe *Epiſtles*, be not as much a part of the Goſpel, or the Law of *Chriſt*, as any thing they preach'd? If they be a part of it, all theſe Aſſertions muſt equally be true of their *Epiſtles* written, and their Sermons preach'd: If they be not, where ſhall we find, and how ſhall we be aſſured that we have the Goſpel of our Lord, ſince we know nothing of it but from what is left on Record in that *New Teſtament* of which theſe Writings are a part, yea ſuch a part as contains all we have left of their preaching after the Spirit promis'd to *lead them into all truth* was fall'n upon them? Or why did all Chriſtians of that and the ſucceeding Ages depend upon them as their Rule of Faith? Moreover, That the *Apoſtles* were aſſiſted as fully by the *Holy Ghoſt* in what they writ, as what they preach'd, will be apparent from the Conſideration of their Office, they having this Aſſiſtance as being *Chriſt's Apoſtles*, his *Embaſſadors*, the *Miniſters of Chriſt*, and *Stewards* of the *Myſteries* of God. Now in the Preface to their *Epiſtles* they take care to let the Reader know they who ſent theſe *Epiſtles* were *Apoſtles*, and *Miniſters* of Chriſt, according to the *Will* and the *Commandment* of God, 2 *Tim*. 1. 1. for (declaration of) *the promiſe of life which is in Chriſt Jeſus, for the faith of God's elect, and the acknowledging the truth which is after godlineſs*, Tit. 1. 1. If therefore they had this Aſſiſtance becauſe they were the *Meſſengers* of Chriſt, the Teachers of the *Jew* and *Gentile in Faith and Verity*; Men who received Grace and *Apoſtleſhip* from Chriſt to the obedience of Faith, and had the Word of God committed to them *according to the Commandment of our God and Saviour*; and they were truly diſcharging their Office as well when they indited as when they preach'd the Goſpel; they muſt be equally aſſiſted in both.

This, laſtly, will be evident from the Conſideration of the common End and Deſign both of their Writing and their Preaching; for, the reaſon why this Aſſiſtance attended them in Preaching, was, the Benefit and the Edification of the Church, the building her up in her moſt holy Faith, *the perfecting the Saints, the edifying of the Body of Chriſt till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man*; for to this end *Chriſt gave ſome Apoſtles, ſome Prophets*, and *Evangeliſts*, Eph. 4. 11, 12, 13. Now do not all theſe Reaſons equally belong to their Writings? Were not they alſo intended and uſed for theſe very Ends in all ſucceeding Ages of the Church? Did they not in them *write the ſame things* which they had preach'd, becauſe this was for their *Safety*? Philip. 3. 1. that *after their deceaſe they might have theſe things always in remembrance*, 2 Pet. 1. 15. and that they might *be mindful of the Commandment of the Apoſtles of the Lord*? Chap. 3. 1, 2. Had they not the Promiſe of the Spirit to aſſiſt them in their Preaching, that they might guide their Hearers into all Truth? And doth not the ſame Reaſon hold more ſtrongly for their Writings, partly becauſe they were to remain when the Apoſtles were dead, and could not be conſulted as they might be whilſt living, when any Scruple did ariſe touching their Doctrine, and ſerv'd for the inſtruction not of one Age only, as their Preaching did, but of all Ages of the *Chriſtian* World? And indeed, their Preaching, without Writing, could not have anſwer'd the deſign of propagating the *Chriſtian* Faith to future Ages, Experience having taught us, that what is handed only by Tradition to us, is ſubject to the greateſt Change and Innovations, it being the pretended Traditions of the *Jewiſh Church* which corrupted, and made *void the commandments of God*, Matth. 15. 6. and the pretended Traditions of the *Romiſh Church* which have turned their *Chriſtianity* into a Syſtem of Superſtition and Idolatry; for, as it truly is obſerved by (1) *Origen*, *That which only is delivered by word of mouth quickly vaniſheth, as being of no certainty*. So that if our *Bleſſed Lord* deſigned the Continuance of his Goſpel to the End of the World, he alſo muſt deſign the Aſſiſtance of his *Apoſtles* in the writing of it.

(1) Τὸ γὰρ ἀγράφως λεγόμενον παύεται μετ' ὀλίγον ἔχειν τὴν ἀπόδειξιν. Dial. contra Marcion. p. 59.

Now from this Argument we may return an Anſwer to that Cavil which ſome have made againſt the Inſpiration of the Writings of the New Teſtament, that we meet not in them as we do frequently in the Old, *Thus ſaith the Lord*, or *the Word of the Lord*, by ſuch or ſuch *a Prophet*. For,

1. We meet not with theſe Words in all the *Chetubim* or the *Hagiographa*, which yet all the *Jews* acknowledge to be written by the Aſſiſtance of the *Holy Ghoſt*.

2. When we meet with it in the *Prophets* of the *Old Teſtament*, 'tis chiefly, if not only, when theſe *Prophets* have a Meſſage from the Lord to the People: and when Chriſt ſends his Meſſage to the *Seven Churches*, we find Words of like import ſtill repeated, viz. *He that hath an ear let him hear what the Spirit ſaith unto the Churches*, Apoc. 1. 3. 22. 19. which whole Phraſe occurs not elſewhere in the Revelations, or the words of the *Prophecy* of St. *John*.

3. 'Tis ſurely of like import to ſay, *This I write to you by the Word of the Lord*, 1 Theſſ. 4. 15. *The Word you received from us is not the Word of Man, but God*, Chap. 2. 13. And I who preach it am *his Miniſter to fulfil the Word of God*, Col. 1. 25. *The Word made known unto you for the obedience of Faith, is the Commandment of the everlaſting God*, Rom. 16. 25, 26. *The things I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. For the Phraſe ἐν λόγῳ Κυρίου is the Phraſe uſed by the Prophets of the Old Teſtament, *viz.* The Prophet ſaid unto him, ἐν λόγῳ Κυρίου *by the Word of the Lord, Smite me*, 1 Kings 20. 35. See Chap. 13. 1, 2, 5, 32. And equivalent to it are theſe Sayings.

§. V. *Arg.* 2. They who inditing of theſe Writings were aſſiſted by the Holy Ghoſt, the Spirit of Truth, indited theſe *Epiſtles* by divine Aſſiſtance; but the *Apoſtles* were thus aſſiſted: this they in terms, or by juſt conſequence, aſſert. For St. *Peter* ſaith of them all in general, that they preach'd *the Goſpel by the Holy Ghoſt ſent down from Heaven*, 1 Pet. 1. 12. And is not this as much as he ſaid of the *Prophets* of the *Old Teſtament*, when he declares they ſpake *as they were moved by the Holy Ghoſt*, 2 Pet. 1. 21. St. *Paul* aſſerts in the ſame general Expreſſions, that thoſe great things belonging to the Goſpel, which *neither Eye had ſeen, nor Ear had heard, nor Heart was able to conceive, God had revealed to them by the ſpirit*, 1 Cor. 2. 10. That they had received *not the Spirit of the World, but the Spirit which is of God, that they might know the things which were freely given* to Chriſtians *of God*; and that theſe things they taught *not in the words which man's wiſdom teacheth*, but *which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*, ver. 12, 13. In which place, the very Deſign of the *Apoſtle* is to prove againſt the *Greek Philoſophers*, how unreaſonable it was to reject the Goſpel becauſe it came not in the way of Demonſtration to Humane Reaſon, but by way of Revelation from God, and ſo required Faith; as of neceſſity it muſt do, ſince it contained ſuch things concerning the Deſign of Chriſt's ſalutary Paſſion, his Reſurrection, Aſcenſion, and a future Judgment at the general Reſurrection, which no natural Man could know by the outmoſt Improvement of his humane Reaſon; and ſuch Diſcoveries of the Council of God concerning Man's Juſtification, which depended upon his good Pleaſure, which were known only to that Holy Spirit which *ſearcheth all things, even the deep things of God*. It is this Spirit, ſaith he, that *we have received*, and by this Spirit hath God revealed theſe things unto us, and we accordingly do teach them to the World, not *in the words which humane Wiſdom teacheth, but which the Holy Ghoſt teacheth*, comparing the Revelations made to us by this Spirit with the Revelations made to the *Prophets* in the *Old Teſtament* by the ſame Spirit, and finding that the Revelations made to us do far exceed what was diſcovered to them; for what the Eye of thoſe *Prophets* had not ſeen in Viſion, or their Ear heard in Dreams, nor can the heart of Man conceive without a Revelation; even theſe things *God hath revealed to us by his Spirit*. Thus did they ſpeak *the Word of God in demonſtration of the Spirit:* whence he declares, that if any Man deſpiſed their Teſtimony or Inſtructions, he *deſpiſed not Man* only *but God alſo, who had given them his Spirit*, 1 Theſſ. 4. 8. they being not ſufficient for this Work of themſelves, but *their Sufficiency was of God, who*, by this Miniſtration of the Spirit, had *made them able Miniſters of the New Teſtament*, 2 Cor. 3. 5, 6. And thus, ſaith he, *that God who commanded the light to ſhine out of darkneſs* (and who illuminated the *Prophets*, by ſhining upon their Imaginations and their Underſtandings) *hath ſhined in our hearts to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6. In his Epiſtle to the *Epheſians* he declares that the Myſtery of Chriſt was made known to him by immediate Revelation, and not to him only, but to the reſt of the *Apoſtles* and *Prophets* of the *New Teſtament*; for *God*, ſaith he, *hath made known this Revelation to us* the *Apoſtles* and *Prophets by the Spirit*, Eph. 3. 3, 5. And hence he ſpeaks to the *Corinthians* in this Language, *If any man be a Prophet, or ſpiritual, let him acknowledge that the things I write unto you are the Commandments of God*, 1 Cor. 14. 37. Here then the Argument runs thus:

They

They who had a like Aſſiſtance to that of the *Prophets* under the *Old Teſtament*, muſt write by the Direction of the *Holy Ghoſt*; for, *Holy men of old ſpake as they were moved by the Holy Ghoſt*, and the *Scripture* they indicted was of *Divine Inſpiration*, and their Words are cited in the *New Teſtament* as ſpoken by the Holy Ghoſt.

But the *Apoſtles* had a like Aſſiſtance; for in the Words now cited, they ſtile themſelves *Apoſtles* and *Prophets*, they challenge a like Illumination, or ſhining of God upon their Hearts, a like Revelation of their Goſpel by the *Holy Spirit*; and they pretend to teach it to others in words taught them by the *Holy Ghoſt*: In all which Sayings, they muſt be guilty of a falſe Teſtimony concerning God, and muſt impoſe upon the Church of *Chriſt*, if no ſuch Aſſiſtance of the *Holy Spirit* was imparted to them.

A *Third Argument*, for the infallible Aſſiſtance of the *Apoſtles* in delivering the Truth of the Goſpel to Poſterity, is taken from our Saviour's Promiſe to them: He having engaged, *Firſt*, To ſend the Comforter to be for ever with them. *I will ask the Father, and he ſhall give you another Comforter to be for ever with you*, Joh. 14. 16. And to be always with them when they were executing his Commiſſion to *make Diſciples in all Nations, teaching them to obſerve whatever he had commanded them*, Matth. 28. 19, 20. *You*, ſaith he, *ſhall be my Witneſſes of theſe things*; and that you may be qualified to be ſo, *Behold, I ſend the promiſe of my Father upon you*, Luke 24. 48, 49. Hence I infer, That they had always the Aſſiſtance of the Holy Spirit with them in the Diſcharge of their *Apoſtleſhip*.

2dly, He adds, That this Spirit that ſhould thus abide with them, was *the Spirit of truth, which the World could not receive*, John 14. 16, 17. Now why doth he chuſe to characterize him by this *Epithet*, but to inform them, That they might expect from him the certain Knowledge of that whole Doctrine, they were as his *Apoſtles* to declare unto the World, and leave to future Generations as the Rule of Faith? That this is indeed the reaſon we learn from theſe following Words, *ver.* 26. *But the Comforter, the Holy Ghoſt, whom the Father ſhall ſend in my Name, he ſhall teach you all things, and bring to your Remembrance all things which I have ſaid unto you*, *i.e.* the things I have commanded you to teach, he ſhall faithfully bring to your remembrance; and as for thoſe many things I have to ſay unto you, which now you cannot bear, *He ſhall teach them all.* That this is the true import of this Promiſe, we learn from the enſuing Words, *Chap.* 16. 12, 13. *I have yet many things to ſay unto you, but ye cannot bear them now; but when He, the Spirit of Truth is come, he ſhall guide you into all Truth, and He ſhall ſhew you things to come.* He ſhall guide you into, and therefore ſhall ſecure you from erring from, or going out of the way of Truth. He ſhall thus guide you *into all Truth* which it concerns you, as his *Apoſtles*, to deliver to the Chriſtian Church, or any of her Members to know, in order to the performance of their Duty, or the obtaining *the end of their Faith, the Salvation of their Souls.* Hence then, *Firſt*, We may be ſure, that all the Sermons, or Diſcourſes of our Lord to his *Diſciples* recorded in the *Evangeliſts*, are faithfully delivered by his *Apoſtles* as to the ſenſe and genuine import of them; for otherwiſe the Holy Spirit did not *bring to their remembrance all things which he had ſaid unto them*, but ſuffer'd them to record ſome of his Sayings otherwiſe than He delivered them; nor were they faithful in execution of the Charge committed to them, which was to teach all Nations all things which he had commanded them. *2dly*, Hence alſo, we may reſt aſſured, That what the *Apoſtles* taught in any of the *Epiſtles* directed to the *Chriſtian Churches*, they taught by the direction and guidance of the *Holy Spirit*: for ſince they were indicted by them as the *Apoſtles* of the *Lord*, for the inſtruction of the *Church*, of that and the ſucceeding Ages, if the Spirit of Truth did not guide them into all Truth, but ſuffer'd them to err in the compoſing of them; then was not this Promiſe of our Lord fulfilled unto them? No, not then, when they undertook to be the Teachers of the *Church* in *Faith and Verity*; and ſo were more eſpecially concern'd to have this Guidance of the *Holy Spirit*.

Arg. 4. §. VI. Theſe Epiſtles which were indicted, to be a ſtanding Rule of Faith to *Chriſtians* throughout all Ages of the World, the Goſpel contained in theſe as well as other *Scriptures*, being made *known to all Nations for the Obedience of Faith*, Rom. 6. 26. they muſt in all things propounded in them to our Faith, contain a Divine Teſtimony, or a Revelation of the Will of God. For as humane Faith depends upon the Teſtimony of Man, ſo divine Faith is that which depends upon the *Teſtimony of God.* And as Obedience to Men conſiſts in doing the Will of Men, ſo our Obedience to God conſiſts in our conformity to the Will of God. Again, if we muſt all be judged *by this Law of Liberty*, James 2. 12. if Chriſt at the laſt day will *judge the Secrets of Mens Hearts, according to the Goſpel of St. Paul*, Rom. 2. 16. if he will *come in flaming Fire, taking Vengeance of all that obey not his Goſpel*, then muſt this Goſpel, and this Law of Liberty, be a Rule of Faith until Chriſt's ſecond coming. For upon that account alone, can Men be bound under this dreadful Penalty, to yield Obedience to it, and be judged by it.

Arg. 5. §. VII. *Lastly*, That the *Apostles*, and Writers of the Books of the *New Testament*, were assisted both in their Preaching and Writing, by the Spirit of God, the *Christians* of all Ages from the beginning, do attest. (a) St. *Clemens* in his Epistle to the *Corinthians* saith, That *the Apostles delivered the Gospel to us from our Lord Jesus Christ, and Christ from God*; and that *being filled with the Spirit, and having the Word of God committed to them, they went out preaching the Kingdom of God*: He adds, That *the Scriptures are the* true *Words of the Holy Spirit*: And that St. *Paul writ to them by the Spirit touching himself*, and *Cephas* and *Apollo*. (b) *Polycarp* tells his *Philippians*, That *none could attain to the Wisdom of St.* Paul, *who had writ Epistles to them*; *by looking into which, they might be built up in the Faith delivered to them.*

(c) *Irenæus* informs us, That *the Lord of all things gave to the Apostles Authority to preach the Gospel, and that by them we have known the Truth, that is, the Doctrine of the Son of God*; *to whom he said, He that heareth you heareth me*: That *this Gospel they preached, and after by the Will of God committed to Writing, to be the Foundation and Pillar of our Faith.* Adds, That (d) *all the Apostles knew the truth by Revelation as well as* Paul; *for as St.* Paul *was an Apostle not of Men, neither by Men, but by Jesus Christ and God the Father, so were they.*

(e) *Theophilus* declares the consent there is betwixt the things spoken *by the Prophets and in the Gospels, because they both spake by the same Spirit.*

Clemens of *Alexandria* speaking of the Woman who anointed our Saviour's Feet with Ointment, saith, *This may be a Symbol of the Doctrine of our Lord*; *for the* (f) *Feet anointed with sweet smelling Ointment, signifie the Divine Doctrine*; *for the Apostles partaking of the Holy Spirit, betokened by the Ointment of sweet Odor, are the Feet of our Lord anointed.* The Apostles are with him, *The Disciples of the Spirit*: And (g) *we may well call them Prophets*, saith he, *the Prophets and Apostles, being both acted by one and the same Spirit.* And *we who have the Scriptures are taught of God, being instructed by that Son of God.*

(h) *Origen* is most express, That *the Sacred Books are not the Writings of Men, but proceed from the* afflatus *of the Holy Ghost, and came to us by the Will of the Father thro' Jesus Christ, to them*, saith he, *that believe this, and adhere to the Canon of the Heavenly Church of Jesus Christ by Succession from the Apostles, we shall shew the appearing ways*, viz. *of distinguishing betwixt the Spirit and the Letter.* (i) *It becomes us*, saith he, *to believe, that in the Holy Scriptures there is not one title void of the Wisdom of God*; *for the Prophets speak, receiving from his Fulness*; *and there is nothing in Prophecy, or the Law, or the Gospel, or the Apostles, which is not from the Fulness.* He adds, That (k) *there is nothing unequal or distorted in the Oracles of God, but a sweet Harmony of the Old Scriptures with the New, of the legal Scriptures with the Prophetical, the Evangelical with the Apostolical.* He

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(a) Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ· παρεγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τὴν ἀναστάσιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας πνεύματος ἁγίου, ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. Sect. 42.

Ἐγκύπτετε εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις πνεύματος τοῦ ἁγίου. Sect. 45.

Ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν περὶ ἑαυτοῦ τε καὶ Κηφᾶ, καὶ Ἀπόλλω. Sect. 47.

(b) Ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. Sect. 3.

(c) Dominus omnium dedit Apostolis suis potestatem Evangelii per quos & veritatem, hoc est dei filii doctrinam cognovimus; quibus & dixit Dominus qui vos audit me audit, *l.* 3. *Præfat.* Quod quidem Evangelium tunc preconiaverunt; postea vero per Dei voluntatem in Scripturis nobis tradiderunt fundamentum & columnam fidei nostræ futuram. *Cap.* 1.

(d) Sicut ergo Paulus Apostolus non ab hominibus neq; per hominem, sed per Jesum & Deum Patrem, (sic illi) filio quidem adducente eos ad Patrem, Patre vero revelante eis filium. *l.* 3. *c.* 13.

(e) Ἀκόλουθα ἐυείσκεται καὶ τὰ τῶν προφητῶν καὶ τῶν εὐαγγελίων ἔχειν, διὰ τὸ τοὺς πάντας πνευματοφόρους ἑνὶ πνεύματι θείῳ λελαληκέναι. l. 3. p. 124, 125.

(f) Οἱ τοίνυν οἱ τοῦ κυρίου, οἱ μεμνεισμένοι ἀπόστολοί φησι, προφήτια τῆς εὐωδίας τοῦ χρίσματος, ἁγίῳ μεταλαβόντες πνεύματος. Pædag. l. 2. c. 8. p. 175. Οἱ τοῦ πνεύματος μαθηταί. Strom. 1. p. 292. B.

(g) Προφήτας γοῦν ἅμα καὶ δικαίους τοὺς Ἀποστόλους λέγοιμεν ἂν εἰκότως, ἑνὸς γὰρ καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων ἁγίου πνεύματος. Strom. 5. p. 565. A. B. Θεοδίδακτοι γὰρ ἡμεῖς, ἱερὰ ὄντως γράμματα παρὰ τοῦ ὑὸν τοῦ Θεοῦ παιδευόμενοι. Strom. 1. p. 318. D.

(h) Διόπερ τοῖς πεπεισμένοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλους, ἀλλ' ἐξ ὑπονοίας τοῦ ἁγίου πνεύματος, βουλήματι τοῦ πατρὸς τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ, ταύτας ἀναγεγράφθαι, καὶ εἰς ἡμᾶς ἐληλυθέναι, τὰς φανερμένας ὁδοὺς ὑποθετέον, ἐχομένους τοῦ κανόνος τῆς Ἐκκλησίας τοῦ Ἰησοῦ Χριστοῦ τῆς διαδοχῆς τῶν Ἀποστόλων ἐφ' ἑκάστου. Philocal. p. 7.

(i) Πρέπει γὰρ τὰ ἅγια γράμματα πιστεύειν μηδεμίαν κενὴν ἔχειν νοῦν σοφίας θεοῦ, ἐν γὰρ τοῖς πληρώματος αὐτοῦ λαβόντες οἱ προφῆται λέγουσι, διὸ πάντα πνεῖ τῶν ἀπὸ πληρώματος, καὶ οὐδέν ἐστιν ἐν προφητείᾳ, ἢ νόμῳ, ἢ εὐαγγελίῳ, ἢ Ἀποστόλῳ, ὃ οὐκ ἔστιν ἀπὸ πληρώματος. Philocal. p. 19. ὁ δεδωκὼς τῷ νόμον δέδωκε καὶ τὸ εὐαγγέλιον. Ibid. p. 21.

(k) Οὐδὲν ἐν τοῖς θείοις λογίοις ἔστι δὲ σκολιὸν, οὐδὲ στραγγαλιῶδες, γίνεται δὲ ἡ συμφωνία καὶ εἰρήνη τούτων ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς, ἢ Ἀποστολικῶν πρὸς Ἀποστολικάς. Philoc. c. 6. p. 30.

adds,

adds, That (l) *we must either say as the Infidels do, that because they are not useful, they are not Divinely Inspired; or as the Faithful do, that because they are profitable, they also are Divinely Inspired.* But it is needless to cite more Passages from the Fathers of the first three Centuries, since by them they are constantly stiled, (m) *The Divine Scriptures, the Oracles of God, the Wisdom of God, the Voice of God, the Divine Oracles*; that *all the Scriptures are the perfect and well-tuned Organ of God, giving from different Sounds one saving Voice to those who are willing to learn.*

2*dly*, They add, (n) That both the *Prophets* of the *Old*, and the *Writers* of the *New Testament*, spake *by one and the same Spirit*; *the Holy Spirit by the Providence of God, thro' the Divine Word, enlightning these Ministers of the Truth, the Prophets and the Apostles.*

3*dly*, They not only (o) read those Writings from the Beginning, on the Lord's Day, for the Instruction of the People, but made their Inferences and Exhortations from them to all Christian Duties, and very early made their Comments on them.

4*thly*, They proved all their Doctrines from these *Scriptures*, and thence inferr'd, That they retained the true Rule of Faith, because (p) *they delivered only what was consonant to the Doctrine contain'd in the Evangelists, and the Epistles of the Apostles*; as is evident from all their Writings.

5*thly*, From these Scriptures of the *New Testament* they remonstrated against, and confuted all the (q) *Hereticks* which arose in those times, declaring, That they were later than those *Apostles* who delivered to them the Rule of Faith, and that they taught things contrary to, or alien from the Doctrine delivered by the *Apostles* of our Lord.

Lastly, That the *Scriptures* of the *New Testament* were Divinely Inspired, was a Truth so received by all *Christians*, that even some of the *Hereticks* durst not deny it; and they who did, were look'd upon as *Infidels*, say *Origen* and others. Thus speaking of the Disciples of *Theodotus Coriarius*, who corrupted the Scriptures, (r) *What Wickedness*, saith an ancient Author, *is this, For either they believe not the Holy Scriptures to be distinctly Inspired, and then they are Infidels; or they pretend to be wiser than the Holy Ghost, and then they are mad or possessed.*

Now if persons so near to the Times of the Apostles, that some of them conversed with them, some of them were themselves inspired with spiritual Gifts, some of them were acquainted with the immediate Successors of the Apostles; if the Churches, which received these Writings from the very Hands of the Apostles, and kept still the Original, or the Authentick Copies of them, did so unquestionably receive them as Inspired Writings, and own them as the Rule, Pillar, and the Ground of their whole Faith, if they read them together with those Writings of the *Prophets*, which were on all hands owned as the Word of God, prov'd from them all the Doctrines of the Christian Faith, receiv'd them as the perfect Rule of Christian Duty, confuted all Heresies and erroneous Doctrines from them, and represented those as Infidels, who question'd or deny'd their Inspiration by the Holy Ghost: They doubtless, must be well assured, they were delivered to them as such by the *Apostles*, or the Sacred Pen-men of them; and then, What reason can these latter Ages have to question what was so universally acknowledged by those who lived in that very Age in which those

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(l) Δεῖ σὺ παραλίξασθαι ὅτι τούτων τῶν γεγραῶν, ἢ ὅτι ὐκ εἰσὶ θεόπνευστοι, ἐπεὶ ὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνοι ἂν ὁ ἄπιστος, ἢ ὡς πιστὸς παραλίξασθαι, ὅτι ἐπεὶ εἰσιν ὠφέλιμοι, θεόπνευστοί εἰσιν. c. 12. p. 41.

(m) Ὁ πιστεύσας τοίνυν ταῖς γεγραμμέναις ταῖς θείαις, τὴν τῶ τὰς γεγραφὰς διαφωνίαν φωνὴν λαμβάνει θεῦ. Clem. Al. Strom. 1. p. 362. D. Ἓν δὲ τὸ τέλειον οἶδε καὶ ἡρμοσμένον ὄργανον εἶναι θεῦ πᾶσαν τὴν γεγραμμένην μίαν ἀπηχεῖν ἐκ διαφόρων φθόγγων σωτήριον τοῖς μανθάνειν ἐθέλουσι φωνήν. Orig. Philocal. c. 6. p. 31. *vide* p. 23, 30, 37, 38, 43. *Majestas Spiritus St.* Tert. de Resur. c. 24.

(n) Οὐ μόνον δὲ περὶ τῆς περὶ τὰ παρησίας ταῦτα τὸ πνεῦμα οἰκονόμησεν, ἀλλ' ὅτε τὸ αὐτὸ τυγχάνον καὶ ἀπὸ τῶ ἑνὸς θεῦ, τὸ ὅμοιον καὶ ὅτι τῆς ἐναγγελίων πιστοῖται, καὶ ὅτι τῆς Ἀποστόλων. Orig. Philocal. cap. 1. p. 12. ὁ σκοπὸ τῷ φωτίζονλι πνεύματι περνοίᾳ θεῦ, διὰ τῦ ἐν ἀρχῇ περὶ τὰ θεὸν λόγε, τῦ διακόνες τὰ ἀληθείας περφῆτας καὶ Ἀποστόλες ἦν, &c. p. 11. bis.

(o) Τὰ ἀπομνημονεύματα τῆς Ἀποστόλων, ἢ τὰ συγγράμματα τῆς περφητῶν ἀναγινώσκεσθαι· ὥτε περιτρὸς ὁ διὰ λόγε τὴν ευθεσίαν, καὶ πρόκλησιν τῆς τῆς καλῶν τύτῆς μιμήσεως ποιῆται. Just. M. Ap. 2. p. 98. D. Just. M. Irenæus, Melito in Apocal. Tatian. Catena Evang. Pantænus. Clem. Alex. in Epistolas Canon.

(p) Cyprianus librum Testimoniorum ad Quirinum componit ex divinis magisteriis, ex Scripturis sanctis vet. & N. Test. ex divinæ plenitudinis fontibus, ex universis Librorum spiritualium voluminibus, *Præfat.* & præcepta dominica & magisteria divina, ex eisdem Præfat. ad lib. tertium. Aliunde scilicet, loqui possunt de rebus fidei nisi ex literis fidei? *Tert. præscrip.* c. 15. *Iren.* l. 3. per totum.

(q) In tertio ex Scripturis inferemus ostensiones,—ita plenissimam habebis à nobis adversus omnes hæreticos contradictionem. *Iren.* Præf. ad lib. tertium, omnibus hæresib. unum deum ostendimus, Τὰς γεγραφὰς αἷς πεπιστεύκαμεν μυελὸς ὅσας ἐξ αὐθεντείας παντοκρατοεικῆς δεδηλώκασι. Clem. Alex. Strom. 4. p. 475. A. *vide* Strom. 7. p. 782. C. p. 784. C.

(r) Ἡ γὰρ πιστεύσιν ἁγίῳ πνεύματι κεκλῆχθαι τὰς θείας γεγραφὰς, καὶ μὴ ἐν ἄπιστοι, ἢ ἑαυτὸν ἡγῆται σοφωτέρες τὸ ἁγίε πνεύματος ὑπάρχειν· καὶ τί ἔπεσθαι, ἢ δαιμονᾶσιν; Parv. labyr. apud Euseb. Hist. Eccl. l. 5. c. 28. p. 198.

Books

Books were writ, and ſent to the Churches of Chriſt, or who received them under that Character, from Men who in that very Age, had own'd them as written by the Conduct and Aſſiſtance of the Spirit of God?

Corollary. §. VIII. Now hence it follows, That what the *Apoſtles* have delivered in theſe *Epiſtles*, as neceſſary to be believ'd or done by *Chriſtians*, muſt be as neceſſary to be believ'd and practis'd in order to Salvation, as what was perſonally taught by *Chriſt* himſelf, and is contained in the *Goſpels*; they being in the writing theſe *Epiſtles*, the *Servants*, *Apoſtles*, *Ambaſſadors*, and *Miniſters* of *Chriſt*, and *Stewards of the Myſteries of God*; and the Doctrines and Precepts they deliver'd in them, being the *Will*, the *Mind*, the *Truth*, and the *Commandments* of *God*.

Now evident it will be to any who judiciouſly read theſe *Epiſtles*, That they contain ſomethings neceſſary to be believ'd, and done, which were not clearly taught by *Chriſt* whilſt he was on Earth, nor are delivered clearly in the *Goſpels*; as we may learn both from our *Saviour*'s Words to his *Diſciples*, and from theſe *Epiſtles*.

Firſt, From our Saviour's Words; for thus he ſpeaks to his *Diſciples*:

Theſe things I have ſpoken to you, being with you, Joh. 14. 25.

But the Comforter the Holy Ghoſt, whom the Father ſhall ſend in my Name, he ſhall teach you all things, ver. 26. And again,

I have yet many things to ſay to you, but ye cannot bear them now, Joh. 16. 12.

But when He, the Spirit of Truth, ſhall come, He ſhall guide you into all Truth, ver. 13.

Theſe things have I ſpoken to you in Parables, but the Hour cometh when I will not ſpeak to you ſtill in Parables, but I will ſhew you plainly of the Father, ver. 25.

2dly, From the things contained in theſe *Epiſtles*: As, *v. gr.* That *by the Deeds of the Law ſhall no Fleſh be juſtified*, Rom. 3. 20. That *both Jew and Gentile being under condemnation, were only to be juſtified freely by God's grace, thro' the Redemption that is in Chriſt Jeſus, whom God had ſet forth to be a propitiation thro' Faith in his Blood*, ver. 25. That *if Righteouſneſs came by the Law, then Chriſt was dead in vain*, Gal. 2. 21. That *as many as are of the Law are under the Curſe*, Ch. 3. 16. That *if we be circumciſed, Chriſt ſhall profit us nothing, Chriſt is become of none effect to them that are under the Law, they are fallen from Grace*, Ch. 5. 2, 5. That the Law was to continue only *to the time of Reformation*, Heb. 9. 10. and was then to be diſannulled *for the weakneſs and unprofitableneſs of it*, Ch. 7. 18. That *Chriſt is a Prieſt for ever after the order of Melchiſedeck*, Ch. 5. 5, 6. That he hath an *unchangeable Prieſthood*; that he in Heaven is *continually making interceſſion for us*, and therefore *is able to ſave us to the uttermoſt*, Ch. 7. 24, 25.

Again, In theſe *Epiſtles* only have we Inſtructions about many great and neceſſary Duties, as *v. g.* That *all our Thankſgivings are to be offer'd up to God in the Name of Chriſt*, Eph. 5. 8, 20. Theſſ. 5. 18. Hebr. 13. 14, 15. The Duties which we owe to our *Civil Governours*, are only hinted in thoſe Words of Chriſt, *Render to Cæſar the things that are Cæſar's*; but are enlarged upon in the *Epiſtle* to the *Romans*, Chap. 13. to *Titus*, Tit. 3. 1. and in the Firſt Epiſtle of St. *Peter*, 1 Pet. 2. 10. — 17. So alſo are the Duties which we owe to our *Spiritual Superiours*, taught more expreſly in theſe *Epiſtles*, Gal. 6. 6. 1 Theſſ. 5. 12, 13. Heb. 13. 7. — 18. In fine, All the particular Duties belonging to the Relations of *Huſband and Wife*, *Parents and Children*, *Maſters and Servants*, are particularly handled in theſe *Epiſtles*, Eph. 5. 28, 33. — 6. 1. — 9. Col. 3. 18. — 25. but are ſcarce ever mentioned in the *Goſpels*. But it may be objected,

Object. 1. That theſe Epiſtles were writ to thoſe who were in the Faith already, and ſo could not be deſign'd to teach them the Fundamental Articles, and Points neceſſary to Salvation, or to inſtruct them in what was neceſſary to make them *Chriſtians*.

Anſw. It follows not from their being *Chriſtians* already; That the *Apoſtles* deſign'd not to write to them in theſe *Epiſtles* of any Fundamental Articles, or Points neceſſary to Salvation, for it is very plain, they do ſo, St. *Paul* in his Epiſtle to the *Corinthians*, 1 *Cor.* 15. 3. writes of the Reſurrection of the Dead, and of Chriſt's Death and Reſurrection, as of Doctrines neceſſary to be believ'd; and in his *Epiſtle* to the *Galatians*, of ſeeking *Juſtification by the Works of the Law*, as a thing oppoſite to, and deſtructive of the Grace of Chriſt. And ſince there were among them *falſe Apoſtles, and deceitful Workers, who corrupted the Word, and handled the Word of God deceitfully*, 2 Cor. 2. 17. — 4. 2. *corrupted their Minds from the ſimplicity of Chriſt*, Ch. 11. 3. *turn'd them from him that called them to another Goſpel*, Gal. 1. 6. *ſought to deprive them of their Reward*, Col. 2. 18, 19. and ſeparate them from their *Head Chriſt Jeſus*, who *put away a good Conſcience, and ſo made Shipwrack of the Faith*, 1 Tim. 2. 19. whoſe *Doctrine did ſpread as a Gangreen, and overthrew the Faith of ſome*, 2 Tim. 2. 16. many *Diſputers of corrupt Minds turning from the Truth*, 1 Tim. 6. 5. many *unruly and vain Talkers, and Deceivers, who ſubverted whole Houſes, teaching things that they ought not, for filthy Lucres ſake*, Tit. 1. 10, 11. Muſt not theſe things adminiſter

niſter occaſion to theſe ſacred Pen-men to endeavour to ſtabliſh and confirm them in the Faith, by letting them they wrote to know the moment of thoſe Articles, the neceſſity of that Faith they had been taught, and the pernicious Conſequences of thoſe Practices to which they were ſeduc'd by theſe Deceivers?

Again, Seeing theſe Writings were intended as a Rule not to them only to whom they were ſent, but to all future Ages of the *Church*, and the Spirit expreſly told them, that *in the latter days ſome ſhould depart from the Faith, giving heed to ſeducing Spirits and Doctrines of Devils*, 1 Tim. 4. 1, 2. that *the time would come when they would not endure ſound Doctrine, but would turn their ears from the Truth*, 2 Tim. 4. 3, 4. when *falſe Prophets ſhould ariſe among them bringing in damnable Doctrines, whoſe pernicious ways many ſhould follow*, 2 Pet. 2. 1. 2. Seeing they knew that *after their Departure grievous Wolves would enter in, not ſparing the flock*, Acts 20. 29, 30. Muſt not all theſe Conſiderations give juſt occaſion to them to write of the great Articles of *Chriſtian* Faith, and of the neceſſary points of *Chriſtian* Converſation, to preſerve them, and thoſe that came after them, from thoſe damnable Doctrines and pernicious Ways?

Moreover, this Objection is therefore inſignificant, becauſe the *Apoſtles* do inform us, that they found it fate to *write the ſame things to them* they had heard, Philip. 3. 1. though *they knew the Truth, and were confirmed in it*, 1 John 2. 21. that they might *have theſe things always in remembrance*, 2 Pet. 1. 12, 15. and that ſome who for the time of their Converſion might have been great Proficients in the Faith, had yet *need to be taught again the firſt Principles of the Oracles of God*, Hebr. 5. 12.

Obj. 2. It alſo may be ſaid, That theſe Epiſtles were writ upon particular Occaſions, and without thoſe Occaſions had not been writ, and ſo cannot be thought neceſſary to Salvation.

Anſw. This Objection is neither exactly true of all the *Epiſtles*, nor of all that is contained in them; not of all the *Epiſtles*, for it appears not that five of the *General Epiſtles*, the *Epiſtle* to the *Romans*, to the *Epheſians*, and to the *Hebrews*, were writ upon particular Occaſions, unleſs the inſtructing Men in the Faith, and preſerving them from *Hereſie*, or *Apoſtacy*, be called particular Occaſions; and where this doth appear, it is very evident, that when the *Apoſtles* had writ what they thought proper upon thoſe Occaſions, they add many excellent Rules of Piety and Vertue.

Anſw. 2. 2*dly*, Were it exactly true, that all the *Epiſtles* were writ upon particular Occaſions, it will not follow hence, that they were not directed, in writing them, by the *Holy Spirit*; or, that they contain nothing neceſſary to be believ'd or done in order to Salvation. For the Book of *Pſalms* was not only writ upon particular Occaſions, but was alſo adapted to, and fitted for them. The *Prophets* were all ſent by God, to teſtifie againſt, and call the *Jews* to Repentance for Sins committed in their time, to reform their Manners, or comfort them in their Diſtreſſes; that is, upon particular Occaſions: but will it therefore follow, that they did not write by the Aſſiſtance of the Spirit of God, or that there is nothing in the *Pſalms*, or in the *Prophets*, which was neceſſary to be believ'd or practis'd by the *Jews*? Moreover, The Goſpel of St. *Luke* was writ on a particular Occaſion, *viz.* to *inſtruct* Theophilus *in the Certainty of the things he had been taught*: and yet (a) *Epiphanius* informs us, that the *Holy Ghoſt* compell'd and ſtimulated him to the Work. The Goſpel of St. *Mark* was writ, ſay the *Ancients*, at the Requeſt of the Converts at *Rome*; and yet he writ it, ſaith (b) *Epiphanius*, πνεύματι ἁγίῳ ἐμπεφορημένος, *by the impulſe of the Holy Ghoſt*. They alſo ſay, That St. *John* was importuned by all the *Aſiaticks*, to write his Goſpel: and yet, ſaith (c) *Epiphanius*, *The Holy Spirit did inwardly impel him to the writing of it*. The Goſpel of St. *Matthew*, (d) ſay they, was indited at the Requeſt of the *Hebrews*, that he might ſupply, by writing, the want of his Preſence with them: ſo that we ſee the Writings of the *Apoſtles* and *Evangeliſts* may be occaſionally penn'd, and yet be the Products of the *Holy Ghoſt*, and contain things neceſſary to be believ'd and done.

Anſw. 3. 3*dly*, The particular Occaſions of ſome of theſe Writings being the Errours or the Waverings of *Chriſtians* in fundamental Points, as appears from the Epiſtles to the *Corinthians*, *Galatians*, &c. and in others the buſie induſtry of *falſe Apoſtles* and *deceitful Workers*, to pervert them from the Faith; that theſe *Epiſtles* were writ on ſuch Occaſions, is rather a Preſumption that they were writ upon ſome fundamental Points, than that they could not be indited upon theſe Occaſions.

Moreover, Great Advantages ariſe from the occaſional writing theſe *Epiſtles*, and ſuch as might induce the *Holy Spirit* to excite them to the Work. For,

1. All the Occaſions which they took to write, from the Diſorders, Errours, Hereſies,

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(a) Ἀναζωπύρει τὸ ἅγιον πνεῦμα ὁ Εὐαγγελιστὴς τὸν ἅγιον Λουκᾶν, Hær. 51. §. 7. (b) Ibid. §. 6. Euſeb. l. 2. c. 15, 16.
(c) Ἀναζωπύρει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παρορμῶν συγγράψασθαι, §. 6. 9.
(d) Euſeb. Eccl. Hiſt. l. 3. c. 24. Chryſ. Hom. 1. in Matth.

Miſtakes,

Miſtakes, which at firſt crept into the *Church*, render theſe Writings ſtanding Rules for the Deciſion of like Caſes through all future Ages.

2. The Deportment of the *Apoſtles* towards theſe erroneous Perſons and diſorderly Walkers, the Care they uſed to recover or inform them better, the Zeal and Tenderneſs they ſhew'd, and the Rules they laid down in thoſe Caſes, are excellent Precedents and Directions for all *Church-Governours* in Caſes of like nature.

3*dly*, All the occaſions which they had to write for the Direction of *Church-Governours* how to behave themſelves in the *Church of God*, to give Rules for the Qualifications of thoſe who were to be admitted to thoſe Offices, and touching their Behaviour in them, for the Settlement of the Affairs of the *Church*, and the decent and regular Performance of Divine Service, afford us ſtanding Rules of *Government*, and of admitting and ordaining a Succeſſion of thoſe divers Orders in the *Church*.

Laſtly, Theſe various occaſions give us full Aſſurance that theſe *Epiſtles* muſt be written in thoſe very times when theſe Diſorders hapned, and theſe Errours crept into the *Church*, and ſo take off all Jealouſie, or Suſpicion that they were Writings contrived in the following Ages of the *Church*; whereas had their Writings been only Syſtems of Theological Doctrines, and Rules of Life, which equally concerned all Ages of the *Church*, it might have been more plauſibly objected, that they were framed by ſome *Chriſtian Biſhops* aſſembled for that end.

Obj. 3. But if all, or moſt of the Truths declared in the *Epiſtles* were to be received, and believed as fundamental Articles, what then became of thoſe *Chriſtians* who were fallen aſleep before thoſe things in the *Epiſtles* were revealed to them?

Anſw. 1. This Queſtion equally concerns the *Evangeliſts*, and more eſpecially the Goſpel of (a) St. *John*, which, ſay the *Antients*, was either the laſt Portion of Scripture which was written, or the laſt ſave his *Epiſtles*, it being written after his Return from his Exile in *Patmos* to *Epheſus*; and ſo if it contain fundamental Articles, or neceſſary Rules of Life, what became of thoſe *Chriſtians* who died before they were revealed in it.

Anſw. 2. We ſay not that all, or moſt of the Truths, declared either in the *Epiſtles* or *Goſpels*, are to be accounted fundamental or neceſſary Articles; but only that ſome of them ought to be ſo accounted, eſpecially thoſe which have this Character of a neceſſary Article or Rule of Life, that the Denial or Non-practice of them is repreſented as that which will endanger our Salvation, or cut us off from the Communion of the *Church*.

Anſw. 3. 'Tis alſo a precarious Suppoſition, that they who died before theſe *Epiſtles* were writ by them, muſt die before the neceſſary things contained in them were revealed to them, ſeeing we know that the *Apoſtles* writ the ſame things which they had preach'd before, and St. *Luke* writ his Goſpel that *Theophilus* might know the Certainty of the things he had been taught: and in thoſe times of the Effuſion of the Spirit of Wiſdom and of Knowledge, they had an *Unction* which could teach them all things, 1 *John* 2. 27. and ſo ſupply the unavoidable Defects of outward Teachers.

Obj. 4. The Goſpel was to be preached to the Poor: now they are not capable of ſublime Notions, nor can they comprehend myſterious Reaſonings.

Anſw. 1. Whether this Objection be intended againſt the Neceſſity of believing the *Epiſtles* of St. *Paul* only, or alſo of the Goſpel of St. *John*, is uncertain, the ſublime Notions and myſterious Reaſonings being common to both.

Anſw. 2. There ſeemeth no neceſſity of troubling the poor Common People with ſublime Notions, or myſterious Reaſonings, ſince both the *Ancient Church* and our own Catechiſm declare that all the Articles of *Chriſtian* Faith common to all that bear that Name, are compriſed in the *Apoſtle*'s Creed. For when the Child ſaith, My *Godfathers* and *Godmothers* promiſed I ſhould believe *All the Articles of the Chriſtian Faith*, ſince it is evident they only ſtipulated for the Belief of the *Apoſtles* Creed in Baptiſm, and when he doth rehearſe thoſe Articles, he only doth rehearſe the *Apoſtles* Creed, 'tis certain that, by our Catechiſm, muſt be ſuppoſed to contain *All the Articles of Chriſtian Faith*.

Moreover, it is very difficult, if not impoſſible, to make ſuch perſons have a right Conception of the Spiritual Nature, and the Attributes of God, or to enable them, by Reaſon, to prove the Providence of God, or the Immortality of the Soul; but yet theſe things muſt be propoſed to them as *Articles*, or Foundations of their Faith. And as it is not very difficult for them to learn from Scripture the Truth of theſe things; ſo neither is it difficult from the ſame Scripture to learn the Truth of all the Articles of the *Apoſtles Creed*, even in that ſenſe in which all *Chriſtian* Ages did receive them.

In a word, Were theſe *Mechanicks* as much concern'd for Spirituals as they are for Temporals, as many of them have attain'd to great Proficiency in their reſpective Arts, ſo might they alſo, by a *Chriſtian* diligence, attain to a competent proficiency in all the neceſſary Articles of *Chriſtian* Faith, and in the Rules of *Chriſtian* Piety, or of their Duty to God and

(a) Noviſſimus omnium ſcripſit Evangelium. *Hieron. Prefat. in Matth.*

Man-

Man. Now *Chriſtianity* being *that Doctrine which is after Godlineſs*, Tit. 1. 1. I believe nothing is propoſed in it *as neceſſary to be believ'd to Salvation*, which hath not ſome tendency to the Promotion of true Piety.

§. IX. Having thus ſtabliſh'd the *Divine Authority* of theſe Epiſtles, I ſhall endeavour to confirm the Truth of *Chriſtian* Faith from what is copiouſly delivered in them, and in thoſe Acts of the Apoſtles which contain the Hiſtory of the Authors of them.

This is of abſolute neceſſity in this degenerate Age, in which all manner of Impiety exceedingly abounds, and Men are by their Lives diſpoſed, and even concern'd to queſtion the Truth of that Religion, and of thoſe Writings which threaten the ſevereſt Puniſhments to their Enormities; and do induſtriouſly, and even impudently, perſue this black Deſign both in their Diſcourſes and their Writings.

Now, to prove againſt theſe Enemies of reveal'd Religion the Truth and Certainty of *Chriſtian* Faith, from what is copiouſly delivered in theſe Epiſtles, and in the Acts of the Apoſtles, it will be only requiſite to ſhew that they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and a convincing Demonſtration of the Truth of *Chriſtian* Faith, and that we have great reaſon to believe the Truth of what is thus related by them. And,

1*ſt*. That they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and a convincing Demonſtration of the Truth of Chriſtian Faith, the Declaration will be ſufficient to evince; for it was this:

That the miraculous Gifts and powerful Operations of the Holy Ghoſt were plentifully afforded to them who preach'd the Goſpel to the World, and alſo to thoſe *Chriſtian Churches* which receiv'd that Goſpel, and embrac'd the Faith they taught.

By way of Preface to what I ſhall collect, from theſe Acts and Epiſtles concerning theſe miraculous Gifts and Operations of the Holy Ghoſt, it may deſerve to be conſidered, that as the Bleſſed Jeſus *ſpake as never Man ſpake*, that is, delivered ſuch juſt, holy, beneficial Commands as never were before made known to the World; and did, for Confirmation of his Doctrine, the Works that *no other Man did*; ſo was he pleaſed to lay the Truth of his Prophetick Office upon ſuch future and miraculous Events, as no Impoſtor, that had any Wit, would undertake, or could be able to perform.

For the Prophecies which he had undertaken to fulfil, and his own frequent Declarations, made it neceſſary, 1. That he ſhould die a peculiar Death, *i. e.* by being *lifted up upon the Croſs*: 2. That *in three days* he ſhould riſe again: 3. That after his Reſurrection his Goſpel ſhould in the ſpace of *forty years*, or before the Deſtruction of *Jeruſalem*, be propagated throughout the World or the whole *Roman Empire*: 4. That in order to the propagating of it, the Holy Ghoſt ſhould plentifully be vouchſafed to his *Apoſtles*, and ſhould endue them *with power from on high*, and even enable them to do *greater works than he himſelf hath done*, John 14. 12.

At the great day of the Feaſt of Tabernacles, when all the *Jews* aſſembled at *Jeruſalem*, were joyful in their *Beth Haſchoavah* or *Houſe of drawing Water*, and were, ſay their Traditions, in expectation that the Holy Ghoſt would fall upon them, *Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink; he that believeth in me, out of his belly ſhall flow Rivers of living waters*: this ſpake he of the Spirit which they that believed on him ſhould receive, *John* 7. 37, 38. And at the cloſe of his Life on Earth, he comforts his Diſciples with the Promiſe of this Holy Ghoſt, who ſhould continue with them not only *to teach them all things, and bring all things to their remembrance*, but alſo *to convince the World of Sin, becauſe they believed not in him*, and of *his Righteouſneſs*, who was ſo glorioufly exalted to the right-hand of God his Father, and of a future *Judgment, becauſe the Prince of this World* being caſt out from thoſe he had poſſeſt, *was judged*, John 16. 7, 11. And after his Reſurrection, he ſpeaks thus to them; *Behold, I ſend the promiſe of my Father upon you, for ye ſhall be baptized with the Holy Ghoſt not many days hence*, Luke 24. 49. And *ye ſhall receive power after the Holy Ghoſt is come upon you, and ye ſhall be witneſſes to me both in Jeruſalem, and in all Judea, and in Samaria, and to the uttermoſt parts of the earth*, Acts 1. 8. And laſtly, to encourage others to believe the Doctrine which they taught, he ſaith, *Theſe Signs ſhall follow them that believe; in my name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them, they ſhall lay hands on the ſick, and they ſhall recover.*

Now I deſire to know whether any thing of this nature was ever undertaken, or laid as the foundation of their Credit by any other Author of any Doctrine, Religion, Sect, or Hereſie? Whether they ever made their own violent Death and Reſurrection the foundation of their Veracity? or promiſed the like Powers and Aſſiſtances when they were riſen to thoſe who ſhould promote, or ſhould embrace their Doctrine? or, whether that which no Man elſe durſt undertake, was not performed by the Holy Jeſus ſo effectually, as that his Do-

ctrine presently prevail'd, and was receiv'd throughout the World in spight of all the Opposition Men and Devils made against it, and wrought in Christians such a lasting Faith, as Time and Vice, though most concern'd to do it, was never able to deface.

But though we have no Instances of any other Persons that made the like Attempts, yet do our Lord's Disciples tread exactly in their Master's Steps: For the first thing which they declared to the World was this, that the Forerunner of their Lord, *John* the *Baptist*, when *Jerusalem*, and all *Judea*, *and all the Regions about Jordan*, and in particular the *Pharisees* and *Sadducees*, the *Publicans* and *Soldiers*, repaired to his Baptism, declared in the Audience of them all, *There was one* shortly *to come after him*, one that *stood then among them, who would baptize them with the Holy Ghost and Fire*, Matth. 3. 11. They also add, That their Lord, both before and after his Resurrection, made a like Promise to them, That he would suddenly send down upon them the Spirit promised by the Father, that *they should receive power from on high, and be baptized with the Holy Ghost*, and so should be enabled to be the Witnesses of his Resurrection and of his Doctrine.

When these Apostles had themselves receiv'd the Holy Ghost, they declare, they only had received what God had promised by his Prophet *Joel*, saying, Chap. 2. 28. *It shall come to pass in the last days, I will pour my Spirit upon all flesh, and your Sons and your Daughters shall prophesie, and your Young-men shall see Visions, and your Old-men shall dream Dreams*, Acts 2. 16. Where note, That 'tis a receiv'd Rule among the *Jews*, that the last days, when used by the Prophets, do signifie the times of the Messiah. See the Note on 1 *Tim.* 4. 1. Note also, That God of old revealed his Will to his People by Visions, Dreams, and by *Prophetick* Revelations; so that this is a Promise, that in the days of the Messiah God would miraculously pour his Spirit upon Men, and by that Spirit would enable them to prophesie, and to reveal his Will to others. Yea they say boldly to all that stood amazed at it, *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* Here then we see how fully they both claim a Promise of the Holy Ghost made by their Master to them, and also promise the like Gift to them who should believe, and be baptized in his Name.

Now either these Promises were actually performed, and made good before they were indited, and put into the Records of the Christian Faith, the Writings of the Apostles and Evangelists, or they were not; if all these Promises were fulfill'd before the Records which contain them were indited, then had Christ sent the Holy Ghost upon the Apostles, and given them the Promise of the Father; then the believing Jews and Gentiles were actually baptized with the Holy Ghost, and were enabled to speak with Tongues, and *Prophecy*; and so Christ must have given certain demonstration of the Truth both of his Resurrection and his Promises. But if these Promises were not made good before these Records were indited, then the whole Story of St. *John*, and of the *Acts of the Apostles*, might easily have been convinc'd of Falshood by many thousand living Witnesses both in *Jerusalem*, and in all other places where they lay the Scene of this great Dispensation, because they had heard nothing of these things but from their Histories. Then by the Suffrage of our own *Evangelists*, our *Lord's Forerunner* must be a Deceiver when he declared the Messiah *should baptize them with the Holy Ghost and Fire*, whom he had then baptiz'd with Water. Yea, in those very Histories designed to convince others that Jesus was the Christ, they must leave on Record a Promise made not to them only, but to all Believers, which never was fulfill'd; the Apostles also must be falsly introduced, saying, *This was that which was spoken by the Prophet Joel*, and with the greatest Impudence, promising that Holy Ghost to others which they themselves had not received; and surely then those *Jews* which after all Christ's Miracles required a Sign, would have enquired of the *Apostles*, where is that great Effusion of the Spirit promised by the Prophet *Joel*, which may assure us that the times of the Messiah are now come? Where is that fiery Baptism? Where are those Rivers of spiritual Water which their pretended *Christ*, and his *Forerunner*, promised? Let us see them, that we may believe him. With what face could St. *Peter* promise that Holy Ghost to others upon Faith in Christ, which they themselves had not received? Or with what face could *Luke* declare he did this before such an Audience of which the greatest part must then be living, and so as with that Promise to convert three thousand Souls? Had neither these Converts, nor this Audience, any experience of that Affair? In fine, If these Apostles were not assisted with these miraculous Powers of the Holy Ghost, they must be well assured, that he who had so oft engaged whilst he lived, to send this Comforter to them, and at his Resurrection promised that in few days they should be all *baptized with the Holy Ghost*, was a Deceiver, and false *Prophet*, and then what Motive could they have, or how could they conceive it a thing possible to be *his Witnesses* successfully *to the uttermost parts of the earth?* If by the coming of the Holy Ghost upon them they were indeed enabled to speak all Languages, this Gift was a sufficient Confirmation of the Resurrection and Ascension of that Jesus who thus made good his Promise to them.

them. If they had no ſuch Gift, how was it poſſible that ſuch unlearned Perſons, who only underſtood their Mother-Tongue, ſhould diſcourſe in their ſeveral Languages to the *Romans*, *Grecians*, *Egyptians*, *Perſians*, *Armenians*, *Scythians*, *Indians*, and all the barbarous Nations of the World? And to what purpoſe was it for them to travel to thoſe Nations, to ſtand mute among them, or elſe to tell a ſtory to them of which they could not underſtand one word? If, as the ſacred Story doth inform us, they preach'd the Word *with demonſtration of the Spirit, and Power*; if they went forth preaching every where, the Lord working with them, and confirming the Word with Signs following, God alſo bearing witneſs to them by Signs and Miracles, and by divers Powers and Diſtributions of the Holy Ghoſt; then might they boldly ſay, *We are his witneſſes of theſe things, and ſo is the Holy Ghoſt, which God hath given to thoſe that obey him*, Acts 5. 32. But if no ſuch Aſſiſtance was vouchſafed to them, what evidence could they give to the World that he had ſent them on this Errand? Or how could they expect to reverſe all the ancient Laws and Religions of the World, and to perſuade all Nations to own and worſhip, as the great Saviour of the World, one who was lately hanged on a Tree. Their Compliance therefore with this Miſſion, and their Continuance in this Teſtimony under thoſe dreadful Miſeries they ſuffer'd for it, as well as their incredible ſucceſs in Propagation of the Chriſtian Faith to every Nation, will not ſuffer us to doubt that they were well aſſured of the Completion of this Promiſe to them, and ſo of Chriſt's miraculous Aſſiſtance of them.

§. X. Moreover, one ſignal Evidence of the miraculous Powers and Diſtributions of the Holy Ghoſt, confer'd upon the firſt Promoters and Profeſſors of the *Chriſtian* Faith, ariſeth from the plain Matters of Fact related in the *Acts* of the *Apoſtle*, and the Epiſtles of S. *Paul*, concerning the miraculous Effuſion of theſe extraordinary Gifts, on them who owned this Faith, and were baptized in the Name of Chriſt.

The *Acts* of the *Apoſtles* have left upon Record five remarkable Inſtances of this Affair; *viz.*

1*ſt*, That on the day of *Pentecoſt* the *Apoſtles* and Diſciples of *Chriſt Jeſus* being met together, *cloven Tongues, like to fire, ſell upon them, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance:* adding, that when this Miracle was wrought upon them, *there were devout men of every Nation who heard them ſpeak in their own Tongues the wondrous works of God*; and upon this account did, with Amazement, ask, *Are not all theſe which ſpeak Galileans? and how hear we every man in our own Tongue wherein we were born!* And that St. *Peter*, one of Chriſt's Diſciples, did then and there declare that the ſame *Jeſus* whom the *Jews* had crucified, was *by God raiſed up, and exalted to his own right-hand, and having receiv'd of the Father the Promiſe of the Holy Ghoſt, had ſhed forth this which they now ſaw and heard*; and that he with theſe Sayings inſtantly converted three thouſand Souls, and that God *daily added to the Church ſuch as ſhould be ſaved*, Acts 2.

2*dly*, That when St. *Philip* had converted many People of *Samaria* to the Chriſtian Faith, and had baptized them, St. *Peter* and St. *John laid their hands on them, and they received the Holy Ghoſt:* and that *Simon Magus* ſeeing this, offer'd them Money to have this Power imparted to him, that *on whomſoever he ſhould lay his hands, they might receive the Holy Ghoſt*, Acts 8.

3*dly*, That whilſt St. *Paul*, a zealous *Phariſee*, and a more zealous Perſecutor, *breathed out Threatnings and Slaughter againſt the Diſciples of the Lord*, and had *received Commiſſion from the High Prieſt and Elders, to bring them bound unto Jeruſalem to be puniſhed, as he came nigh to Damaſcus, a light from Heaven above the brightneſs of the Sun, ſhone round about him*, and ſtruck him blind; and the Lord *Jeſus*, by a Voice from Heaven, ſaid unto him, *Saul, Saul, why perſecuteſt thou me?* And that one *Ananias* being ſent by the ſame *Jeſus* to lay his hands upon him, he preſently receives his Sight, is *filled with the Holy Ghoſt*, and preacheth Chriſt, in the *Jewiſh* Synagogues erected in that famous City, *Acts* 9.

4*thly*, That whilſt St. *Peter* was preaching to *Cornelius*, his Kinſmen, and near Friends, *the Holy Ghoſt fell on all thoſe that heard the word, and they ſpake with Tongues, and magnified God in the Preſence of the Jews*, Acts 10. 44, 45.

5*thly*, That St. *Paul* finding twelve Diſciples of the *Baptiſt* who had not yet received the Holy Ghoſt, he baptizes them in the Name of the Lord Jeſus; and *when he had laid his hands upon them, they received the Holy Ghoſt, and propheſied*, Acts 19. 6.

Now all theſe things were done, ſaith this Record, in populous and famous Cities.

The firſt in *Jeruſalem*, at the great Feaſt of *Pentecoſt*, immediately enſuing *Chriſt*'s Aſcenſion, and therefore at a time when all *Jeruſalem* was met to celebrate that Feaſt, and when the fame of the Meſſiah, *expected ſuddenly to appear*, Luke 19. 11. had brought great multitudes of *Jews* and *Proſelites* out of all *Nations*, to attend the iſſue of that Expectation; and ſo the Matter of Fact, if true, muſt be well known by all *Judea* ſo to be: nor could it

possibly be false, but all then present, and alive, when first the fact was publish'd to the World, must be so many living Witnesses of the falshood of it.

The second populous City whose Converts received this effusion of the *Holy Ghost*, was the Metropolis of *Samaria*, according to our Lord's Prediction, *You shall be my Witnesses in Samaria*, Acts 1. 8. The Time when this was done, is noted by three Characters; *viz.* That it was done soon after the Death of *Stephen*, Acts 8. 2. and before the Conversion of S. *Paul*, *ver.* 1. and when *Simon* the celebrated *Magician* was there, and had so gain'd upon the People of that City, that *they all gave heed to him*, and owned him *as the great Power of God*, ver. 9, 10.

The third was done in *Damascus*, the Metropolis and noble Mart of *Syria*, where flourish-ed many thousand *Jews*, upon a Person known by the whole Nation of the *Jews* to be a strict and celebrated *Pharisee*, and once a zealous Persecutor of the *Christian* Faith; one after his Conversion, which hapned the next year after our *Lord*'s Ascension, was hated, and persecuted by his own Nation for preaching up that Faith he formerly endeavour'd to destroy; and so not only they of *Damascus*, and they who journeyed with him, and saw and felt that glorious Appearance, which was the means of this Conversion, but even the whole *Jewish* Nation must be acquainted with, and even alarm'd at this miraculous and sudden Change.

The fourth happen'd in the City of *Cæsarea*, the Seat of the R. Governour of *Judea*, inhabited by *Jews*, *Samaritans*, and *Gentiles*, and well stock'd with *Roman* Souldiers, upon the Person and Kindred of *Cornelius*, *a Centurion of the Roman Band*, one well reported of by the whole Nation of the *Jews*, and so not only *Cæsarea*, but all *Judea* and *Rome* also must be acquainted with the Conversion of a Man so eminent for his Post, so well approv'd by the whole *Jewish* Nation for his Piety. The Character of the time when this was done, we learn from these Circumstances, that before the Word was preached to the *Jews* only, and that this was the first Instance of their preaching to convert a *Gentile* to the Faith of Christ.

The fifth was done in *Ephesus*, the Metropolis of the *Proconsular Asia*, about twelve years after the former, in a City where dwelt many *Jews*, who were Teachers of the Law in opposition to the *Gospel*; and who had there a *Synagogue*: and after this, *all Asia*, *both Jews and Greeks*, *heard the word of Christ*, Acts 19. 10, 17.

Now when Times and Places, Circumstances and Events, are so particularly set down, and are of such a nature as seem to carry in them a conspicuous evidence of the notorious Falshood, or the clear Truth of the Narration, as it is a sign that the Historian intended no Deceit, so neither seems it easie to conceive, how such great Cities and Regions should be ignorant of the Truth, or Falshood of them, or be capable of being imposed upon by such Relations.

All that can possibly be offer'd to impair the Credit of these Evidences of the miraculous Operations of the Holy Ghost, exercised by the Apostles, and conferr'd on such as did embrace the Christian Faith, must be comprised in these two Particulars; *viz.* Either that these things were not written and publish'd by St. *Luke*, or in his time; or, that they were not truly written, but contain false Stories invented for the Credit of Christianity.

Now that this History was originally and universally received by the Tradition of the Church amongst her true undoubted Scriptures, (a) *Eusebius* sufficiently informs us. *Clemens* of *Alexandria* and *Origen* confirm the same Tradition. And as all agree that this History was written by St. *Luke*, and own'd as an unquestionable Record of *Christianity*; so do we find it cited by (b) St. *Clemens*, St. *Paul*'s Companion; by (c) *Papias*, who conversed with Men of the *Apostles* time; and by (d) *Polycarp*, who was St. *John*'s Disciple: And (e) *Irenæus* who flourished in the second Century, hath in a large Chapter almost epitomiz'd it. Nor do I read of any *Jew* or *Gentile* who did except against the Truth or the Sincerity of the Relator of these things. Now if a Record so early, and so generally received and cited by the Christians, may be, without all proof, rejected, as not written by that Author whose Name it hath still born, if a Writing thus unanimously own'd among the Records of the Christian Faith, may be, without all reason, rejected, as a spurious or doubtful piece, the Truth and Credit of all History must be entirely subverted: and so there will be nothing certain left concerning any Records of Antiquity.

But if, according to this General Tradition, this History was indeed writ and published by St. *Luke*, there must be many Myriads still living in *Judea*, *Samaria*, *Damascus*, *Ephesus*, *Cæsarea*, and many other places mention'd in these Acts, who could be able to disprove these things, had they been false; which yet was either not at all, or unsuccessfully attempted, as the Issue, which concluded in its general Reception, testifies. We therefore may conclude,

(a) Ponit nempe Actus Apostolorum ἐν ὁμολογουμένοις, & inter ἧς ἡ ἐκκλησιαστικὴ παράδοσις ἀληθεῖς καὶ ἀπλάστους καὶ ἀναμολογήτους γεγονέναι. Hist. Eccl. l. 3. c. 4. & 25.

(b) Ep. ad Cor. §. 13. (c) Apud Euseb. H. Eccl. l. 3. c. 39. (d) Ad Philip. §. 1. (e) L. 3. c. 12.

that

that neither *Jew* or *Gentile*, *Orthodox Chriſtian* or *Apoſtate*, though they were all concern'd to do it, found any cauſe to doubt the Certainty of what was thus recorded.

But, to give Scepticiſm its utmoſt Scope, be it this Hiſtory was not publiſh'd till an hundred years after our Lord's Aſcenſion, beyond which Infidelity cannot go, if we conſider the Citations of it before that time, and the Abridgment of it made by *Irenæus* not long after; either the Facts related in it were true, and then they are a ſignal Evidence of the miraculous Operations of the Holy Ghoſt vouchſafed to *Chriſtians*; or they were falſe, and then how is it poſſible they ſhould obtain ſo eaſie and ſo general Belief? Could they not know in *Judea*, *Samaria*, and *Epheſus*, by what means they were firſt converted to the Chriſtian Faith? Muſt it not be ſufficient prejudice to them againſt theſe Tales, that they had lived ſo long in the Profeſſion of that Faith, and had heard nothing of theſe things, too wonderful, too much conducing to the Honour and Confirmation of that Faith to be ſo long conceal'd, had they been truly done by two ſuch eminent *Apoſtles* as were St. *Peter* and St. *Paul*?

§. XI. Having made this brief Collection of Inſtances reſpecting theſe ſpiritual Gifts from the *Acts* of the *Apoſtles*, I now proceed to theſe Epiſtles which almoſt ſeverally contain ſufficient Proofs of the Effuſion of the Holy Ghoſt upon Believers, and of his miraculous Aſſiſtance of the Preachers of the Chriſtian Faith, and jointly do concur to make this Evidence triumphant over Infidelity. For,

1*ſt*, St. *Paul* writes to the *Romans* thus; *I long to ſee you, that I may impart to you ſome ſpiritual Gift, to the end you may be eſtabliſhed*, Rom. 1. 11. See the Note there. *For I know*, ſaith he, *that when I come to ſee you, I ſhall come in the fulneſs* τῆς εὐλογίας *of the bleſſing of the Goſpel of Chriſt*, Chap. 15. 29. *i. e.* that fulneſs of ſpiritual Gifts with which all Chriſtians were bleſſed in *Chriſt Jeſus*, according to that Promiſe of the Prophet *Iſaiah*, Chap. 44. 2, 3. *Fear not, Jacob my ſervant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed,* καὶ τὴν εὐλογίαν μου, *and my Bleſſings on thy Children.* Now that the *Apoſtle* came to *Rome*, both Scripture, and the whole Current of *Antiquity* atteſts; either then he came to them with *the fulneſs of the bleſſing of the Goſpel of Chriſt*, and did impart unto them thoſe ſpiritual Gifts which tended to confirm them in the Chriſtian Faith, or he did not: if he did impart them, he gave them an aſſured Demonſtration of the Certainty of Chriſtian Faith; if he did not, he himſelf miniſtered to them a full Objection againſt his own Apoſtleſhip: for, this muſt render him a vain Boaſter of things he was not able to perform, and a Deceiver of the Church of *Rome*. And why then doth he ſpeak thus to them? *I have whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God; for I will not dare to ſpeak of any thing which Chriſt hath not wrought by me, to make the Gentiles obedient in word and deed, in the power of ſigns and wonders, and in the power of the ſpirit of God*, Rom. 15. 18, 19. Theſe Powers, ſaith he, have accompanied my Preaching *from Jeruſalem, round about unto Illyricum*; and this Grace, ſaith he, *was given to me of God, that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles, miniſtering the Goſpel of God to them, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt*. Where he compares himſelf, preaching the Goſpel, to the *Prieſt*, converſant about his Sacrifice, to prepare and fit it to be offer'd; the *Gentiles* dedicated by him to the Service of God, are his Sacrifice or Oblation; the *Holy Spirit* confer'd upon them is the *Libamen* by which they are ſanctified, and render'd acceptable to God. Moreover, the Epiſtle to the *Romans* muſt be falſe, or elſe it muſt be ſent by the Apoſtle before he had ſeen *Rome*, for it containeth an intimation that he had not then ſeen them, a Deſire to ſee them, and a Promiſe to come to them; for, ſaith he, *I make it my Requeſt to God, if by any means, now at length, I might have a proſperous Journey by the will of God, to come to you, for I long to ſee you*, Rom. 1. 10, 11, 13. And, *I often purpoſed to come to you, but was let hitherto*. And again, *I have been much hinder'd from coming to you, having therefore a great deſire theſe many years to come to you, whenſoever I take my journey into Spain, I will come to you*, Chap. 15. 22, 23, 24. 'Tis alſo certain that he afterwards did ſee them; for after his Appeal to *Cæſar*, he was ſent to *Rome*, and lived there at leaſt two years: he therefore muſt have ſent this Epiſtle to them, and they muſt have receiv'd it, before that time. In a word, from thoſe words in the Cloſe of this Epiſtle, Chap. 15. 25, 26. *But now I go to Jeruſalem to miniſter to the Saints; for it hath pleaſed them of Macedonia and Achaia to make a certain Contribution for the poor Saints that are at Jeruſalem*, it is evident he writ this Epiſtle before that Collection was carried by him to *Jeruſalem* in the third year of *Nero*, and ſent it from *Corinth*, as the Poſtſcript ſaith. Note alſo, that this Epiſtle is often cited by St. *Clement* and *Polycarp*.

In his Epiſtle to the Church of *Corinth*, he declares, They were *enriched in all Utterance, and Knowledge*, or *in Tongues and Prophecy*, 1 Cor. 1. 5. (See the Note there) That they abounded *in every thing, in Faith, in Utterance, and Knowledge*, 2 Cor. 8. 7. *ſo that they came behind the other Churches in no Gift*. His Twelfth Chapter begins thus: *Now concerning Spiritual Gifts, I would not have you ignorant, that no Man ſpeaking by the Spirit of God,*

calleth

calleth Jesus accursed; and that no Man can say, that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of Gifts, but the same Spirit; and there are differences of Administrations, (or Offices in the Church, to which these Gifts belong,) *but* (all proceeding from) *the same Lord; and there are diversities of Operations,* performed by these Gifted Men, *but it is the same God who worketh all* these Operations *in* them *all*, ver. 4, 5, 6. Then he proceeds to the Enumeration of the Gifts confer'd upon the Officers and Members of the Church, *viz.* The Gifts *of Knowledge*, Wisdom, Prophecy, and the discerning of Spirits; the Gift of Miracles, of Faith, of Healing, of divers Kinds of Tongues, *and the Interpretation of them*, saying, That *God had placed in the Church*, First, *Apostles:* Secondly, *Prophets:* Thirdly, *Teachers: After that, Miracles, then Gifts of Healing; Helps, Governments, diversities of Tongues*; concluding with this Question, *Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles? have all the Gifts of Healing? do all speak with Tongues? do all Interpret? but covet earnestly the best Gifts, and yet shew I to you a more excellent Way*, even that of Charity. For, *tho' I have the Gift of Prophesie, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing*, Chap. 13. 1, 2. *For Prophecys shall fail, and Tongues shall cease, and Knowledge shall be done away, but Charity never faileth*, ver. 8.

Now this Epistle must be endited and sent to them whilst their Schisms, Contentions and Disorders remained, because it was designed to correct them, and whilst St. *Paul* was in a capacity to come to them, and so before his Bonds, because he saith, *The rest will I set in order when I come*, Chap. 11. 34. Hence, after notice given of their Schisms, Contentions and Divisions, he adds, *These things have I in a Figure transfer'd to my self and* Apollo *for your sakes, that you might learn in us, not to think of Men above that which is written, That no one of you be puffed up, for one against another*, Chap. 4. 6. saying, *I have also sent* Timotheus *to you, and I my self will come unto you shortly*; and then he puts the Question to them thus, *What will you that I come unto you with a Rod, or in Love, and in the Spirit of Meekness*, ver. 16, 17, 18, 19. Chap. 5. He commands them to *put away from them*, and to *deliver up to Satan*, the incestuous Person; and that accordingly they did so, his Second Epistle shews, in which he writes to them to *forgive, and comfort him*, 2 Cor. 2. 7.

Moreover, He writes part of this *Epistle* in Answer to some Questions they had sent to him, which required a speedy Answer, as being Cases of Conscience which concern'd their Conversation, their Freedom from Idolatry, and the Preservation of weak *Christians*. The rest of his Epistle is spent in endeavouring to correct their great Disorders about the Sacrament, their Church Assemblies, and the use of their Spiritual Gifts, *Chap.* 11. and 14. and their great Errour touching the Resurrection, *Chap.* 15. and to give Directions touching their Charity, *Chap.* 16. All which things required speedy Instructions; and that this Epistle was sent accordingly, these Words do manifest, *When I come, whomsoever you shall approve by your Letters, them will I send to bring your Liberality to Jerusalem, and if it be meet that I go also, they shall go with me*, Chap. 16. 3, 4. *Now I will come to you when I pass thro' Macedonia, and it may be that I will abide, yea, and winter with you*, ver. 5, 6. I say, hence it is evident, That they soon received this Epistle; for they accordingly made their Collections, with which he went up to *Jerusalem*; and in his Second Epistle, he *Apologises* for not coming to them, according to those Words, *Chap.* 1. 16, 17. Moreover, the Second Epistle is a strong Confirmation of the First, in which he had pointed out unto them, those Disorders which he would have remedied, those things he would have done before his coming; for in this he tells them their Obedience to his former Letter, had filled him with Joy and Comfort, that his Instructions concerning the incestuous Person, had found so good effect, that they approved themselves *to be clear* in this Matter, and caused him to rejoice, That he could have such confidence in them in all things, *Chap.* 7. Whence it is evident, They had not only then received, but in some measure had complyed with the Instructions given them in that Epistle.

Add to this, That *Clemens Romanus* with the whole Church of *Rome*, in an Epistle sent to the *Corinthians*, not many Years after this of St. *Paul*'s was written, declare, [§. 2.] That there was πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full effusion of the Holy Ghost upon them all*; and that St. *Paul had written to them an Epistle touching their Divisions about himself*, [§. 47.] and *Cephas*, and *Apollo*; which is a great Confirmation, both of the early Knowledge, and Use of this Epistle in the Church, as also of the truth of what St. *Paul* relateth in it, touching the Gifts of the Holy Ghost confer'd upon them.

In his Epistle to the *Galathians*, he compares himself with the *Chief of the Apostles*, and the *Pillars* of the Church, declaring, That *he that wrought effectually in Peter to the Apostleship of the Circumcision, was as efficacious in him towards the Gentiles*; that these Pillars saw, and *perceived by the Grace given to him*, That *the Gospel of the Uncircumcision was committed to him, as the Gospel of the Circumcision was to Peter*, and *therefore gave to him the right hand of Fellowship*, that *he with Barnabas should go to the Gentiles*, and they to the Circumcision,

cision, Chap. 2. 7, 8, 9. adding for Consolation to the *Gentiles*, That *Christ had redeem'd them from the Curse of the Law, that the Blessing of Abraham might come upon the Gentiles, that they might receive the Promise of the Spirit, thro' Faith*, Ch. 3. 13. adding, That *thro' the Spirit they did wait for the Hope of Righteousness by Faith*, Ch. 5. 5.

Now in this Epistle, he mentions the *Life that he now lived in the Flesh*, Ch. 2. 20. his fear of them, his desire to see them, and the desire of the false Brethren to exclude him from any Share in their Affections, and the Persecutions he yet suffer'd in the Flesh, *Ch.* 3. 2. *Ch.* 4. 11, 15, 17, 20. *Ch.* 5. 11. And he concludes it thus; *You see how large a Letter I have written to you with my own Hand*; and *from henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jesus*, Ch. 6. 11, 17. Which Words demonstate, That this Epistle must be written, and sent to them whilst he lived, and after he had suffered greatly for the Name of Christ. Moreover, the occasion of it shews, it must be written by St. *Paul* himself; for it was writ upon occasion of some *Judaizers*, who preach'd up the necessity of circumcising the *Gentiles*, and requiring them to observe the Law of *Moses*, and who endeavoured to disparage this *Apostle* who had taught the contrary, as inferiour to other *Apostles*, and his Doctrine as contrary to what they taught: Now these Distempers requiring a speedy Remedy, we cannot doubt, but the *Apostle* sent this Epistle to them, as soon as he had heard, how they had been perverted from the Sincerity of the Faith. 'Tis also cited by *Polycarp ad Philip.* §. 5.

In his Epistle to the *Ephesians*, he tells them, He was made *a Minister of the Gospel according to the Gift of the Grace of God given to him, by the effectual working of his Power*, Ch. 3. 7. And, that *to every one of us is given Grace according to the measure of the Gift of Christ*. For, *He ascending up on High, gave Gifts unto Men*. And, *He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers*; and that all these had their Spiritual Gifts. See the Note on *Chap.* 4. 7, 8, 11. and adds, That *after they believ'd, they were seated with the Spirit of Promise, which is the Earnest of our Inheritance, till the Redemption of the purchased Possession*, Ch. 1. 13, 14.

Now in this Epistle, he makes mention of his Bonds, and of his being then *an Ambassador in Bonds*, Ch. 6. 20. saying, *I Paul the Prisoner of Jesus Christ, for you Gentiles*; *I Paul the Prisoner of the Lord, beseech you*, Ch. 3. 1. Ch. 4. 1. This Epistle therefore, must be sent unto them, whilst he was in Bonds at *Rome*; and so it must be sent unto them *Anno Christi* 62. since *Paul* was set at liberty the next Year. He also adds, That it was sent by *Tychicus*, whom he sent to them on purpose *to make known his Affairs* whilst he abode at *Rome*, and begs their Prayers for *Courage in making known the Mystery of the Gospel*, whilst he was thus in Bonds, *Chap.* 6. 19, 20, 21, 22.

Moreover, This Epistle is cited by St. *Clemens* [*Ep. ad Cor.* §. 46.] about six Years after the writing of it. It is twice cited by *Polycarp* [§. 1. 12.] in his Epistle to the *Philippians*. *Ignatius* [§. 12.] in his Epistle to the *Ephesians*, saith, That St. *Paul* in his whole Epistle, made mention of them in *Christ Jesus*. So early was this Epistle known to, and read by the *Christians*.

In his Epistle to the *Colossians*, he declares, That he had laboured in Preaching the Gospel to them, according to the Energy of him that wrought with him, ἐν δυνάμει, by a mighty Power, *Ch.* 1. 29. and saith, *Let the Word of God dwell in you richly in all Wisdom, teaching and admonishing one another, in Psalms, and Hymns, and Spiritual Songs*, Ch. 3. 16. Now in this Epistle, he saith, That he then *rejoiced in the Afflictions which he suffered for them*, Ch. 1. 24. He also speaks of his *Sollicitude for them, and those of Laodicea, and for as many as had not seen his Face in Christ*, of his *Salutation with his own hand*, Ch. 4. 18. and of his *Bonds*, and of his sending *Tychicus* and *Onesimus*, to give them an Account of his Affairs, and of the Salutations of many Brethren. He therefore, and they also, must be all alive when this Epistle was sent to them.

In his Epistle to the *Thessalonians*, he testifies, His Gospel *came unto them not in Word only, but in Power, and in the Holy Ghost, and in much Assurance*, and that *they received the Word with much Affliction*, but yet *with Joy of the Holy Ghost*, 1 Thess. 1. 5, 6. and for this he appeals to their own Experience, adding these Words, *Ye know what manner of Persons we were amongst you for your sakes*; whence he infers, That he that despised his Admonitions, *despised not Man, but God who also had given them his Holy Spirit*, Ch. 4. 8.

Now in this Epistle, he speaks of his *Absence* from them, of his *great desire to see them*, 1 Thess. 2. 17. of his *Sollicitude* for their stedfastness under their Sufferings, *Ch.* 3. 5, 6. his sending *Timothy* to give him an account of it, his Comfort when he heard that they stood firm; and maketh *Sylvanus* and *Timotheus* his Associates in sending it. This *Epistle* therefore must be written whilst both they and he were living, and it is cited by *Polycarp* in his Epistle to the *Philippians*, §. 11.

In his Epistle to *Titus*, he speaks thus, *Chap.* 3. 5, 6. *According to his Mercy, he saved us by the washing of Regeneration, and the renewing of the Holy Ghost which he shed on us abundantly*,

bundantly, thro' Jesus Christ our Lord. Now, of Epistles thus written to particular Persons, I think it needless to prove, That they were written whilst both St. *Paul* and they were living, and were not sent unto them from, or in another World. Tho' that is here sufficiently proved from these Words, *Chap.* 3. 12. *When I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. §. XII. 2*dly*, That God vouchsafed to the Professors and first Propagators of the Christian Faith, these admirable Powers, and various Distributions of the Holy Ghost, is farther evident from this Consideration, That the Apostles in all their Contests and Debates with Friends and Adversaries, Believers and Rejecters of the *Christian* Faith, false Apostles, Antichrists, Corrupters of it, and *Apostates* from it, appeal with greatest Confidence to these miraculous Operations and Distributions of the Holy Ghost.

In their first Controversie, touching the Resurrection of our Lord, gain-said by the Rulers of the *Jews*, St. *Peter* speaks thus to them: *The God of our Fathers hath raised up Jesus whom ye slew, and hanged on a Tree. Him hath God exalted to his right hand, to be a Prince, and a Saviour, to give Repentance to Israel, and Remission of Sins; And we are his Witnesses of these things, and so is also that Holy Ghost whom God hath given to them that obey him*, Act. 5. 30, 31, 32. And again, *This Jesus hath God raised up, whereof we all are Witnesses; Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear*, Act. 2. 32, 33. Now evident it is, this Plea could not be offer'd to convince these Rulers, by an Appeal to their own Senses, without the highest Impudence, and plain Confusion of their Cause, had there been no effusion of the Holy Ghost imparted to the Apostles who attested, and the Believers which imbrac'd this Faith; nor could it have been publish'd in that Generation, and recorded by St. *Luke*, as made by the *Apostles* before so great an Auditory, if it had been false, so many Witnesses being then living to confute his Story.

2*dly*, The next Dispute arose betwixt St. *Peter* and the Converts of the Circumcision, accusing him as a Transgressor, for Eating and Conversing with *Cornelius*, and other uncircumcised Persons; in which case his Apology runs thus: *As I began to speak, the Holy Ghost fell on them, as upon us at the beginning. Then remembred I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost: Forasmuch then as God gave them the like Gift as he did to us, who believed on the Lord Jesus Christ, what was I that I could withstand God*, Act. 11. 15, 16, 17. And thus he puts to Silence the Zealots for the Circumcision, Men too tenacious of their Rites, too zealous for the Law to be satisfied with any thing that did not carry with it a convincing Evidence.

3*dly*, A third Contest arose at *Antioch*, where some believing *Jews* contended, That it was necessary to Circumcise the Gentile Converts, and to command them to observe the Law of *Moses*: This vain Pretension St. *Peter* baffles by this Argument, That *God who knows the Hearts bare them witness*, that whilst Uncircumcised, they were accepted with him, by *giving them the Holy Ghost even as he did to us, and putting no Difference betwixt them and us, purifying their Hearts by Faith*; and thence concluding, That by endeavouring to *put this Yoke* on the believing *Gentiles*, they would *tempt*, that is, would disbelieve, and even oppose themselves, to that God who had vouchsafed so clear a Demonstration of his Acceptance of them, not being Circumcised, *Acts* 15. 8, 9. Hence also, the whole College of the Apostles write unto them thus: *It seemed good to the Holy Ghost, to lay upon you no such Burthen*, ver. 28.

4*thly*, When the same *Zealots* had infected the Church of the *Galatians* with the pernitious Doctrine of the necessity of Circumcision, and of the observation of the Law of *Moses*, St. *Paul* writes thus to them: *Oh foolish Galatians! who hath bewitched you, that ye should not obey the Truth? This only would I learn of you, Received ye the Spirit* (in his miraculous Gifts and Operations) *by* (Obedience to) *the Works of the Law, or by the Hearing of Faith, Gal.* 3. 1, 2. If by the latter, as ye know ye did, this is a demonstration that their Justification and Acceptance with God, is the Fruit of Faith in Christ, not of Obedience to the Law of Moses; this the *Apostle* reassumes, saying, *He that ministreth the Spirit to you, and worketh Miracles among you, doth he it by* (virtue of your Obedience to) *the Works of the Law, or by the Hearing of Faith.* We see then, this was the chief Argument which carryed the Cause in the Council at *Jerusalem*, and which is urged by St. *Paul* to confirm the *Galatians* in the Truth, and Silence those who laboured to prevail upon them to admit of Circumcision, and the Observance of the Law of *Moses*: This confirmation therefore of the truth of *Christian* Faith, was such, as none concern'd to do it then, were able to gainsay, much less can any now find reason to doubt of it.

In the Epistle to the Church of *Corinth*, he is even forc'd to prove the Truth of his *Apostleship*, against those *false Apostles* and *deceitful Workers* who had set up against him, and for the satisfaction of those *Corinthians* who *sought a Proof of Jesus Christ speaking*

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in him, 2 Cor. 13. 3. He therefore juſtifies and confirms it by declaring, that *the ſigns of an Apoſtle had been wrought among them* by him, *in all patience, in ſigns and wonders, and in mighty deeds*, 2 Cor. 12. 12. that *he was not a whit behind the very chief of the Apoſtles* in theſe Gifts, Chap. 11. 5, 6. that both he, and his fellow Labourers among them, approved themſelves as the Miniſters of Chriſt *by the Holy Ghoſt, by the word of Truth*, and *by the power of God*, Chap. 6. 6, 7. that they to whom he writ were *manifeſtly declared to be his Letters commendatory*, as being *the Epiſtle of Chriſt miniſtred by him, written not with ink, but by the Spirit of the living God*, Chap. 3. and that *they came behind the other Churches in no gift*, Chap. 12. 13. To the *Galatians* infected with the like Diſtemper, he declares that *he who wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the Gentiles*; and that this was ſo manifeſt even to the chief of the *Apoſtles*, that they were by the Grace vouchſafed to him convinc'd that the Goſpel of the Uncircumciſion was by Chriſt committed to his charge.

Some there ſeem to have been among the Members of the Church of *Corinth* who *had not the knowledge of the truth*, and who even queſtion'd whether *Chriſt were among them or not*: To them he teſtifieth, that the Church of *Corinth came behind the other Churches in no gift*, and that by this *the teſtimony of Chriſt was confirmed among them*, 1 Cor. 1. 5, 6, 7. See the Note there; that the Word he preached was not delivered *in the enticing words of humane Wiſdom*, but *in demonſtration of the Spirit, and of Power, that their Faith might not ſeem to conſiſt in the wiſdom of Man, but in the power of the Holy Ghoſt*, Chap. 2. 4, 5. that God had eſtabliſhed them in Chriſt by *giving the earneſt of his Spirit in their hearts*, 2 Cor. 1. 21, 22. Now for the truth of what he thus delivers, he makes a ſolemn and religious Appeal to their own Hearts and Conſciences, ſaying, *We are made manifeſt to God, and we truſt alſo we are made manifeſt in your own Conſciences*, 2 Cor. 5. 11. *for we are not as many who corrupt the Word, but as of Sincerity, as of God, in the ſight of God ſpeak we in Chriſt*, Chap. 2. 17. *We do by manifeſtation of the truth commend our ſelves to every man's conſcience in the ſight of God*, Chap. 4. 2. Yea he appeals to all the *Prophets* and *ſpiritual* Men among them, not only for the Truth, but alſo for the divine Authority of his Epiſtles, ſaying, *If any man be a Prophet, or ſpiritual, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. 7. 3, 7. Now evident it is, that Arguments of this nature neither could be urged by this Apoſtle without confuſion to his Cauſe, and the impairing of his Credit; nor, being offer'd, could prevail upon the Churches of *Achaia*, and other Churches, to own him as a true *Apoſtle*, and his Epiſtles as *the Commandments of the Lord*, had not the matter of fact, on which they did entirely depend, been inconteſtible. For, had theſe things been falſe, or queſtionable, they whom he ſtyleth *falſe Apoſtles* and *deceitful Workers* muſt have been able to reply, That he himſelf, in his Appeal to the miraculous Operations of the Holy Ghoſt for Confirmation of his Doctrine and *Apoſtleſhip*, muſt have been guilty of that very crime he laid to their charge; and all the Churches to which he had directed theſe Epiſtles muſt rather be confirm'd in the Suſpicions they had entertain'd againſt him, than wrought off from them by theſe vain Pretences, and falſe Surmiſes of thoſe Diſtributions of the Holy Spirit of which they had found no Experience, and had received no convincing Evidence.

The Believing *Jews* lay under two dangerous Diſtempers: The firſt was that which S. *James* takes notice of in his Epiſtle, *viz.* That Faith alone would be ſufficient to ſave them without Works; and upon this the Hereticks mention'd by (a) *Irenæus* and others grounded their licentious Doctrines, that they might live as they liſted, they being not to be ſaved by good Works, but by Faith only. The ſecond was a Proneneſs to *Apoſtacy*, or falling back from the Faith to *Judaiſm* to avoid Perſecution: And this the *Hereticks* alſo ſo far improved, as to declare it lawful, in times of Perſecution, (b) *to commit Idolatry*, and to deny Chriſt with the mouth. Now in oppoſition to the firſt Aſſertion, St. *Paul*, in his ſecond Chapter of the Epiſtle to the *Hebrews*, ſhews the neceſſity of taking more abundant heed unto the Precepts of *Chriſtianity*, as being all confirm'd by *Signs*, and *Miracles*, and *Gifts of the Holy Ghoſt*; and therefore puts the Queſtion to them thus, *If the word ſpoken by Angels were firm, and every Tranſgreſſion and Diſobedience received a juſt Recompence of Reward; how ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirm'd to us by them that heard it: God alſo bearing them witneſs both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt, according to his own will.* In oppoſition to their proneneſs to *Apoſtacy*, he declares it a moſt dreadful thing to fall from the profeſſion of the Chriſtian Faith after they had received ſuch ſtrong Convictions of it by thoſe Gifts of the Holy Ghoſt they had received with it: for, ſaith he, *it is impoſſible for them who were once enlightned, and have taſted of the heavenly gift, and have been made par-*

(a) Ut liberos agere quæ velint, ſecundum enim ipſius Gratiam ſalvari homines, & non ſecundum operas juſtas. *Iren. l.* 1. *c.* 20. *Theodoret Hær. Fab. l.* 1. *c.* 1.

(b) Orig. contra Celſum, l. 6. p. 282.

takers of the Holy Ghoſt, and yet fall away, to be renewed to Repentance, ſeeing they crucifie again the Son of God, and put him to an open ſhame, Chap. 6. 4, 5, 6. See the Note there. Again, to ſuch *there remains no more ſacrifice for ſin, but a fearful looking for of judgment and fiery indignation*, ſeeing they *trample under foot the Son of God, and count the blood of the covenant, by which they were ſanctified an unholy thing*, and *reproached the ſpirit of grace*, Chap. 10. 26, 29, See the Note there. Now viſible it is, that the foundation of both theſe Arguments depends upon the certainty of this matter, that God confirmed the Truth of the Doctrine delivered by Chriſt and his Apoſtles, by divers Miracles and Gifts of the Holy Ghoſt, and that Chriſtians then were made Partakers of thoſe Gifts.

Laſtly, Againſt the Seductions of the *Antichriſts* and the *Deceivers* which were then crept into the Church, St. *John* fortifies the Believers with theſe words; *Theſe things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lye; and even as it hath taught you, ye ſhall abide in him*, 1 Joh. 2. 26, 27. *And again, Beloved, believe not every ſpirit, but try the ſpirits whether they are of God, for many falſe Prophets are gone out into the World. By this ſhall ye know the ſpirit of God; every ſpirit that confeſſeth Jeſus Chriſt coming in the fleſh, is of God; and every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God*, Chap. 4. 1, 2, 3. See the ſtrength of the Argument in the Note there. And it is the Spirit that witneſſes that Jeſus is the Son of God, *becauſe the ſpirit is truth*, Chap. 5. 6. *He that believeth in the Son of God hath the witneſs in himſelf*, ver. 10. Now when Men thus lay claim in their Epiſtles to their Converts, to the Power of God co-operating with them in the promotion of the Faith, declaring that he teſtified to the Truth of what they preach'd by divers Miracles and Gifts of the Holy Ghoſt; when they confidently ſpeak of an Unction of the Spirit of Truth abiding in them, of which they to whom they write were made Partakers, and by this very Argument endeavour to convince them what a dreadful thing it would be for them to deſpiſe the Admonitions they had given, or to neglect the great Salvation they had tendred to them; there can remain no cauſe of doubting of the Truth of theſe Aſſertions, eſpecially when they to whom they write not only do continue ſtedfaſt in the Faith, but alſo do admit thoſe Writings which aſſert theſe things, as divine Records, and the Word of God.

And this Argument will be much ſtrengthned from this Conſideration, that the *Primitive Profeſſors*, in all their Conflicts with *Jews*, *Gentiles*, *Magicians*, *Falſe Prophets*, *Hereticks*, and falſe Pretenders to be the Succeſſors of the *Apoſtles*, uſed ſtill this Argument from the miraculous Operations the Chriſtians then performed, and the Gifts of the Holy Ghoſt they ſtill receiv'd and exerciſed, as an effectual confirmation of the Chriſtian Faith, and a ſufficient confutation of the Pretences of their Adverſaries: *v. g.*

1*ſt*, From this they prove to the *Jews*, That God had deſerted them, and was now graciouſly preſent with the *Chriſtian* Aſſemblies; that the *Shechinah* and (c) prophetick Gifts which were long ſince departed from them, were ſtill extant among *Chriſtians*, and exerciſed both by Men and Women.

2*dly*, Hence they triumph over the (d) *Heathen Deities*, that by the Name of *Jeſus* ſuch Cures were wrought on the diſeaſed, as none of their ſuppoſed Deities could perform; and that they by this Name expell'd thoſe Devils which their Conjurers could not expel, and forc'd them to confeſs they were evil Spirits.

3*dly*, They triumph over the (e) *Simonians* and *Gnoſticks*, the *Magicians* and *Hereticks* of their times, by the ſame Argument, that they could neither cure all Diſeaſes, nor expel all kinds of Devils, as the Chriſtians did.

4*thly*, By this they, after the example of St. *Paul*, 1 *Cor.* 12. 3. and of St. *John*, 1 *Joh.* 4. 1, 2, 3. taught Chriſtians to diſtinguiſh (f) betwixt true and falſe *Prophets*; and by this they confuted the *Montaniſts*, becauſe they left no Succeſſion of *Prophets*, which yet continued in the true Church of Chriſt. Some *Hereticks* finding themſelves unable even to pretend to ſuch a Gift of Prophecy as the Goſpel of St. *John* had promiſed, and the Epiſtles of St. *Paul* mentioned, rejected both that Goſpel, and thoſe Epiſtles. Now theſe, ſaith (g) *Irenæus*,

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(c) Παρ' ἡμῖν γὰρ μέχρι νῦν τὰ χαρίσματα γέγονεν, ὃ ἐξ ἦν ἐν αὐτοῖς ζωντανὸν ἐφάνετο, ὅτι τὰ πάλαι ἐν τῷ λαῷ ὑμῶν ὄντα, ὡς ἡμᾶς μαντεύεσθαι. Juſt. Dial. cum Tryph. p. 308. B. & 315. Orig. contra Celſum, l. 2. p. 62. & l. 7. p. 337.

(d) Τὸ τῶν ἄλλων πάντων ἐπῳδῶν, καὶ ἐπᾳδῶν, καὶ φαρμακῶν μὴ ἰᾶσθαι δύνασθαι. Juſt. M. Apol. 1. p. 45. Vide Theophil. ad Autolicum, l. 2. p. 87. C. Tertull. Apol. c. 23. Cypr. de Idol. Van. Ed. Ox. p. 14. ad Demetr. p. 191. Arnob. l. 1. p. 29. Lactant. l. 4. c. 27.

(e) Super hæc arguentur qui ſunt à Simone, & Carpocrate, & ſi qui alii virtutes operari dicuntur —— per magicas eluſiones, nec enim cæcis poſſunt donare viſum, neque ſurdis auditum, neque omnes Dæmones effugare, &c. *Iren. l. 2. c. 56, 57.*

(f) Hermas l. 2. c. 11, 12. Euſeb. Hiſt. Eccl. l. 5. c. 17. *See the Section of the Gifts of Prophecy*, §. 20.

(g) Lib. 3. cap. 11.

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are unhappy Men, qui gratiam prophetiæ repellunt ab Eccleſia, *who go about to exclude the Grace of Prophecy from the Church, and thereby make themſelves falſe Prophets*, i. e. Aſſertors of things in God's Name which they have not received from him.

Laſtly, As for the true Succeſſors of the Apoſtles, (h) *Irenæus* informs us, that Cum ſucceſſione Apoſtolatus chariſma veritatis certum ſecundum beneplacitum patris acceperunt, *with their Succeſſion they receiv'd the gift of Truth*; and hence infers, that (i) Ubi igitur chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem, *where therefore theſe gifts of the Lord are placed, there the Truth is to be learned.*

Arg. 3. §. 13. The Prayers and the Thankſgivings made for theſe divine Aſſiſtances, the Charges the Apoſtles give concerning them, the Exhortations and Directions which they ſend to Chriſtian Governours, and Churches, touching theſe Gifts and Operations of the Holy Ghoſt; are a convincing Demonſtration that they were frequent, and notoriouſly exerciſed in the Church of God. For inſtance; *I thank my God*, ſaith the *Apoſtle* to the Church of *Corinth*, *for the grace of God which is given you by Jeſus Chriſt, that in every thing ye are enriched by him in all utterance and all knowledge*, (or in Tongues and Prophecy) *ſo that we come behind the other Churches in no gift*, 1 Cor. 1. 5, 6, 7. See the Note there. He begins his Epiſtle to the Church of *Epheſus* thus; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt*, Eph. 1. 3. See the Note there. Praying that the ſame God would *give to them the Spirit of Wiſdom, and revelation in the knowledge of him*, ver. 17. He prays for the *Romans*, that they may *abound in hope through the power of the Holy Ghoſt*, Chap. 15. 13. And for his *Coloſſians*, that *they may be filled with the knowledge of his will in all wiſdom and ſpiritual Underſtanding*, Chap. 1. 9.

Having convened the *Aſiatick Biſhops*, he requires them to take heed *to the Flock over which the Holy Ghoſt had made them Overſeers*, Acts 20. 28. To the Church of *Rome* he ſpeaks thus; *Having therefore χαρίσματα διάφορα different gifts, whether Prophecy, let us do it according to the proportion of faith; or miniſtering, let us wait on our miniſtering; or he that teacheth, on teaching*, Rom. 12. 6, 7, 8. See the Note there. He exhorts the *Epheſians* and *Coloſſians* to *be filled with the Spirit, ſpeaking to themſelves in Pſalms, and Hymns, and ſpiritual Songs*, Eph. 5. 18, 19. Coloſſ. 3. 16. Two of his Admonitions to his *Theſſalonians* are conceived in theſe words, *Quench not the holy Spirit, deſpiſe not Prophecy*, 1 Theſſ. 5. 19, 20. To his Son *Timothy* he ſpeaks thus; *Neglect not the Gift that is in thee, which was given thee by Prophecy*, 1 Tim. 4. 14. And in his ſecond Epiſtle, *Stir up the gift that is in thee by the putting on of my hands*, Chap. 1. 6. *for*, ſaith he, *God hath not given us the Spirit of Fear, but of Power, Love, and Wiſdom*, ver. 7. He exhorts him alſo to *Keep the good thing committed to him by the Holy Ghoſt that dwelleth in him*, ver. 14. Now in theſe Epiſtles he ſpeaks of himſelf as a Priſoner, and a Sufferer for the Cauſe of Chriſt, ſaying, *Be not thou aſhamed of the teſtimony of the Lord, nor of me his Priſoner*; he tells him he was *ready to be offered, and the time of his departure was at hand*; informs him that *Demas had forſaken him*, and deſires him *when he came to him, to bring Mark with him*, 2 Tim. 1. 8. 2. 8, 10. 4. 6, 10, 11, 12. He ſpeaks of *Hymenæus* and *Alexander*, *whom he had delivered up to Satan*, and ſaith, *Theſe things I write unto thee, hoping to come to thee ſhortly*, 1 Tim. 1. 20. 3. 14. All which are evident Proofs that theſe Epiſtles muſt be ſent to *Timothy* whilſt St. *Paul* was living, and was a Priſoner at *Rome*. St. *Peter* advertiſeth the converted *Jews*, that the Goſpel was preached to them *by the Holy Ghoſt ſent down from heaven*; and he gives theſe Inſtructions to them for the uſe of their extraordinary gifts: *As every man hath received the gift, ſo let him miniſter, as good ſtewards of the manifold Grace of God; if any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt*, 1 Pet. 4. 10, 11. Now the Meſſenger by which he ſent this Epiſtle, and the Salutations in the Cloſe of it, ſhew that it was written whilſt *Mark* and *Sylvanus* were living.

But the great Scene of theſe Directions and Admonitions lies in the firſt Epiſtle to the *Corinthians*, where he exhorts them to *covet earneſtly ſpiritual gifts*, but chiefly that of *Prophecy*, 1 Cor. 14. 1. to *covet to prophecy*, and *forbid not to ſpeak with tongues*, ver. 39. Moreover, he directs them in the due exerciſe of theſe ſpiritual Gifts, after this manner: *Foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the Church*, ver. 12. *Wherefore let him that ſpeaketh in an unknown Tongue, pray that he may interpret*, ver. 13. And again, *If any man ſpeak in an unknown Tongue, let it be by two, or at the moſt by three, and let one interpret; but if there be no Interpreter, let him keep ſilence in the Church*, ver. 27, 28. *Let the Prophets ſpeak two or three, and let the others judge*, ver. 29.

(h) Lib. 4. cap. 43. (i) Cap. 45.

If any thing be reveal'd to another that ſitteth by, let the firſt hold his peace, for ye may all propheſie one by one, that all may learn, and all may be comforted, ver. 30, 31. In the ſame Chapter he chides them for uſing theſe ſpiritual gifts without profit to the Hearer, and ſo as to breed confuſion in the Church. *How is it*, ſaith he, *Brethren, that when you come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? let all things be done to edifying*, ver. 26. declaring that by uſing Tongues not underſtood in the Aſſembly, they would give to the Infidel and Unbeliever occaſion to *ſay they were mad*, ver. 23. *But if all propheſie*, ſaith he, *and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth*, ver. 24, 25. So notorious are theſe Gifts ſuppoſed to be, not only to the Saint, but to the *Infidel*, and ſo powerful for his Converſion. Now had theſe great *Apoſtles* given thanks for Gifts confer'd upon theſe Churches which they never had enjoy'd; had they exhorted them to deſire, and earneſtly to covet, to ſtir up, and excel in Gifts they never had, and which were not imparted to any Members of the Church; had they given theſe grave Directions, and ſolemn Charges touching thoſe Gifts of *Prophecy* and *Revelation*, of *Tongues* and *the Interpretation of them*, which never had been exerciſed in that of *Corinth*, or any other *Chriſtian* Church; had they ſeverely chid them for abuſing thoſe Gifts they never had, and ſhewed themſelves ſo much concerned to correct an Abuſe of which they were incapable, as having not the uſe of what they are ſuppoſed to abuſe; had they condemned the Murmurings of them who had them in a leſs, the Boaſtings of them who had them in a higher meaſure, by ſuch Enquiries as theſe, *What haſt thou which thou haſt not received? And if thou haſt receiv'd* (them,) *wherefore doſt thou boaſt, as if thou hadſt not received* (them?) 1 *Cor.* 4. 7. See the Note there; and ſhewing the neceſſity that there ſhould be ſuch a diverſity of Gifts, and Operations in the Body, 1 *Cor.* 12. 14---27. and done, and ſaid, all this without a juſt foundation; this muſt have render'd thoſe Epiſtles in which theſe Paſſages are contain'd, the matter of their Deriſion and Diſdain, rather than worthy to be owned as the Oracles of God: And thoſe *Apoſtles* which indited them muſt rather have been eſteemed by them brain-ſick *Enthuſiaſts*, than Men inſpired by the Spirit of God.

Since then theſe Writings generally were received as divine Records by all *Chriſtians*, and by thoſe very Churches to which they were indited, it muſt be certain, that in all theſe Aſſertions they contained matter of unqueſtionable Truth, and only ſpake of thoſe ſpiritual Gifts of which theſe Churches had a full experience; there being, ſaith *Clemens Romanus* in his Epiſtle writ ſoon after to them, *a full effuſion of the Holy Ghoſt* upon them all.

Arg. 4. §. 14. This will be ſtill more evident, if we conſider what *Chriſtianity*, the Author, and the Propogators of it, required of all that would embrace the Chriſtian Faith, and what were the Encouragements they tendered as the chief Inducements ſo to hope, believe, and act, or ſuffer, as *Chriſtianity* required. And,

1*ſt*, They call upon all Chriſtians to take up the Croſs of Chriſt daily, and for his ſake to *forſake Father and Mother, Wife and Children, Goods and Relations*, and *even Life it ſelf*, declaring that without this *they cannot be Chriſt's Diſciples*, Luke 14. 26, 27. informing them that *all that will live godly muſt ſuffer perſecution*, 2 Tim. 3. 12. that *through many tribulations they muſt enter into the kingdom of God*, Acts 4. 22. that they were *called to ſuffer*, and were *appointed to this very thing*, 1 Theſ. 3. 3, 4. 1 Pet. 2. 21. Accordingly we find that the *Corinthians* were *Partakers with them of their ſufferings*, 2 Cor. 1. 7. that the *Galatians* had *ſuffered many things*, Gal. 3. 4. that to the *Philippians it was given, not only to believe in Chriſt, but alſo to ſuffer for his ſake*, Philip. 1. 29. that St. *Paul* commends the *Coloſſians* for their *ſtedfaſtneſs in the faith under all their perſections*, Chap. 1. 11. and prays *they may be ſtrengthened with all might, according to his glorious Goſpel to all patience, and long ſuffering, with joyfulneſs* Chap. 2. 5. He ſaith the *Theſſalonians* ſuffered the ſame, from their Countrymen, as did the believing *Jews* from theirs, 1 *Theſſ.* 2. 14. that he ſent *Timothy* to *ſtabliſh and to comfort them concerning their faith*, and to exhort them *not to be moved at thoſe afflictions to which they were appointed*, Chap. 3. 34. adding, that *he gloried in them in the Churches of God for their patience and faith in all their perſecutions*, 2 Theſſ. 1. 4. In his Epiſtle to the *Hebrews* he ſaith, *They ſuffered a great fight of afflictions, partly while they were made a gazing ſtock both by reproches and afflictions, and partly whilſt they became companions of them who were ſo uſed*, and that they *took joyfully the ſpoiling of their Goods*; and he exhorts them *not to caſt away their confidence*, becauſe they had *need of Patience*, Hebr. 10. 32. 36. and after the example of that cloud of witneſſes which he had ſet before them, *to run their Chriſtian race with patience*, Chap. 12. 1. St. *Peter* tells the ſame believing *Jews they were in heavineſs for a ſeaſon through manifold Temptations*, 1 Pet. 1. 6. deſiring them *not to think it ſtrange concerning the fiery trial which was come to try them*, Chap. 4. 12. Theſe Tribulations they exhort them to endure with Faith and Courage, Patience and Perſeverance, Joy and Triumph;

Triumph; and yet the only thing they offer them to raiſe this Joy and Comfort, engage them to this Perſeverance, and to ſupport them under theſe fiery Trials, is the Promiſe or the actual Vouchſafement of the Holy Ghoſt helping their Infirmities, that as they were Partakers of the Sufferings of the Apoſtles, *ſo ſhould they be alſo of their conſolations*, 2 Cor. 1. 7. that *if they ſuffered for the name of Chriſt, happy were they, for the Spirit of Glory and of God ſhould reſt upon them*, 1 Pet. 4. 14. This, ſay they, ye have found, *for you became Followers of the Lord, and of us, having received the word with much affliction, and with joy of the Holy Ghoſt*, 1 Theſ. 1. 6. and may well ſuffer hardſhip as good Soldiers of Jeſus Chriſt, for *God hath not Given us the Spirit of fear*, but † δυνάμεως *of Courage* to endure, of that Love which caſts out Fear, and of that *Prudence* which will inſtruct us how to bear, or to eſcape them, 2 *Tim.* 1. 7. Now if this promiſe was ſenſibly made good to them under theſe afflictions, they by it did receive an earneſt of the truth of Chriſtian Faith, and an aſſurance of God's concern to comfort and reward their Chriſtian Patience in his cauſe. But if under theſe fiery Trials they found no ſenſible Experience of the Holy Ghoſt thus helping their Infirmities, no inward Joys, Supports, and Conſolations of the promiſed comforter, what reaſon had they to continue *to take joyfully the ſpoiling of their Goods*, the loſs of Credit, Life, and all their worldly comforts, for the profeſſion of that Faith which had ſo palpably deceived them, in the chief Motive which it offer'd to engage them to ſuffer for the name of Chriſt, or for the Truth and the Divine Authority of thoſe Epiſtles which contained theſe apparent falſhoods.

This Argument may be enforced from the conſideration of the Multitude of *Chriſtian Martyrs* in the three firſt ages of the Church, all which could have no other Motive thus to ſuffer, but this promiſed aſſiſtance of the Holy Ghoſt at preſent, and the aſſurance which this earneſt of the Spirit gave them of an eternal ſtate of Happineſs hereafter; and ſo if they had no experience of this aſſiſtance under Sufferings and no aſſurance of ſuch an *earneſt of the Spirit in their hearts*, muſt ſuffer all theſe dreadful things without juſt Ground, or Motive: which even an *Heathen* (k) *Cicero* doth repreſent as a thing impoſſible to be performed, the hardneſs of ſome *Jewiſh Zealots*, and ſome deluded *Chriſtian Sects*, in ſuffering, being no inſtance to the contrary. For though they miſtake in application of this future Happineſs in proſpect of which they thus endure; to themſelves, the Principle upon which they ſuffer is indiſputably true, and owned even by *Epicurus* himſelf, Ut voluptates omittantur majorum voluptatum adipiſcendarum causâ, aut dolores ſuſcipiantur majorum dolorum effugiendorum gratia, *that we ſhould part with our temporal enjoyments for a ſeaſon here, for a better and more enduring ſubſtance, and ſuffer theſe light afflictions which are for a moment, that we may eſcape more laſting and intolerable torments*, this being only, ſaith (l) *Torquatus*, the choice which the Wiſe-man of *Epicurus* ought to make. In a word, the manner of their ſufferings doth give us full aſſurance that the aſſiſtance of the Holy Ghoſt, which *Chriſt* and his *Apoſtles* promiſed to the true Believers, was accordingly vouchſafed to the *Chriſtian Martyrs*, and *Confeſſors*, they being enabled to bear the greateſt Sufferings not only with undaunted Courage, *putting off the Body*, ſaith (m) *Origen*, *more cheerfully than a Philoſopher would put off his Coat, deſpiſing Death*, ſaith (n) *Lucian*, *and willingly ſubmitting to it*; but with great Joy and Exultation, being *ſtrengthned to all long ſuffering with joyfulneſs*, Coloſ. 2. 5. (o) *rejoycing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them*, James 1, 3, 12. and rejoycing when they were in heavineſs through manifold afflictions; 1 *Peter* 1. 6. yea ſometimes with (p) miraculous experience of Conſolations under all their Sufferings, cauſing this Joy and Gladneſs in them; yea ſometimes with a perfect freedom from all ſenſe of Pain under the moſt afflicting Torments; as in the caſe of the (q) Evangeliſt St. *John*, and of (r) *Blandina*, theſe Sufferings not being able to extort from them one Complaint or (ſ) Groan.

(k) Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem, & fidem, ut ejus conſervandæ causâ nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſæ eſſe non poſſunt. *Acad. Quæſt. l.* 2. *n.* 24, 25.

(l) Itaque harum rerum hic tenetur à ſapiente delectus, ut aut rejiciendis voluptatibus majores alias conſequatur, aut perferendis doloribus aſperiores repellat. *De finibus bonorum*, &c. *l.* 1. n. 27, 29.

(m) Ὡς δηλον ἡμῖν ἐξ ὧν λέγει δ' ἡμᾶς εἶναι, τὴ φιλοσόφατον ἡμῖν, ὅταν ἀφορμὴν λάβη ἐυσεβείας πάντας τὸ Σῶμα, ὡς ὅδε τὸ ἱμάτιον ἀποθέσθαι ἂν ἐυχερῶς φιλόσοφον. Contr. Celſ. l. 7. p. 357.

(n) Πεπείκασι γὰρ αὐτὸς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθανάτοι ἔσεσθαι, καὶ βιώσεσθαι † ἀεὶ χρόνον, παρ' ὃ καὶ καταφρονοῦσι τὸ θανάτου, καὶ ἑκόντες αὐτὸν ὑπομένουσιν οἱ πολλοί. Lucian. peregr. P. 338.

(o) Θυσιάσωμεν χαίροντες, Juſt. M. p. 265. Magiſque damnati quam abſoluti gaudemus, Tertul. ad Scap. c. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὰ δεινὰ καταδέχεσθαι ſolebant. Euſeb. Hiſt. Eccl. lib. 8. cap. 9.

(p) Solebant etenim τὸ ἄλυπον καὶ ἀπόνωτον εἰς αὐτὸν τὸν τελευταῖον ἀναπολῦ διατρῶν, immo ἀπήμονον καρτερίαν, ὥστε χάλλιον καὶ ὕμνοις καὶ εὐχαριστίαις εἰς † τὸν ὅλων θεὸν ἀναπέμπειν. Euſeb. Hiſt. Eccl. l. 8. c. 9.

(q) Tertull. de preſcript. cap. 36.

(r) Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλυσία, Euſeb. Hiſt. Eccl. l. 5. c. 1. Ἀσώματος δ' ἄρα, καὶ ἀοράτου τινὸς, ὑπ' ἐπῳδῶν δεινῶν τὴν ἀλγηδόνην, l. 8. c. 10. p. 338, 339.

(ſ) Quot ex noſtris non dexterum ſolum ſed totum corpus uri, cremari, ſine ullis ejulatibus pertulerant, *Minutius* p. 41. Tortores ſuos taciti vincunt, & exprimere illis gemitum nec ignis poteſt, *Lact. l.* 5. c. 13.

Now

Now this being done as well by (t) Children and the weakeſt Sex, by the Ideot as well as by the Wiſeſt Sages, gives a full demonſtration of the Truth of that Aſſertion of (u) *Euſebius*, That the Love of Chriſt, the hopes of Immortality, and the Spirit of the Father, inſpired them with this Courage; for what elſe could create ſuch Joys and Exultations, or ſuggeſt ſuch Comforts, and Supports under the ſharpeſt Trials. What could procure to them a freedom from the ſenſe of Pain under the greateſt Torments, and moſt intolerable Burthens to Fleſh and Blood.

2*dly*, Again, they engage all Chriſtians in the moſt difficult Acts of Self-denial, and Mortification of all carnal Lulls, in the *cutting off their right-hands*, and the *plucking out their eyes*, in patience under, and the forgiveneſs of the greateſt injuries, in Love and Charity to the worſt of Enemies, in Temperance as to the Pleaſures and Honours of this preſent Life, in a deadneſs to the World, and the enjoyments of it, in Piety and Purity and heavenly mindedneſs, becauſe they cannot otherwiſe be Chriſt's Diſciples, cannot be *worthy of him*, Matth. 10. 37, 38. They *cannot enter into his kingdom*, Matth. 19. 23, 24. but ſhall hereafter be denied, and rejected by him, *Matth.* 10. 32, 33. Now what could ſuch Threats ſignifie to them who were not by his Miracles, and by experience *of the Holy Ghoſt ſent down from heaven*, convinced that he was indeed the Chriſt, the Saviour of the World. The Encouragement they gave them to be thus ſtedfaſt, immoveable, always abounding in the fear of the Lord, was only the Promiſe of a future and unſeen Reward, chiefly to be enjoy'd after the Reſurrection of the Body, which to the *Sadducees* among the *Jews*, and the whole Race of Heathen Sages, ſeem'd a thing incredible. 'Tis therefore not to be imagined that ſo many Myriads of *Chriſtian* Converts ſhould renounce all the Pleaſures of the Fleſh, all the Gratifications of this preſent World, all their old Rites, Religions, Cuſtoms, evil Habits, ſubmit to all this Self-denial and Mortification, only to be Partakers of theſe unſeen Bleſſings after the Reſurrection, without a full Aſſurance that they hereafter ſhould enjoy them. Now the only Aſſurance which the *Apoſtles* and Holy Scriptures did afford them of this bleſſed Reſurrection, and eternal Happineſs, was the Miracles by which their Doctrine was confirmed, the Powers, Gifts, and Diſtributions of the Holy Ghoſt vouchſafed to them. After the Diſſolution of this Body we expect, ſay they, *an houſe not made with hands, eternal in the Heavens: we groan, deſiring to be clothed with this houſe from Heaven, that Mortality may be ſwallowed up of Life. Now he that hath wrought this Hope within us, is that God who hath given us the earneſt of the Spirit*, 2 Cor. 5. 1---5. And again, *The Promiſes of God are all yea and Amen*, or ſure and certain *in Jeſus Chriſt*, and *He who hath eſtabliſhed us with you*, in expectation of them, is *that God who hath anointed us, and ſealed us, and given the earneſt of his ſpirit in our hearts*, 2 Cor. 1. 20, 21. enabling us *by the ſpirit to wait for the adoption, even the redemption of the body*, Rom. 8. 23. adding, that by the ſpirit of Adoption they were enabled to cry *Abba, Father*, ver. 15, 16. that he *bore witneſs with their ſpirits that they were the ſons of God*, the Love of God being *ſhed abroad in their hearts by the Holy Ghoſt, which God had given them*, Gal. 4. 6. Hence they continually declare, that *after they believed, they were ſealed with the ſpirit of Promiſe, which was the earneſt of their Inheritance till the redemption of the purchaſed poſſeſſion*, Eph. 1. 13, 14. that by him they were *ſealed up to the day of redemption*, Chap. 4. 30. that he was *the earneſt of their future inheritance*, that they were not aſhamed of their hope, they *through the ſpirit waiting for the hope of righteouſneſs*, Gal. 5. 5. and *abounding in hope through the power of the Holy Ghoſt*, Rom. 15. 13. Hence is he ſtiled by St. *John, the witneſs of God within them*, 1 John 5. 10. and by this, ſaith he, do we Chriſtians know, that *God abideth in us, and we in him*, even *by the ſpirit that he hath given us*, Chap. 4. 13. By all which Sayings it appears, that if theſe things were true, they to whom this Aſſiſtance of the Holy Spirit was vouchſafed muſt be very ſenſible of his dwelling, and his acting in them, that they could plainly know they had this *Unction from the holy one*, and could be hence aſſured of the divine Affection to them, and of their future Hopes and Expectations, ſince otherwiſe he could be no ſuch Seal, Pledge, and Earneſt to them, and no ſuch Witneſs of God within them, and no ſuch Confirmation of their Faith, or Token of the Love of God: and if theſe things were falſe, and they had no ſuch ſenſible experience of the good Spirit acting and abiding in them, if they found no ſuch confirmation of their Hopes from any inward Teſtimony or outward Operations of the Holy Ghoſt, they muſt not only have no certain ground or motive to aſſure them of that future Recompence, which was the only reaſon which could induce them to embrace, and to continue ſtedfaſt in the Chriſtian Faith, but muſt have a convincing demonſtration that the

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(t) Bueri noſtri, & Mulierculæ noſtræ, cruces, & tormenta, feras, & omnes ſuppliciorum terriculas, inſpirata patientiâ doloris illudunt, *Minut.* p. 42. Athenag. Legat. pro Chriſt. p. 12. A.

(u) Ἐκείνως μὲν γὰρ ἀπεκύησεν ἡ χαρὰ τῆς ἀθανασίας, καὶ ἡ ἐλπὶς τῆς ἀναστάσεως, καὶ ἡ παρὰ τοῦ Χριστοῦ ἀγάπη, καὶ τὸ πνεῦμα τὸ παράκλητον. Hiſt. Eccl. l. 5. c. 1. p. 160. C.

whole

whole Doctrine of Chriſtianity depended on a falſe Suggeſtion of ſuch a ſenſible and certain Teſtimony of theſe future hopes, of which they neither had, nor could have any knowledge or Experience, and that the Apoſtles and firſt Aſſerters of this Faith had laid the whole foundation of their hopes upon a falſe and a precarious Appeal to their own Conſciences concerning that of which they had no knowledge or experience. And being once aſſured of this, that the great Fundamentals of the Chriſtian Faith were bottom'd on a confident Appeal to their Perception of thoſe things of which they who embrac'd this Faith had not yet found the leaſt experience, it is incredible to believe they ſhould continue ſtedfaſt in, and endure ſuch continual Perſecutions for that Faith, and ſhould receive thoſe very Records as the Word of God which made theſe falſe Appeals unto their Conſcience and Experience.

§. 15. I think I have ſufficiently made it appear, that theſe Epiſtles, which contain theſe things muſt be endited whilſt the Apoſtles lived, and ſo they muſt be ſent to thoſe *Churches* and Perſons to whom they are directed, at a time when all the Members of thoſe *Churches* muſt be able to diſcern the Truth or Falſhood of what is thus aſſerted in them: Yet becauſe the pretence that it might be otherwiſe containeth the whole ſtrength of Scepticiſm, let it be farther noted;

1*ſt*, That theſe Epiſtles from which theſe things are cited, one alone excepted, bear the Names of the Apoſtles by whom they are ſuppoſed to be written: Now had they not been really indited by them, this could not have been done by any, but he muſt put a cheat upon all Chriſtians, and ſubſtitute his own inventions for the Word of God.

2*dly*, That all of them, excepting one, which yet is proved to be genuine in the Preface to the Epiſtle to the *Hebrews*, have been delivered down unto us by the perpetual and uncontrol'd Tradition of the whole Church of Chriſt, as the undoubted works of theſe Apoſtles, and as the Word of God. Moreover it is apparent from the Writings of St. *Clement R. Ignatius*, *Polycarp*, *Juſtin M. Irenæus*, that even from the *Apoſtles* Days they have been cited, read, and generally received as ſuch. Now this is a Tradition more general, and of a firmer credit than any other Book, Writing, Charter, Law, or Statute whatſoever, can pretend to. Conſider,

3*dly*. That the Tradition which concerns theſe Books was a Tradition concerning things of the higheſt moment, and which it was the Intereſt of all Chriſtians to be well aſſured of, theſe Writings being at preſent the chief ground of their Support under their ſharpeſt Trials, and of their future hopes; they therefore muſt be Writings which they were concerned to get and keep, to hear and read, they were Books written to whole *Churches* and *Nations*, yea to all that *called on the name of Chriſt Jeſus in every place*; who could not eaſily have receiv'd, and yielded ſuch a firm Aſſent unto them, as we know they did, had the Apoſtles, by whom they were converted, given no Intimations of them. They were alſo Books of the greateſt oppoſition to the vain Tradition of the *Jews*, and to the Superſtition of the *Heathens*, to the falſe *Apoſtles* and *deceitful Workers*, and which denounc'd upon them the greateſt Plagues, and Judgments, which muſt oblige them narrowly to ſearch into the flaws that could be ſpy'd in them, and as much as poſſible, to labor to diſcover the falſhood or impoſture of them; and yet theſe works were not denied by them to be the Books of thoſe *Apoſtles* whoſe names they bear, though the Apoſtles themſelves, eſpecially St. *Paul*, was perſecuted by them with a reſtleſt Malice, as an *Apoſtate* from the Law; and upon this account all his Epiſtles were rejected by thoſe *Jewiſh Chriſtians* who maintained the neceſſity of the obſervance of the Law of *Moſes*; moſt of them alſo are writ about that very Controverſie, and againſt thoſe very Men who pleaded the neceſſity of Circumciſion, and of obſerving the whole Law of *Moſes*; which yet could be no Controverſie after the ruin of *Jeruſalem*, and the Deſtruction of the *Temple*, ſeeing that rendered the Obſervation of the Precepts of that Law, for the moſt part, impoſſible. They were Books which could not be ſpread abroad in the *Apoſtles* days, and in their Names, unleſs the *Apoſtles* had endited, and ſent them to theſe *Churches*, or be eſteemed as the great Charters of the *Chriſtians* Faith, if the *Apoſtles* were ſo forgetful of them as not to let thoſe Perſons for whoſe ſake they were written, know it. They were Books which pretended to a Commiſſion from the Holy *Jeſus* to leave a Rule of Life and Doctrine to Mankind, which was intruſted only in the Hands of the *Apoſtles*, all others ſtill pretending to deliver only what they received from them. They alſo were indited partly to confirm the Chriſtian Faith, and to engage Men to believe it; partly to put an end to the Contentions and rectifie the Errours which had crept into the Church in the *Apoſtles* Days, and needed ſpeedy Reformation; partly to juſtifie themſelves againſt falſe Brethren, and to aſſert the truth of their *Apoſtleſhip*; and partly to preſerve their Proſelytes from ſuch as did pervert the Faith, and to inſtruct them how to bear up in fiery Trials, and to ſupport the Souls of Chriſtians under the miſeries they ſuffer'd from a perſecuting World: And therefore they were Written on ſuch Grounds as did require a quick diſpatch upon theſe Errands to the Churches for which they were intended; and ſo the

Apoſtles

Apoſtles muſt be ſuppoſed to give early notice of them, and to divulge them to the Chriſtian World whilſt they to whom they were committed, were able to diſprove them, if they had been falſe.

Let us conſider all the Writings which paſs for true *Authentick* Records in the World, and we ſhall find there is not any reaſon to conceive them ſuch, which is not with advantage applicable to theſe Books.

The Arguments which can be offered to prove a Book or Writing genuine, are only of two kinds, *external* from the Teſtimony of Perſons who lived near to the times of the Author; and *internal* from the things contained in, and aſſerted by thoſe Writings; and the firm Faith they obtained among them to whom they were directed and committed.

The *external Teſtimonies* have their force partly from the number and the eminence of the Teſtators, their nearneſs to the times when ſuch a Book is ſaid to be written, or ſuch a Writing publiſhed by the original Copies, preſerved by thoſe to whom they were at firſt committed, and from the general Reception and Citation of them as ſuch Writings and Records.

Now as for theſe *external Evidences*, no Writings can compare with thoſe *Epiſtles* I have mentioned, they having all the Circumſtances by which any Writing can be proved genuine, and many others of great weight which are peculiar to them, and which no other Writing can pretend to. I ſay, they have all the Circumſtances to prove them genuine which any other Writing can pretend to. For,

1*ſt*, Their *Originals* were preſerved in their reſpective *Churches* till *Tertullian*'s time; who ſpeaks thus to the Hereticks of his Age, or of the third Century: (a) *Go to the Apoſtolical Churches, where their Authentick Epiſtles are ſtill recited, repreſenting the Voice and Face of each of them.*

2*dly*, They were not doubted of, but as (b) St. *Clement* and *Origen* ſay, all that I have cited, excepting only the Epiſtle to the *Hebrews* mention'd by S. *Peter*, were generally receiv'd by all *Orthodox Chriſtians* throughout the World.

3*dly*, The Writers by whom they were cited lived either in thoſe times when they were written, as St. *Clemens Rom.* or in the very next Age, as *Ignatius*, *Polycarp*, *Juſtin Mart.* *Irenæus*, and were therefore ſtiled *Apoſtolical* Men.

4*thly*, They were very eminent both for their Learning, and for their Sufferings for the Faith contained in them, or for their oppoſition to it, as *Celſus* was: Now ſure we have unqueſtionable Certainty of ſuch Books as have been handed down to us by the Tradition of all Ages of the Church, inſerted into all her Catalogues, cited by all her Writers as Books of a Divine Authority, and by her very *Adverſaries*, preſerved ſo long in their Originals, and of which never any doubt was made by any genuine Member of the *Church* of *Chriſt*. I add,

2*dly*, That there are many Circumſtances of great weight to confirm theſe Teſtimonies, which are peculiar to theſe Writings: as,

1*ſt*, A general Diſperſion of them through thoſe places which were converted to that Faith which the *Apoſtles* preach'd: for the *Apoſtles*, ſaith *Irenæus*, *firſt preached the Goſpel, and after, by the will of God*, in Scripturis nobis tradiderunt; *delivered it to us in the Scriptures, to be hereafter the Pillar and Foundation of our Faith*, lib. 3. cap. 1. *Euſebius* ſaith, that *the firſt Succeſſors of the Apoſtles, leaving their Countries, preach'd to them who had not yet heard of the Chriſtian Faith, and then delivered to them, as the foundation of their Faith,* τὸ θεῖον εὐαγγέλιον γεγραφὼς, *the Writings of the Holy Evangeliſts.* Hiſt. Eccl. l. 3. c. 37.

2*dly*, The Tranſlation of them into other Languages, that of the *Syriack* being ſo *Ancient* that it leaves out the ſecond Epiſtle of St. *Peter* and the ſecond and third Epiſtle of St. *John*, and the *Revelations*, as being for a time controverted in ſome of the *Eaſtern Churches*. That of the *Latin*, ſtiled in *Jerom*'s time *the old Tranſlation*, and very probably made from the beginning of a ſettled Church among them. For the *Latin Church* could not be well without a *Latin Verſion*, it being the Cuſtom of all Churches to read theſe Scriptures on the Lord's day; which ſure they would not do in a Language not underſtood by thoſe that heard it.

3*dly*, The conſtant reading of them in publick, and in private, in their Aſſemblies, and in their Cloſets and Families. *On Sunday*, (c) ſaith *Juſtin M. all the Chriſtians in the City or Country meet together, and then we have read unto us the Writings of the Prophets and* τὰ ἀπομνημονεύματα τῶν Ἀποστόλων *the Monuments of the Apoſtles*; and having read them, they did

(a) Percurre Eccleſias Apoſtolicas apud quas ipſæ Authenticæ Literæ eorum recitantur, ſonantes vocem & repreſentantes faciem uniuſcujuſque. *De Præſcript.* c. 36.

(b) Ἃ δὲ ἀναπέφηνε περὶ τοῦ Πέτρου ἤδη ἐν τῇ ὑπ' ὄψιν ἡμῶν ἐκδοθείσῃ τοῦ Θεοῦ. Ita de Evangeliis, *Orig. apud Euſeb. l.* 6. c. 25. Καὶ πάντα μὲν ἐν ὁμολογουμένοις, Euſeb. de Epiſtolis, l. 3. c. 25.

(c) Apol. 2. p. 98.

publickly

publickly (d) τὰς θείας ἐρμηνέων γεγραφὰς *expound them to the People.* That they were alſo read by the moſt eminent and pious *Chriſtians* every day, that (e) diſcat unuſquiſque ex Scripturis ſanctis officium ſuum, *every one might learn his duty from the holy Scriptures*, we learn from the Queſtion in the (f) *Conſtitutions* of S. *Clement*, *Whether a man ought the day after he had done the duties of Wedlock, or been ſubject to any unvoluntary defilement,* βιβλίου ἅψασθαι *touch the Book*; and the Declaration of (g) S. *Clement*, that *the Matrimonial Duties ſhould not be done* ἐπὶ τῆς ἱερᾶς καὶ ἀναγνώσεως καιρὸς *when was the time of Prayer, or reading of the Scriptures*; and that (h) the Sacrifices of the true *Gnoſtick* were διὰ τε εὐχῶν, καὶ αἰνέσεως, καὶ ἐκ τῆς ἱερᾶς ἐντεύξεως τῶν γεγραμμένων *Prayers and Praiſes, and the reading of the holy Scriptures before Meals.* And ſeeing (i) *Irenæus* ſaith, that *He who had a care of his Salvation might read the form of his Faith in the Epiſtle of* Polycarp *to the* Philippians; ſince that (k) *Epiſtle* and the (l) *Epiſtle* of St. *Clement* to the *Church* of *Corinth*, which were their genuine Works; yea, the *Epiſtle* (m) of St. *Barnabas*, and the Book of (n) *Hermas*, which two were reckon'd as *Apocryphal*, were read publickly in many *Churches*, doubtleſs they muſt be more concern'd to read the undoubted Writings of the Apoſtles, which they eſteem'd the Rule of Faith, which they ſtyled (o) Libri deifici, *Books which tranſform'd them into a divine nature*, which they look'd upon as the Records of their eternal Intereſts, as Books by which they muſt be judged at the laſt day, and according to which they ſhould be puniſh'd, or rewarded everlaſtingly.

4*thly*, The early Peruſal of them both by *Jews* and *Heathens*, who writ againſt them, and did endeavour to deſtroy them, that ſo they might cauſe the Chriſtian Faith to periſh, but never did deny them to be indeed the Works of the Apoſtles whoſe Names they bore: by *Jews*, for (p) *Trypho* ſpeaks thus at leaſt of the Goſpels; *The Precepts contained in your Goſpels are ſo great, that I ſuſpect no man can keep them,* ἐμοὶ γὰρ ἐμέλησεν ἐπιτυχεῖν αὐτῶν, *for I took care to read them.* The (q) *Ebionites*, who alſo were *Jews*, rejected all the *Epiſtles* of S. *Paul*, as gathering from them, that he was an *Apoſtate* from the Law of *Moſes*. The *Heathens*, for (r) *Celſus* not only boaſts that he knew all things belonging to the *Chriſtians*, but often carps at the Writings of the *Evangeliſts*, and of St. *Paul*. And indeed the Chriſtians freely offer'd them to be peruſed by them: *For that we may not ſeem to impoſe upon you*, ſaith *Juſt. Mart.* to the *Roman* Emperours, *we offer to you ſome of the Doctrines of Chriſt*; *and you, being* (f) *Emperours, may* ἐξετάσαι *ſearch whether we truly have been taught, and teach theſe Doctrines.* And again, *The Prince of evil Spirits is by us called a Serpent, Satan, and the Devil*, (t) ὡς ἐξ ἐκείνων τῶν συγγεγραμμένων ἐξευρίσκοντες μαθεῖν δύνασθε, *as you may learn by ſearching into our Writings. Thou who thinkeſt we are not concerned for the ſafety of* Cæſar, ſaith (u) Tertullian, *look into the words of God*, Quas neque ipſi ſupprimimus, & pleriq; caſus ad extraneos transferunt, *which we do not ſuppreſs, and which many Accidents bring into the hands of Heathens.* From their Endeavours to deſtroy the Chriſtian Faith by burning theſe Books, came the Edicts of (x) *Diocleſian*, τὰς γεγραμμένας ἁγίας πυρὶ φωτὶ παραδίδοσθαι, *commanding that the Scriptures ſhould be committed to the flames*, and the (y) actual burning of them where they could be found, and the tormenting of the Chriſtians to deliver up the Scriptures.

5*thly*. The direful Torments which the *Chriſtians* choſe to ſuffer rather than they would deſert the Faith contained in theſe Books, or deliver them up to their Tormentors, and the infamy of thoſe that did ſo, they being branded with the odious name of *Traditors*. Now what Writings in the World have been ſo generally diſperſed, and ſo much peruſed by all ſorts of Perſons, Friends, Foes, Aſſertors of, and Enemies to the Faith of Chriſtians? What Laws, or Writings whatſoever have been ſo early tranſlated into other Languages? Who were ſo much concerned to peruſe them as were all *Chriſtians* to peruſe the Laws of Chriſt? Who ſuffered ſo much for them as the Chriſtians did? ſince then this early reading of them in publick and in private by the Chriſtian, this general diſperſion of them through all Chriſtian Churches, this quick tranſlation of them into other Languages, this conſtant ſuffering for them, are all corroborating Circumſtances of the unqueſtionable evidence all *Chriſtians* had obtained that they were genuine works, and truly what they did pretend to be: 'tis alſo clear theſe Writings are more worthy to be received as genuine, and Writings of unqueſtionable truth, than any profane Writings in the World.

(d) Euſeb. Hiſt. Eccl. l. 6. c. 19. (e) Orig. Hom. 11. in Exod. F. 50. L. (f) Lib. 6. cap. 27. (g) Pædag. l. 2. c. 10. p. 194. D. (h) Strom. 7. p. 728. B. (i) Lib. 3. cap. 3. (k) Suidas in voce Polycarpus. (l) Euſeb. Hiſt. Eccl. l. 3. c. 38. l. 4. c. 23. Epiph. Hær. 30. p. 15. Phot. Cod. 113. (m) Hieron. vocibus Barnabas & Hermas. (n) Euſeb. l. 3. c. 3. Athanaſ. Epiſt. Paſchal. Tom. 2. pag. 39, 40. (o) Cypr. de Elv. & Lib. & Ep. 52. paſſ. Sancti Fœlicis paſſim. (p) Apud Juſtin. Dial. pag. 227. C. (q) Iren. l. 1. c. 26. Orig. l. 5. p. 274. Euſeb. l. 3. c. 27. (r) Apud Orig. p. 11. 227. &c. (ſ) Apol. 2. pag. 61. D. (t) Pag. 71. B. (u) Apol. cap. 31. (x) Euſeb. Hiſt. Eccl. l. 8. c. 2. (y) Scripturæ reperiæ incenduntur Lact. de Mort. Perſec. §. 12.

§. 16. The *internal Arguments* which uſually are, or can be offered to prove other Writings genuine, are only taken from the things contained in them, that they were proper to the times in which the Author was ſuppos'd to write, and from the freedom of them from any thing which is not well conſiſtent with thoſe times, which are all mean, and trifling things compar'd to thoſe internal Arguments which theſe *Epiſtles* do afford, that they are the *Authentick* records of thoſe Apoſtles whoſe names they bear, and that thoſe things which they aſſert touching the Gifts and powerful Operations of the *Holy Ghoſt*, both exerciſed by them, and confer'd on other *Churches*, were unqueſtionably true. For,

1*ſt*. It is not once nor twice, it is not by the by, but it is frequently, profeſſedly, and upon all occaſions they refer to theſe miraculous Powers, and ſpiritual Gifts, as yielding a full Proof and Confirmation of the Teſtimony they gave of Chriſt, and that *Chriſt was among them*, and as a Demonſtration of the truth of their *Apoſtleſhip* againſt all oppoſers, and of the preference of that Faith which was attended with them, above the Law which ſome deſired to obſerve, ſpending whole Chapters in diſcourſing of theſe ſpiritual Gifts, diſtinguiſhing them ſomewhat nicely into Gifts, Adminiſtrations, and Operations, ranking them under nine ſeveral Heads, and ſpecifying the very names of thoſe who did by Office exerciſe them, and ſhewing the neceſſity there was of this variety of Gifts and Operations in the Body, appealing to the Senſes, the Conſciences, and the Experience of thoſe to whom they wrote, touching the Truth and Certainty of what they had aſſerted touching thoſe ſpiritual Gifts, by ſuch enquiries as theſe; *what? know ye not that Chriſt is among you?* 2 Cor. 13. 5. *am I not an Apoſtle? ſurely I am ſo to you, for the ſeal of my Apoſtleſhip are ye in the Lord*, 1 Cor. 9. 1, 2. 'Tis manifeſt you are *the Epiſtle of Chriſt miniſtred by us, written not with ink, but with the ſpirit of the living God*, 2 Cor. 3. 3. Surely *the ſigns of an Apoſtle have been wrought among you in all patience, in ſigns, and wonders, and mighty deeds*, 2 Cor. 12. 12. Have you *received* from the *falſe Apoſtles another ſpirit which ye have not received from us?* Chap. 11. 4. *This only would I learn of you, he that miniſtred to you the ſpirit, and wrought miracles among you, did he it by the works of the law, or by the hearing of faith? Are ye ſo fooliſh? having begun in the ſpirit, are ye* (deſirous to be) *made perfect in the fleſh?* Gal. 3. 3, 4, 5. *our Goſpel came not to you in word only, but in power, and in the Holy Ghoſt, and in much aſſurance, as ye know what manner of Perſons we were among you*, 1 Theſſ. 1. 5. Which words are either plain Enquiries upbraiding the Doubtfulneſs, and Heſitation in ſo plain a caſe, or elſe Appeals unto their certain Knowledge of theſe things; nor is it to be wondred that they ſhould make theſe confident Enquiries, and Appeals ſeeing the external Miracles, and the internal Gifts, and Diſtributions of the *Holy Ghoſt* mentioned in thoſe Epiſtles, were either ſuch of which even *Infidels* might from the nature of them be convinced, or ſuch as from ſome outward and ſenſible Appearances and effects, or by their inward Operations, made themſelves known to them who heard and ſaw them. For inſtance, *the working of miracles*, *the caſting out of Devils* by the name of *Jeſus*, and *the healing the ſick* through faith in his name, *the Gift of prophecy*, or foretelling things future, *the diſcerning of Spirits*, *the gift of Tongues*, and *the interpretation of them*, if truly done, were things ſelf evident, and could not well be exerciſed without a ſenſible Demonſtration to all that ſaw, perceived, heard, or felt them, that they were performed; and therefore God by aſſiſting the *Apoſtles*, and by enabling others to perform them, muſt give full *teſtimony to the word of his Grace*: And the *Apoſtles* by this conſtant appeal to them as to things which their own Eyes had ſeen, and their conſciences bore witneſs to, and they in Perſon had performed, muſt appeal to the Senſes, and Experience of thoſe to whom they writ in matters ſubject daily to their Experience, and to the Senſes of the Members of thoſe reſpective Churches, touching the truth of their Apoſtleſhip, and of the Confirmation they pretended to have given of it. Now as it ſeemeth highly incredible that Perſons able to write the deepeſt Myſteries, and the exacteſt precepts of Morality, ſhould be ſo fooliſh as to confirm them only by an appeal to the Senſes, and experience of thoſe very Men of whom they were aſſured that they had never ſeen or done, or found the leaſt experience of any of the things they mentioned; ſo is it ſtill far more incredible that an Appeal of ſuch apparent falſhood, made to the conſciences of Men who never ſaw theſe Miracles, or found theſe comforts of the Holy Ghoſt, and never had theſe gifts of *Tongues*, *Interpretation*, *Healing*, *Prophecy*, which the *Epiſtles* tells us were their daily exerciſe, ſhould embrace theſe very *Epiſtles* as Divine, theſe Records as the word of God. And yet we know both they, and other *Churches*, did thus actually eſteem them, and receive them as ſuch, and therefore muſt be well aſſured that what they thus aſſerted of the gifts of the *Holy Ghoſt* were things confirmed to them by their own Senſes and Experience.

2*dly*, Add to this, that theſe Men, in theſe very Writings, confidently ſay, that this was their rejoycing, *even the teſtimony of their conſcience, that in ſimplicity, and godly ſincerity, they had their converſation in the World, and more abundantly towards them*, 2 Cor. 1. 13. and that *they writ no other things than what they did acknowledge, and they truſted would acknowledge to the end*, Chap. 5. 11. *We are*, ſay they, *made manifeſt to God, and we truſt alſo*

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we are made manifeſt in your Conſciences, Chap. 5. 11. They repreſent it as a great Abſurdity, that they ſhould be *found falſe witneſſes of God*, 1 Cor. 15. 15. They diſtinguiſh themſelves from others they call *falſe Apoſtles, and deceitful Workers*, by this very Character of their ſincerity. *For we*, ſay they, *are not as many who corrupt the word of God, but as of ſincerity, as of God, in the ſight of God ſpeak we in Chriſt*, 2 Cor. 2. 17. *we have renounced the hidden things of diſhoneſty, not walking in craftineſs, not handling the word of God deceitfully, but by manifeſtation of the truth commending our ſelves to every man's conſcience in the ſight of God*, Chap. 4. 2. Yea for this they appeal to the Searcher of all hearts, and to the Conſciences of thoſe to whom they write, ſaying, *Our exhortation was not of deceit or guile, for neither at any time uſed we flattering words, as ye know; nor of men ſought we glory, neither of you, nor yet of others; ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably, we behav'd our ſelves among you that believe*, 1 Theſſ. 2. 3, 5, 6, 10. Now with what face could theſe things be aſſerted by Men who knew that they, in theſe *Epiſtles*, had told ſuch things as even the Senſes and Experience of thoſe to whom they writ muſt know to be the greateſt Falſhoods? Or how could they to whom they writ give credit to ſuch impudent Untruths as theſe muſt be, if the Relations which they made of theſe miraculous Operations of the *Holy Ghoſt* had been fictitious things? This therefore is a farther Evidence of their ſincerity and truth in theſe Relations.

3*dly*, Let us conſider how the *Apoſtle* treats thoſe *Churches* of *Corinth* and *Galatia*, in which he ſpeaks moſt copiouſly of theſe Operations of the *Holy Ghoſt*, and how they ſtood affected to the Apoſtle *Paul*. The *Corinthians*, in his 1ſt Chapter, are repreſented as *Schiſmatical*; in his 3d, as *Carnal*; in the 5th, as *glorying in an Inceſtuous Perſon*; in the 6th, as *Contentious*, to their own ſhame, and to the *Scandal* of *Chriſtianity*; in the 8th, as *Murtherers* of them *for whom Chriſt died*; in the 10th, as *Murmurers, Tempters of Chriſt, Fornicators, Idolaters, Partakers of the Table of Devils*; in the 11th, as coming to the Lord's Supper *not for the better, but the worſe*, offending in it both againſt the Rules of Charity, and Temperance, and Faith, in *not diſcerning the Lord's body*; in the 12th and 14th, as guilty of *Emulations, Schiſms*, and *Contentions*, touching ſpiritual perſons, and of Vain-glory, Scandal, and Confuſion, in the exerciſe of their *ſpiritual Gifts*; and in the 15th, as Denyers of that *Reſurrection* which was the great Foundation of all the future Hopes of *Chriſtians*. In his 2d Epiſtle he declares his fears that he might *find among them Debates, Envyings, Wrath, Strifes, Backbitings, Whiſperings, Swellings, Tumults*; and that he ſhould find among them *many who had not yet repented of the Uncleanneſs, Fornication, and Laſciviouſneſs which they had committed*, 2 Cor. 12. 20, 21. And for theſe things, if not reform'd, he threatens he would *uſe ſharpneſs, and come to them with a rod*, 2 Cor. 10. 6. 13. 2. He charges the *Galatians* with *Apoſtacy*, admiring that *they were ſo ſoon removed from him that called them to another Goſpel*, Chap. 1. 6. and repreſents them as *fooliſh* and *bewitch'd* for falling from that Goſpel by which they had receiv'd theſe *ſpiritual Gifts*, to the beggarly Elements of the Law, *Chap.* 3. 1—5. Now how could the *Corinthians* be guilty of ſuch Emulations about ſpiritual Perſons, or ſuch Diſorders in the exerciſe of their ſpiritual Gifts, provided there were among them no ſuch Perſons, and they had no ſuch Gifts? How could they fear the Laſhes of his Rod on the account of Crimes of which they neither were nor could be guilty? Why ſhould they not be rather for *Cephas* or *Apollo* than for *Paul*, if *Paul* impoſed upon them with falſe Stories and ſenſible Untruths? Or why ſhould not the *Galatians* even quit that Goſpel in which he endeavour'd to confirm them only by an Appeal to that which they muſt know to be a Lye?

Moreover, the affections of the Members of theſe *Churches* were not ſo firm to him, their Eſteem of him was not ſo great as that he might ſecurely leſſen it by venturing on theſe arts of Falſhood, for he found ſome of his *Corinthians puffed up againſt him*, and preferring others much before him, 1 Cor. 4. 18. charging him with *Lightneſs* and Inconſtancy, 2 Cor. 1. 17. and *walking acording to the Fleſh*, Chap. 10. 2. looking upon him as a man too much tranſported, and almoſt beſides himſelf, 2 Cor. 5. 13. as *baſe in Perſon, and in Speech contemptible*, Chap. 10. 10. He complains that they were *ſtreightned in their bowels of affection towards him*, and that the *more he loved them, the leſs he was beloved by them*, 2 Cor. 12. 15. that they queſtion'd his Apoſtleſhip, and even ſought a proof of Chriſt ſpeaking in him, *Chap.* 13. 3. He repreſents the *Galatians* as Men who queſtioned his Apoſtleſhip and Doctrine, or at leaſt thought him much inferior in both to others, Chap. 1. and the 2d, ſuppoſing he *diſſembled* with them, and elſewhere preached himſelf that Circumciſion he condemn'd in them, Chap. 5. 11. yea, who looked upon him as *their Enemy*, and were even ready to *exclude him*, Ch. 4. 16, 17. Now under theſe Circumſtances could he hope to repair his Credit with them, and to eſtabliſh the *Apoſtleſhip* they queſtion'd by an appeal to, and a relation of ſuch things as both their Senſes, and experience knew to be manifeſt Untruths? But,

4*thly*, Could it be ſuppoſed that theſe *Churches* were ſo ſtupid, and inſenſible, that they did not, or ſo partially affected to the Apoſtles that they would not take notice of theſe

things? these Epistles inform us of other Subtile and Industrious Adversaries, Men zealous to oppose, and to adulterate the Gospel which he Preached, and desirous to find occasions to depress and lesson the promoters of it, and to advance themselves above them, 2 Cor. 10. 12 – 15. 11. 12. St. *Paul* complains that the *Corinthians* had among them *false Apostles, and deceitful Workers, who transform'd themselves into the Apostles of Christ*, when in truth they were *Ministers of Satan*, 2 Cor. 11. 13, 15. *Men who corrupted the word of God*, Chap. 2. 17. and sought to *corrupt them from the simplicity that is in Christ*, Chap. 11. 3. That among the *Galatians* there were evil Agents who *troubled them, and would pervert the Gospel of Christ*, Chap. 1. 7. *False Brethren who came in privily to spy out their liberty*, Chap. 2. 4. Men that desired to *exclude the Apostles that they might be affected by them*, Chap. 4. 17. Men who *constrained them to be circumcised*, and observe the Law, and yet kept it not themselves, but only did this *least they should suffer persecution for the cross of Christ*, Chap 6. 12, 13. wishing they were *cut off* who did thus *trouble them*, Chap. 5. 12. The like he saith, *Philip.* 1. 15, 16. Chap. 3. 18. Col. 2. 4, 8, 19, 20. 1 Tim. 1. 5, 6. Chap. 6. 3, 4, 5. 2 Tim. 2. 17, 18, 19. Chap. 3. 5, 8. Tit. 1. 10, 11. Now if he himself were a vain Talker, and *deceitful Worker*, one who endeavour'd to impose upon them with false Tales, with what face could He object those things to others of which he was himself so guilty. Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious Reply to such an Accusation that he himself, in his appeal to the miraculous operations of the *Holy Ghost* for Confirmation of his Doctrine and *Apostleship*, had done the very thing he laid to their charge. We have no reason to suspect that all, or any of these Adversaries neglected any Pains or Diligence to search into the Truth of what St. *Paul* thus offer'd to confirm his Doctrine, and magnifie his Office, and to vindicate himself from the Aspersions which they cast upon him. Since then we never find the Truth of these Relations question'd by any of those *Jews* who so insatiably thirsted for his Blood, or by those *Judaizing Christians*, those of the Circumcision, who so vehemently inveigh'd against his Doctrine, his Person, and his Office; and since we are assur'd by the event, that if they ever made any such attempts, they all proved ineffectual, and insufficient to impair the Credit of those Writings in the *Christian* World; it may be certainly concluded, that these Epistles could not be convinced of falshood but contain'd matter of unquestionable Truth in these assertions touching the powerful operations of the *Holy Ghost*.

Lastly, Let us consider what the Apostles suffer'd for this Testimony, and what it cost them to propogate this Faith throughout the *Christian* World, and in what tragical Expressions they are set forth in Scripture; *God* saith St. *Paul, hath set forth us the Apostles last, as it were appointed to death, for we are made a spectacle to the world, to Angels, and to Men. Even to this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling place. And labour working with our hands. Being reviled, we bless; being persecuted, we suffer it. Being defamed, we entreat; we are made as the filth of the world, and the offscouring of all things to this very Day*, 1 Cor. 4. 9 – 13. that *they died daily, or stood in Jeopardy of it every hour*, 1 Cor. 15. 31. that they *approved themselves as Ministers of Christ in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings*, 2 Cor. 6. 4, 5. *We were*, saith he, *pressed above measure, beyond strength, insomuch that we despair'd of life*, 2 Cor. 1. 8. And in the eleventh Chapter he gives such a dreadful Account of his own afflictions as can scarcely be read without trembling. Now by what motive could they be acted in the publication of that Faith, for which they suffered all that Wit and Malice could inflict upon them, but the conviction of the Truth of what they published; seeing they actually lost all in this, and could expect no Blessings in another World for calling God to witness to a Lye? The *Moralists* assure us that 'tis impossible for Men to act without appearance of some good to be persued by that Action; that love of Life, and a desire of self Preservation, is common to us with the Brutes, and 'tis as natural both for them, and us, to avoid Misery and Torments: If then the *Apostles* did actually abandon all the Enjoyments and Expectations both of this and of a better Life, and wilfully subject themselves unto the worst of Misery and Torments, in propogation of a Testimony from which they could expect no profit, or advantage, they must be even bereft of common Sense, renounce the natural instincts of Mankind, and be in love with Misery and Ruin. I confess tis possible for Men to lay down their lives for false opinions, provided they believe them true, but if the *Apostles* were guilty of any cheat at all in this matter, they must be guilty of a known imposture, and so must sacrifice their Lives for falshood, *i. e.* for that from which they could expect no Good at all, which seems so inconsistent with the common Principles of Reason and Self-love, that nothing can be more incredible.

And this, I hope, may be sufficient to convince any reasonable Person that these Epistles must be written whilst the Apostles lived, and be their genuine Writings, and then the truth of what they do so copiously assert concerning the miraculous Gifts and Operations of the *Holy Ghost*, vouchsafed to the Believers of those times, cannot be reasonably contested.

§. 17.

§. 17. But yet I ſhall proceed to farther Confirmation of this Argument from theſe two Heads.

1*ſt*, From a particular Conſideration of the Gifts they mention.

2*dly*, From the Reaſon we have to believe that theſe extraordinary Gifts were equally confer'd upon all other *Chriſtian Churches*, as upon thoſe which the *Apoſtles* mention in their *Epiſtles*, and alſo were of a laſting Continuance among them.

1*ſt*, From a particular Conſideration of the miraculous operations, and the Gifts they mention. Now they were of two ſorts:

The *healing of the ſick, and the curing of the lame, blind, and maimed, the raiſing of the dead, the ejecting devils out of Men, and from their oracles*, and *Temples*; which being performed by the *Apoſtles* and *Primitive Profeſſors* of *Chriſtianity* upon others, I ſtile *outward Operations*.

Or elſe thoſe *inward gifts* by which the underſtanding was enlightned, and was enabled to diſcern that which their natural Powers could not reach, as the *gift of ſpeaking with unknown tongues*, of *prophecy*, of *diſcerning Spirits*. I begin with

The gift of healing the ſick, and the diſeaſed. Of which let it be noted,

1*ſt*, That this Gift was not confin'd to the *Apoſtles*, but was confer'd on the *Inferior Clergy*, and other membets of the *Church* indifferently: For amongſt the Gifts confer'd upon the Church, the *Apoſtle* mentions χαρίσματα ἰαμάτων *thoſe of healing*, 1 Cor. 12. 19. and verſe 29. they who exerciſed thoſe gifts are reckoned after *Apoſtles*, *Prophets*, *Teachers*, as being both diſtinct from them, and inferior to them; and verſe 30. the Queſtion is thus put *have, all the gifts of healing?* St. *James* directs the ſick, and the diſeaſed to the *Rulers of the Church*, with promiſe that the *Prayer of Faith*, joyned with the holy Oyl, *ſhould heal the ſick*, Jam. 5. 14, 15. And this is by our *Saviour* promiſed as one of the ſigns that *ſhould follow them that believed* in his Name. *They ſhall lay hands on the ſick, and they ſhall recover*, Mark 16. 18. This being therefore made as well the matter of a promiſe, as of their frequent Prayers; had not theſe Prayers been anſwered, and this promiſe verifyed, *Chriſtianity* would have, in probability, been blaſted by it.

2*dly*, This Gift continued frequent and notorious in the three firſt Ages of the *Church*, and the ſalutary Influences of it were diſperſed throughout the World. Soon after the Deſtruction of *Jeruſalem*, the *Chriſtians*, ſaith (a) *Epiphanius*, *return'd from Pella*, σημεῖα μεγάλα ἐργαζόμενοι ἰάσεων, *working great miracles of healing*. Amongſt the Operations of the *Holy Ghoſt* confer'd at Baptiſm upon the Converts of his time, (b) *Juſtin M.* enumerates τὸ τῆς ἰάσεως *the gift of healing*. (c) *Irenæus* proves the Certainty of our Lord's Reſurrection from thoſe Miracles which his Diſciples perform'd ſtill in his Name; *For ſome of them*, ſaith he, *caſt out Devils, others heal thoſe that are diſeaſed, and even now the dead have been raiſed, and continued with us many years. The Spirit of many dead Men hath return'd again, and the Man hath oft been given to the Prayers of the Saints, the whole Church of that place requeſting it with Prayer and Faſting. Even to this day*, ſaith (d) *Origen*, *there remain Footſteps of that holy Spirit who appeared in the ſhape of a Dove among the Chriſtians, for* ἐξελαύνουσι δαίμονας, καὶ πολλοὺς ἰάσεις ὠφελοῦσι, *they caſt out Devils, and perform many Cures.* And again, (e) *Even now the name of Chriſt exempts Men from Ecſtaſies, ſcares away* δαίμονας ἤδη τῆ τοῦ *Devils and Diſeaſes. Some footſteps and remainders of the Miracles which Chriſt performed* (f) ἐν ταῖς ἐκκλησίαις ἕως νῦν γίνεται *are to this day done in the Churches by the Name of Jeſus.* And laſtly, to that Enquiry of *Celſus*, *What magnificent Work hath your Jeſus done?* he anſwers, (g) *This is one magnificent Work, that* μέχρι σήμερον *even to this day his Name doth heal Diſeaſes.* Now of the Truth of what they thus deliver, they pretend,

1*ſt*, To be themſelves Eye-witneſſes. *We can produce*, ſaith (h) *Origen*, *a vaſt number of* Greeks *and* Barbarians *who believe in Chriſt; ſome of whom, as a token of the power of that Faith they have embraced, heal Diſeaſes by invocation of the Name of God and Chriſt:* καὶ ἡμεῖς ἑωράκαμεν *and we our ſelves have ſeen many delivered by theſe things from dangerous Symptoms, Ecſtaſies, and Madneſs, and ten thouſand other Evils which neither Men nor Devils could exempt them from.*

2*dly*, They call the God of Heaven to witneſs to the Truth of what they ſay: *We have ſeen many ſuch things*, ſaith (i) *Origen*, *being preſent, and beholding them with our eyes,*

(a) De Menſ. & Ponder. §. 15. (b) Dial. cum Tryph. pag. 258.

(c) Ἄλλα ἡ τοῦ κυρίου ἡμῶν ἀνάστασις ἰᾶται καὶ ὑγιεῖς ἀπαρασκεύους, ἅτε καὶ ἐν τοῖς ἀποστόλοις ἐμμένουσα ἀεὶ ἐκ τοῦ ἐκείνου ἐπιπνεύσεως ἕως τέλους, l. 2. c. 57. Πολλάκις γὰρ τὸ ἀναστάσιον, ἐπὶ τόπου ἐκκλησίας πίστις αἰτησαμένου καὶ ἐκείνου πολλῆς ἐν ἀσκήσει, ἐπιφοίτησε, τὸ πνεῦμα τὸ πλανητικὸν, καὶ ἐνεργείᾳ ἐκ ἀνθρώπου τὸ ἐνεργοῦν τὴν ἀλλοφυλον. Ibid. c. 56.

(d) Contr. Celſ. l. 1. p. 34. (e) Pag. 53. (f) In Joh. Tom. 26. p. 328. C. (g) Contr. Celſ. l. 2. p. 80. (h) Lib. 3. pag. 124. (i) Lib. 1. pag. 35.

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which ſhould we write, the Heathens would laugh at them as things feigned, Θεὸς γὰρ ἴσθι μάρτυς τῆ ἐμῆ συνειδήσει, *but God is witneſs to my Conſcience, that I do not endeavour by falſe Teſtimonies to commend the Doctrine of Chriſt.*

3*dly*, They appeal to the Teſtimonies of their very Enemies. For thus (k) *Tertullian* ſpeaks to *Scapula*, a Judge in *Carthage*: *All theſe things may be ſuggeſted to thee from thy Office, and the Advocates of it, who have received theſe Advantages from Chriſtians; for the Notary of one, the Child and Kinſman of another, have been freed by us from Devils.* Et quanti honeſti viri (de vulgaribus enim non dicimus) aut à Dæmoniis, aut valetudinibus remediati ſunt. *And how many honourable Men (for we ſpeak not of the vulgar) have been delivered from Devils or Diſeaſes by the Chriſtians.* 'Twas Proculus, ſaith he, *the Chriſtian, that heal'd with oyl* Evodus, *which ſo ingratiated him to* Severus, *that he kept him in his Palace to his death.* And,

Laſtly, By this very Argument they triumph over the like Attempts of *Hereticks* and *Heathens*, who pretended to do theſe things by *Magick*, or that their Gods performed the ſame, 1. Over thoſe *Hereticks*, who knowing theſe miraculous Cures were frequently performed by the *Orthodox*, were forced to pretend the like. Thus *Irenæus* comparing the Miracles of *Chriſtians* with the *Magical* Operations of *Simon M*, *Carpocrates*, and others of that Gang. (l) *This*, ſaith he, *is ſufficient to confute them that they can neither give ſight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytick, nor thoſe that are diſeaſed in any other part of the Body; which yet*, ſaith he, *was often done by Chriſtians, to the benefit of the Heathens.* 2. Over the like Pretences of the *Heathens*, who boaſted that (m) πολλοὶ σωμάτων πηρώσεις ἰάσασθαι, *that their Gods did many Cures, that they gave* (n) morbis medelam, ſpem afflictis, opem miſeris, *Medicine to the diſeaſed, Hope to the afflicted, Help to the miſerable*; and that *their Gods had often cured* (o) multorum hominum morbos valetudineſq; *the Diſeaſes of many.* For to this they do not only anſwer, by ſaying they had no Aſſurance that their *Dæmons*, however courted by them, could heal the Infirmities of humane Bodies, as (p) *Origen* replies to *Celſus*; and that if they did any thing of this kind, 'twas only by applying Medicines, and directing them to ſuch Meats, ſuch Potions, and ſuch juices of Herbs, that is, ſaith *Arnobius*, *by ſhewing the ſkill of a Phyſitian rather than the power of a God.* But that they could do nothing of this nature worthy to be named with that which *Chriſt* and his *Apoſtles* did, he, ſay they, *with a word commanded the Blind to ſee, the Lame to walk, and cured all diſeaſes with a touch of his hand.* Now can you ſhew us any among all your *Magicians*, (q) conſimile aliquid Chriſto milleſima ex parte qui fecerit, *who have done any thing in the leaſt reſembling Chriſt? yea* (r) quid ſimile dii omnes quibus opem dicitis ægris, & periclitantibus latam? *what like to this have any of your Gods to whom you do aſcribe the cure of the ſick performed?* That whereas their Gods could not tranſmit their ſuppoſed power to others, our *Jeſus* derived this power to the meaneſt, to *Ruſticks*, *Fiſhermen*, *Day-Labourers*, (ſ) *and did himſelf nothing which he gave not them alſo power to do.* And that the Name of Jeſus reſtored them to perfect health who were incurable by all the powers of humane Art, the aſſiſtance of the *Demons*, or of *Heathen Deities*. *Seeing you have the confidence*, ſay they, *to bring the cures of Heathen Deities into conteſt with thoſe of Chriſt, how many thouſands ſhall we inſtance in who have in vain repaired with ſupplications to all the Temples of the Gods; in vain have tried the ears of your admired Æſculapius?* (t) quid ergo prodeſt oſtendere unum aut alterum fortaſſe curatos, cum tot millibus ſubvenerit nemo? *and what availeth it, to tell us of the good ſucceſs of two or three, when the complaints of thouſands receiving no help from them ſhew their want of power to aſſiſt the needy?*

Let it be then conſidered, that the *Chriſtians*, for three whole Centuries together, heal'd many *Miriads* throughout the World, who laboured under thoſe Diſeaſes, which were incurable by all the Arts of Men and Devils, that they made frequently the Lame to walk, the Deaf to hear, the Blind to ſee, and ſometimes rais'd the Dead by Invocation of the Name of Jeſus; and we ſhall find juſt reaſon to conclude *this was the Lord's doings, and it is marvellous in our eyes.*

§. 18. 2*dly*, Our Lord promiſed that they who believed in him ſhould *caſt out Devils*, which promiſe he perform'd with ſuch a conſtant ſcene of glorious Inſtances, and ſuch amazing Circumſtances, if in this matter we may credit the *Primitive Profeſſors* of, and *Mar-*

(k) Cap. 4. (l) Nec enim cæcis poſſunt donare viſum neque ſurdis auditum, neque debiles, aut claudos, aut paralyticos curare vel alia quadam parte corporis vexatos, quemadmodum ſæpe evenit fieri ſecundum corporalem infirmitatem vel earum quæ à foris accidunt, infirmitatum bonas valetudines reſtaurare. *Lib.* 2. *cap.* 56, 57.
(m) Celſ. apud Orig. l. 8. p. 407, 416. (n) Cecil. apud Minut. p. 9. (o) Arnob. l. 1. p. 28.
(p) Lib. 8. p. 418. (q) Arnob. lib. 1. pag. 25. (r) Pag. 28. (ſ) Neque quicquam eſt ab illo geſtum, quod non omne donaverat faciendum parvulis illis, & ruſticis, & eorum ſubjecerit poteſtati. *Pag.* 30, 31. (t) Ibid. pag. 29.

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tyrs for *Christianity*, that 'tis not possible for any Man to doubt the truth and certainty of Christian Faith, who does not look upon them as impudent Untruths, and Lying *Legends*. For,

1*st*. Let us consider to whom this power was committed over *this strong man armed*, over these *Principalities, and Rulers of the darkness of this World*. Our blessed *Saviour* having said, *behold I give you Authority over all the power of the Enemy*, great Multitudes of *Christians* gave a continual Demonstration of the Truth of this Prediction. For, *that our Lord was sent for the destruction of these evil Spirits*, ἐξ ὧν ἐν πᾶσι τοῖς ὑφ' ἡμῶν γινομένοις μαθεῖν δύνασθε, *you may now learn*, saith (u) *Justin M. from what is done before your Eyes, for many Christians, throughout all the world, and in the very City of your empire, have healed many that were possessed of the Devil, and still do they eject them by invocation of the name of Jesus, whom none of your Inchanters, Conjurers*, or *Sorcerers were able to expel. Those Christians are not few*, saith (x) *Origen, who eject Devils from them that are possessed with them, and this they do without all curious Arts, or any Sorcery or Magick only by Prayers, and simple adjuration of them*, ὁτὲ δὲ καὶ ἁπλῶς τὸ τοιοῦτον ποιοῦσι, *for mostly this is done even by the meanest Christians, the grace assistant to the word of Christ demonstrating by this the Devil's weakness, that to expel them from the Soul or Body of a Man there is no need of Men of wisdom, or powerful in demonstration of the Faith?* (y) *Now*, saith he, *were not Christ of a divine composition the Devils would not thus quit the bodies they possess at the bare invocation of his name*, Fidelis quisque Dæmonibus imperat, *every Christian hath command over the Devils*, saith (z) Clemens, *yea such is the efficacy, of the name of Jesus*, saith (a) *Origen*, ὡς καὶ ὁπόταν ἐν τῷ τοῦ φαύλου στόματι ὀνομάζωνται ὄνινσι, *that it sometimes profits when it is used by wicked Men*, according to our Lord's prediction, that at the dreadful Audit, many should be rejected who could make this Plea, *in thy name we have cast out Devils*, Matth. 7. 22. It was sometimes efficacious even when used by them who were no Followers of the Holy Jesus; as in the instance mention'd by St. *John*, *Master, we saw one casting out Devils in thy name, and we forbad him, because he followed not us*, Mark 9. 38. And this gave Courage to the *Jewish Exorcists*, the Sons of *Sceva*, to *adjure evil Spirits by the name of Jesus*, Act. 19. 14. And not the (b) *Jews* only, but other *Inchanters* also, saith (c) St. *Austin, mixed the name of Jesus with their Incantations.*

2*dly*. This name was efficacious against all evil Spirits whatsoever, none of them being able to resist the Power of it. *Even now*, saith (d) *Justin M. we who believe in Jesus*, τὰ δαιμόνια πάντα, καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑποτασσόμενα ἡμῖν ἔχομεν, *adjuring the whole herd of Devils and Malignant Spirits, have them all Subject to our power.* And again, *By the name of the Son of God*, πᾶν δαιμόνιον ὁρκιζόμενον νικᾶται, καὶ χαυνοῦται *all kind of Devils, being adjured, are overcome, and brought into subjection. Tis evidently seen*, saith (e) *Origen, that by the name of Jesus ten thousand Devils have been expell'd from the Souls and Bodies, of those who were possessed by them.* On this account they triumphed over the *Heathen Exorcists*, that by the name of *Jesus* they expell'd those Devils *which none of their Inchanters, Sorcerers, Magicians* saith (f) *Justin M. could expel*; And over all the *Heathen Deities: bring one possessed mad* and *raging*, saith (g) *Lactantius, to your Jupiter, or because he is not skilful in those matters, bring him to Æsculapius*, or *Apollo, let both their priests adjure him, in the name of their supposed Deities, to quit his station, they in vain attempt it; but let the same Devils be adjured in the name of the true God, and instantly they fly.* Quæ ratio est ut timeant Christum, Jovem non timeant, *were this* Jove *any better than themselves, why do they fear our Christ, and not their* Jupiter? And on the same account they triumphed over those *Hereticks* which then appeared to corrupt the truth: for *we by this*, saith (h) *Irenæus confound the Heresies of* Simon M, Carpocrates, *and the whole tribe of those deceitful Workers, that they cannot*, omnes dæmonas effugare, *expel all kinds of Devils, but only such as are confederate with them, if they indeed do that.* Consider,

3*dly*, That they expell'd them not only out of Men, but also from their *Temples, Oracles*, and *Altars. We are so far*, saith (i) *Origen, from worshipping of Dæmons, that we expel them* ἀπὸ τόπων ἐν οἷς κεῖνοι ἱδρύκασιν *from the places where they are seated. Go no more*, saith (k) *Clemens* of *Alexandria* in his Exhortation to the *Greeks, to your Castalian, or other Fountains, all these prophetick Streams are now dried up, and they are pass'd away with their own Fables. Divination and Oracles*, saith (l) *Strabo, were by the Ancients much regarded, but*

(u) Apol. 1. p. 45. (x) Contra Celf. l. 7. p. 334. (y) Εἰ δὲ καὶ θεῖόν τι ἦν τὸ τοῦ Χριστοῦ ὄνομα, l. 3. p. 133. (z) Recogn. l. 4. c. 33. p. 461. (a) Lib. 1. pag. 7. (b) Pug. fid. p. 289, 290. (c) Ille ipse qui seducunt per Magaurs, per præstigiationes, per machinamenta inimici, miscent præstigiationibus suis nomen Christi. *Tract.* 7. *in Joh. Tom.* 9. p. 63. (d) Dial. cum Tryp. pag. 302. A. & 311. (e) In Celsum, l. 1. p. 20. (f) Apol. 1. pag. 43. (g) Lib. 4. cap. 27. (h) Lib. 2. cap. 56. (i) Cont. Celf. l. 7. p. 376. (k) P. 9. A. B. (l) Τοῖς δὲ παλαιοῖς μᾶλλον ἦν ἐν τιμῇ ἡ τε μαντικὴ καὶ θεῖα ἡ χρηστήρια, νυνὶ δ' ὀλιγωρεῖται πανταχοῦ πολλή, διόπερ καὶ τὰ ἐν Δωδώνῃ καὶ Πυθοῖ καὶ ἄλλα τοιαῦτα χρηστήρια, σχεδὸν ἢ ἐπέλιπεν, l. 17. p. 813. Et de Phano Delphico, Νῦν μὲν ὀλιγάκις καὶ τὸ ἱερὸν, σχεδὸν δὲ ἐπιλέλοιπε καὶ ἐπημωθη, l. 9. p. 419.

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now they are as generally neglected and contemned, the Oracle at Delphos *and at* Hammon *being wholly ſilent. Not above one or two remains,* ſaith (m) *Plutarch, the reſt are wholly ſilent, or entirely deſolate. The Spirit of the Gods,* ſaith the (n) Apoſtate *Julian, comes now* οὐκέτι ἐκ πολλοῦ καὶ ἐν ὀλίγοις *but rarely, and to very few.* Thus are the very *Heathens* forced, with (o) *Porphyry,* to confeſs the Triumphs of our *Jeſus* over their ſuppoſed *Deities.* Nor did they only ſilence their *Oracles,* and ſtop the mouths both of their *Prieſts* and of thoſe *Dæmons* that inſpired them, but they did open them, at the ſame time, to force them to confeſs, even before their *Prieſts* and *Votaries,* that they were evil Spirits. *This moſt Men,* ſaith (p) *Minutius, know, and ſome of you, that all your Dæmons, when they are forced out of Bodies by our Words and Prayers, do with grief confeſs what they are, not belying their own filthineſs, even in your preſence,* ipſis teſtibus eſſe eos Dæmonas de ſe verum confitentibus credite, *believe their teſtimony when truly they confeſs themſelves to be but Devils. All the Dominion we have over them,* ſaith (q) *Tertullian, proceedeth from the Name of Chriſt, and the Commemoration of thoſe things they are to ſuffer from him as their Judge; this cauſeth them, at our Command, to come forth of the Bodies they poſſeſs with great reluctance, and grief and ſhame, when you are preſent, you who have credited their Lyes, believe them when they ſpeak the truth of themſelves, for none will lye to their diſgrace, but for their honour; they are more to be believ'd who confeſs againſt themſelves, than who deny for themſelves. Theſe Devils,* ſaith (r) St. *Cyprian, being adjured by the true God, do inſtantly confeſs, and are compell'd to come out of the Bodies they poſſeſs, you may ſee them by our voice, and by the power of the inviſible Majeſty, as it were whip'd and ſcorch'd, and as their torment doth encreaſe, you may hear them howling, groaning, deprecating, confeſſing even in the audience of their Votaries, whence they came, and when they will depart.* In his *Epiſtle* to (ſ) *Donatus* this is made one property of a Chriſtian, *to force impure Spirits to confeſs what they are, and to urge them by their powerful ſtrokes to depart.* Conſider,

4*thly,* That this was done not in *Rome* and *Carthage* only, and other *Cities* of the chiefeſt note, but, as it is obſerved by (t) *Juſtin Martyr,* καὶ πάντα τὰ κόσμου *throughout all the world,* not only for ſome Weeks or Months together, but, as theſe *Records* teſtifie, from the firſt riſe of Chriſtians to the days of *Conſtantine*; for even about that time (u) *Lactantius* ſpeaks thus: *As Chriſt himſelf, whilſt he convers'd with Men, did with a word expel all kind of Devils,* ita nunc ſectatores ejus, *ſo now his Followers expel theſe filthy Spirits by their Maſter's name, and by the ſign of his Paſſion.* (x) *Euſebius* adds, that οὗτος καὶ νῦν, *even now he ſhews the vertue of his divine Power, by expelling wicked and hurtful Devils from the Bodies and the Souls of Men, only by mention of his name,* ὡς αὐτῇ πείρᾳ κατειλήφαμεν, *as from experience we have found.* This they did

Laſtly, ſay theſe Authors, without the uſe of *Medicines,* or *Magical Incantations,* only by *invocation of the Name of Jeſus,* or by *reciting the ſacred Books,* ſaith (a) *Origen, without deceit, or without gain,* ſaith (b) *Irenæus,* ſine premio, ſine mercede, *without advantage,* or *reward,* ſaith (c) *Tertullian,* it being then conceived criminal to gain by ſuch *ſpiritual Gifts,* and contrary to that injunction of their Lord, *Matth.* 10. 8. *freely ye have received, freely give.* And truly to conceive theſe things were done by any *Medicines,* or *Magical Inchantments,* is the greateſt folly; for how ſhould Multitudes of mean and ſimple *Chriſtians* arrive at ſuch a skill in any of thoſe Arts, which neither *Jew* or *Gentile,* who had long exerciſed them, could attain unto, and which none of thoſe numerous *Apoſtates* or *Hereticks* which fell off from them in the times of perſecution, could diſcover, or inſtruct others to perform, or themſelves exerciſe? And much leſs is it to be thought that *Satan* ſhould aſſiſt them to build *Chriſtianity* upon the Ruins of his own Kingdom, and to promote an intereſt as contrary both to his Nature and Deſigns, as is light to darkneſs. Moreover, that none might doubt the truth of theſe Particulars,

1*ſt,* They frequently appeal even to the ſenſes of the very *Infidels. If you are willing* ſaith (d) *Juſtin M.* εἰ θέλετε καὶ ὑμεῖς ἵνα ὄψιν λαμβάνητε ῥᾴδιον ὑμῖν παιδεῦσαι, *it is eaſie for you even now*

(m) Οὐκοῦν δεῖ τὸν ἐκεῖ τυγχάνοντα τῆς ἱστορίας ταύτης ἀπορεῖν τῶν ἐστερῆσθαι τὸν χρησμὸν ἡμιστρωσιν, μᾶλλον δὲ τῶν ἐνίων ἢ σχεδὸν ἁπάντων ἐκλελοιπέναι φήσεται, τὸν δ' ἄλλον τὰ μὲν ἀγνᾷ, τὰ δὲ παντελῶς ἠρημένα κατίδοιμι. De Defect. Orac. pag. 411. E. F.

(n) Apud Cyrill. Al. l. 6. p. 198, 199. (o) Apud Euſeb. præp. Ev. l. 5. c. 1.

(p) Hæc omnia ſciunt plerique, pars veſtrûm ipſos Dæmonas de ſemetipſis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur, pag. 31.

(q) De corporibus noſtro imperio excedunt inviti, & dolentes, & vobis præſentibus erubeſcentes; credite illis quum verum de ſe loquuntur, qui mentientibus creditis. Nemo ad ſuum dedecus mentitur, &c. *Apol. c.* 23.

(r) De Idol. van. Ed. Ox. p. 14.

(ſ) Immundos & erraticos ſpiritus, qui ſe expugnandis hominibus immerſerint, ad confeſſionem minis increpantibus cogere, ut recedant duris verberibus urgere. *Ibid.* p. 4.

(t) Apol. p. 45. (u) Lib. 4. c. 27. (x) Contr. Hierocl. p. 514. (a) Lib. 3. p. 124. l. 3. p. 376. (b) Lib. 2. cap. 57. (c) Apol. c. 37. (d) Dial. cum Tryph. p. 311.

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to be assured of these things with their own eyes. Dictis non stetis si oculi vestri & aures permiserint vobis, *disbelieve these things*, saith (e) *Tertullian*, *if your eyes and ears will suffer you to do so.* Admirable are those words of *Cyprian* to *Demetrianus* a Persecutor of the *Christians*, veni & cognosce vera esse quæ dicimus, *Come and experiment the truth of what we say, and since thou sayest thou worshippest the Gods, believe the Gods thou worshippest*; (f) *or if thou wilt, believe thy self; for he that now dwels in thy Breast, and holds thy Soul in ignorance, shall in thy audience speak of thee, thou shalt see them entreating us whom thou entreatest, them whom thou feareſt fearing us, thou shalt see them bound, and trembling under our hand, whom thou adoreſt as Gods; sure this must be sufficient to confound thee in thy errors, when thou seest and beareſt thy Gods, at our command, instantly confessing what they are, and not daring to conceal their cheats in thy presence.*

2*dly*, They appeal also to their Consciences; *we expel Devils out of Men*, saith (g) *Tertullian*, sicut plurimis notum est, *as very many know. Most Men are very well acquainted with these things*, saith (h) *Minucius*, pars vestrûm, *and so some of you Heathens are.* They appeal,

3*dly*, To the confessions of the very *Devils*, as hath been proved already from the Testimonies of *Tertullian*, *Minucius*, *Cyprian*; and by this very Argument (i) *Theophilus* proves them to be evil Spirits, that μέχρι νῦν δῶσι, *even at this day, being exorcised by the name of the true God, they confess themselves to be deceitful Spirits.* And,

4*thly*, They appeal to the effects produced upon the Persons thus dispossess'd, even their conversion by this means to the Christian Faith. *Some Christians*, saith (k) *Irenæus*, *have the gift of casting out Devils so firmly, and so certainly*, ὅτι πολλάκις καὶ πιστῶν αὐτοὺς ὄντως ἀπαλλαγέντας καὶ διὰ τὴν ἐκείνων πολιτείαν, *that many times they who are heal'd, and delivered from these evil Spirits, believe, and do continue in the Church.* Hæc denique testimonia Deorum vestrorum Christianos facere consueverunt, *these testimonies of your Gods do oft make Christians*, saith (l) *Tertullian*; *believing them, we believe in Christ*; *they advance the credit of our writings, and build up our hope*; *for you worship them even with the blood of Christians, they therefore would not lose such profitable votaries, lest turning Christians you should, with us, expel them*, si illis, sub Christiano volente vobis veritatem probare, mentiri liceret, *if they durst lye to a Christian attempting to confirm you in the truth.* (m) *Lactantius* accounting for the Multitude of *Christians*, saith this is no small reason of it, *that the Devils being cast out by Christians*, omnes qui resanati fuerint, adhæreant Religioni cujus potentiam senserunt, *they who are healed, embrace that faith whose benefit and power they have felt.*

5*thly*, They encourage others to embrace the *Christian* Faith, by promising to them this power of ejecting Devils, when they should cordially embrace it. *Be you baptized*, saith (n) *Clemens*, *in the name of the most holy Trinity, and then, if you believe with an entire faith, and with true purity of Mind*, etiam ex aliis vos malignos spiritus effugetis, & dæmones, *you shall expel impure Spirits and Devils out of others, and free men from diseases*; *for the Devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out*; *we exhort you therefore to be of our Religion, and we assure you that when you do advance to the same faith and innocence of life with us*, erit par vobis atque eadem etiam contra dæmonas potestas, *you shall obtain like power over the evil Spirits.*

Lastly, They offer upon pain of Death, and all that could be dear to them, to make this Experiment before the Eyes of *Heathens*, i. e. not only to eject those very *Demons* they invoked, but even to force them to confess they were cheats, and own themselves to be but *Devils*. *I come now*, saith (o) *Tertullian*, *to the Demonstration* of the point, edatur hîc aliquis coram tribunalibus vestris, *let any one be placed before your tribunals who manifestly is possessed by the Devil, being commanded by any Christian to speak what he is, he shall as certainly truly confess himself to be a Devil, as elsewhere he doth falsly profess to be a God*; *produce any other of them who profess to be inspired by any of your Gods*, nisi se Dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite, *if they do not confess themselves to be Devils, not daring to lye to a Christian, let the blood of that Malepert Christian be shed before you in that very place. What is more manifest than this experiment, more faithful than this proof? Here is plain evidence laid before you, whose virtue will assist it self, here can be no suspicion*; *even say that Magick, or some such fallacy is imposed upon you, if your Eyes and Ears will permit you.*

(e) Apol. c. 23. (f) Si volueris—— de te ipso loquetur, audiente te, videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis sub manu nostra stare vinctos, & tremere captivos quos tu suscipis & veneraris ut Dominos. *Pag.* 191. (g) Ad Scap. c. 2. (h) Pag. 31. (i) Ad Autol. l. 2. p. 87. C. (k) Lib. 2. cap. 57. (l) Apol. cap. 23. (m) Lib. 5. cap. 27. (n) Recogn. lib. 4. §. 32, 33. (o) Apol. cap. 23.

All this we have delivered upon certain Knowledge, and confirm'd to us with the highest Attestations, by Men of greatest Wisdom, to distinguish betwixt Truth and Falshood, and to discern matters of real Fact, from vain impostures; by Men of that sincerity, and undisguis'd piety, as renders their veracity, in matters subject to their senses, and their experience, incontestable; by Men who suffer'd all that is terrible to humane Nature for the profession of a Faith whose Truth depended on the certainty of these events, and which in this World, call'd for continual Acts of Self-denial, and Austerity, and the renouncing all that tends to gratifie the sensual Appetite, only for the Enjoyment of inward and Spiritual Pleasures here, and of Celestial Joys hereafter. Again, all this is said in their Discourses directed to *Heathen Emperors*, and *Judges*, or to the *Heathen* World, partly to mitigate their hatred of them, and their severities against them, and partly to engage them to embrace the Christian Faith, which sure no Person of sincerity would, no Men of wisdom could attempt by such untruths as might be easily detected by them. For could they boast of their continual Triumphs over *Satan's Kingdom* throughout all the World, and send the Heathens to *Rome* and *Carthage*, and other Famous *Cities*, to be convinced of the Truth of what they said? Would they talk of the multitude of Converts they had made to the Christian Faith by dispossessing Men of Devils, or forcing evil Spirits in their presence to confess they were but Devils? Would they encourage others to embrace the Christian Faith by promise of like power when they did cordially believe, and practise suitably to it? Would they appeal to the Senses, to the Ears and Eyes, to the Conscience and Experience of their most subtile *Adversaries*? Would they provoke them to make the experiment of the Truth of what they said with the hazard of their Lives, and even encourage them to shed their Blood, if, upon Trial, they should fail of the Performance? Or could they by such means as these, prevail upon the World, and daily gain new Proselytes, had not the Evidence of Truth confirmed their sayings? And if in these Assertions they spake *the words of Truth and Soberness*, they gave the clearest evidence of the power of that Jesus whose name so mightily prevailed over the host of these *infernal Legions*. For is it reasonable to conceive these Devils, without constraint from a Superior power, should not only quit the power they so long had exercised over the Bodies and the Souls of them who worshipped them as Gods, but also should confess so oft even in the presence of their Votaries, at the Command of them who sought the ruin of their Kingdom, and used their confessions to that purpose, that they were evil Spirits? Or could the name of *Jesus*, without the power to which he pretended, have been so great a Terror and a Torment to them, or be thus efficacious even in the Mouths of wicked Men, and those who followed not him, had not this also tended to the Confirmation of his Power? Did ever any of the *Heathen Jugglers*, with all their arts of *Magick*, extort such plain confessions from them? Did they thus force them to desert the Bodies and the *Temples* they possess'd, and to exert their Power to the ruin of themselves, and the amendment of those Souls they had ensnared? This therefore being only done by our *Jesus*, or others in his name, demonstrates his divine Commission.

Obj. Against this signal Demonstration of the truth of *Christian Faith*, the only *Cavil* which the *Infidels* and *Scepticks* raise, is this, That we find no mention of Persons thus possessed with the *Devil* among *Jews* or *Gentiles*, before our *Saviour's* Advent; nor have we now Experience of any such thing, either among *Christians* or in the *Heathen* World, and therefore cannot easily believe it was so then, but rather, that the Persons represented as *Demoniacks* were only Persons afflicted with some strange Diseases, Fits of the Mother, Convulsions, Falling Sickness, Madness, and the like.

Answ. 1. To this I answer, That were this granted, yet must this be a Demonstration of the Power of *Christ*, and of the Truth of *Christian* Faith, that it enabled its *Professors* every where, by Virtue of the Name and Invocation of the *Holy Jesus*, thus to heal all manner of Distempers, which no *Physicians* could cure by their Art, much less by speaking of a Word.

2dly, Moreover, I have sufficiently confuted this Cavil, by shewing, That the *Christians* of those Times ejected *Devils*, not only out of Men, but also from their *Temples*, *Oracles* and *Altars*, and that so signally, that even the best *Historians* of those Ages, tho' by Religion *Heathens*, and some of them professed Enemies of *Christianity*, are forced to confess their *Oracles* were silent, and that *Christianity* had thus triumphed over their supposed Deities, and also by shewing, that they forc'd these Evil Spirits to confess they were but *Devils*. Besides, we find both in the *Sacred Records* and in the Writings of those *Fathers*, a constant and a plain Distinction betwixt these two things, *the curing Diseases* and *the casting out of Devils*; so *Mark* 1. 34. *He healed many that were sick of divers Diseases, and cast out many Devils, and suffered not the Devils to speak, because they knew him.* Matth. 10. 1. *He gave to the Apostles Power against unclean Spirits, to cast them out, and to heal*

all

all manner of Sickneſs and Diſeaſes. The *Chriſtians*, ſaith (a) *Irenæus*, *truly caſt out Devils, and heal the Sick by Impoſition of Hands.* Ἐξορκίζουσι δαίμονας, καὶ σωτηρίας ἰάσεις ποιοῦνται; *they caſt out Devils, and heal many Diſeaſes*, ſaith (b) *Origen*. *How many honeſt Men have by us been healed, or freed from Devils?* is the Enquiry of (c) *Tertullian*.

3*dly*, The falſhood of the Suggeſtion, that Men poſſeſs'd with Evil Spirits were not known among the *Jews* in former Ages, appears from the plain Teſtimonies of (d) *Joſephus*, who ſaith, That *God taught* Solomon *this Wiſdom, for the benefit of Men; and that he left behind him thoſe ways of exorciſing* Demons, *which ſo effectually expel'd them, that they never entred into them more; and from that time to this, hath that way of curing thoſe who were poſſeſs'd, been very powerful.* He alſo talks of a *ſtrange Herb* or *Shrub*, which being artificially pull'd up, (e) τὰ καλούμενα δαιμόνια τάχιον ἐξελαύνει, *preſently expels Devils.* We alſo read in the *Acts* of Seven Sons of one *Sceva* a *Jew*, who were *Exorciſts*, *Acts* 19. 13. and of *their Children caſting out of Devils*, Matth. 12. 25. And both (f) *Juſtin Martyr* and (g) *Irenæus* inform us, That they did this before the time of our *Saviour*, *by Invocation of the God of* Abraham, Iſaac *and* Jacob.

That among the *Heathens*, there were Perſons thus poſſeſs'd, appears ſufficiently by this, that otherwiſe the *Chriſtians* could not have pretended to caſt them out; and from the *Exorciſts* and *Magicians* in every Nation, of whom (h) *Plutarch* ſaith, That *they adviſed thoſe who were poſſeſs'd, to repeat the* Epheſian *Letters:* And (i) *Lucian* mentions it as thing known to all, That they had thoſe *who did diſpoſſeſs Demons.* (k) *Juſtin Martyr* ſaith, The *Jews* exorciſed them, τῇ τέχνῃ ἅπερ καὶ τὰ ἔθνη χρώμενοι, *uſing that Art as the Heathens did.* The Names of *Abraham*, *Iſaac* and *Jacob*, are us'd, ſaith (l) *Origen*, not only by the *Jewiſh Exorciſts*, Ἀλλὰ καὶ ὑπὸ πάντων τῶν τὰ περὶ ἐπῳδὰς καὶ μαγικὰς πραγματευομένων, *but almoſt by all that practiſe the Art of Magick or Enchantment.* So that 'tis certain, that the Hiſtory of *Chriſt* and his *Apoſtles*, caſting out *Devils* in *Judea*, and of *Chriſtians* caſting them out throughout the World, was therefore never queſtion'd by *Jew* or *Gentile*, becauſe they had among themſelves in every place, pretenders to it.

And if after the Triumphs of the Goſpel, there now continue among *Chriſtians* no footſteps of this Power of *Satan*, this is a Teſtimony of the Truth of what our Lord foretold, *Now is the Prince of the World caſt out*, Joh. 12. 31.

§. XIX. Of thoſe internal Gifts, which ſhew the Power of the Holy Ghoſt engaged to promote the Chriſtian Faith.

Firſt, That of Tongues is moſt illuſtrious. This was a Gift exceeding requiſite, to the ſpeedy propagation of the Goſpel, which in the ſpace of Fourty Years was by our Lord's Prediction, *Matth.* 24. 14. to ſpread it ſelf throughout the World. And therefore, it was daily exerciſed among the *Heathens* to convert them, and by themſelves, when they embraced the *Chriſtian* Faith; for the Family, the Friends, and Kindred of *Cornelius*, *receiv'd the Holy Ghoſt*; and, to the Amazement of the *Jewiſh* Converts, *ſpake with Tongues, and magnified God*, Acts 10. 46. Upon the twelve *Diſciples* of the *Baptiſt*, the *Apoſtle* lays his hands, and they *receive the Holy Ghoſt, and ſpeak with Tongues*, Acts 19. 6. St. *Paul* in his Epiſtle to the Church of *Corinth*, ſaith, *They were enriched with, and they abounded* ἐν παντὶ λόγῳ, *in all Tongues*, Cor. 1. 5. See the Note there. Among the Gifts imparted to them, he reckons *divers Kinds of Tongues, and the Interpretation of them*, 1 Cor. 12. 9. and puts the Queſtion to them thus, *ver.* 30. *Do all ſpeak with Tongues?* This he objecteth as their Crime, That *when they came together, every one had his Tongue*, 1 Cor. 14. 26. and adds, That if they thus continued to uſe this Gift, 'twould breed Confuſion in their *Churches*, and cauſe their Auditors to ſay, *That they were mad*, ver. 23. Whence he adviſeth them who uſed theſe Tongues, *to pray they might Interpret*, ver. 13. permitting only two or three to ſpeak with Tongues in one Aſſembly, and that *by courſe, and with Interpretation*, ver. 26, 27, 28. impoſing Silence on them, when no *Interpreter* was preſent; and Order, ſaith he, being thus obſerved, *Let no Man forbid to ſpeak with Tongues*, ver. 39. And if this Gift was ſo abundantly conferr'd upon that Church, in which the Apoſtle found ſo great Miſcarriages, and of which he only ſaith, *They came behind the other Churches in*

(a) L. 2. c. 56, 57. (b) Contr. Celſum. l. 1. p. 34. (c) Ad Scap. c. 4.
(d) Καὶ τέχνην ἐξορκώσεων κατέλιπεν αὐτὸς· ἐν ᾗ τὰ δαιμόνια, ὡς μηκέτ' ἐπιπλεῦσαι ἐκδιῶκτα· ἡ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἰσχὺς τοῖς περὶ ταῦτα ἐστιν. Antiq. l. 8. c. 2. p. 257.
(e) De bello Jud. l. 7. c. 23. p. 981. (f) Dial. p. 311. (g) L. 2. c. 5.
(h) Οἱ Μάγοι τὰς δαιμονιζομένας κελεύουσι τὰ ἐφέσια γράμματα πρὸς αὐτὰς ἀναλέγειν. Sympoſ. l. 7. q. 5. p. 706.
(i) Ὅσοι τοὺς δαιμονῶντας ἀπελαύνουσι τῶν σωμάτων. Philopſ. Ed. Gr. p. 363, 364.
(k) Dial. p. 311. (l) L. 4. p. 184, 185. & l. 1. p. 17.

no Gift ✝ we reasonably may suppose others, and better *Churches*, had an equal Share in this Gift. Accordingly *we have heard*, saith *Irenæus*, (*l.* 5. *c.* 6.) *many Brethren who have received the Spirit of God,* τὰ πάντα ἀνθρώπων γλώσσας διὰ τοῦ πνεύματος λαλούντων κατὰ μέρος ἐκφέρουσι, *and by that Spirit spake all Languages.*

And now, what can the Unbeliever offer to invalidate the Strength of this convincing Demonstration? Will he ascribe this Gift to the Assistance of the Devil? Let him produce one Instance of like nature from any *Heathen* Writer, to shew, that ever this was done by any besides *Christians*: Or tell us, why that subtile Spirit should thus concern himself to propagate, and to confirm that Faith, which bears the clearest Opposition both to his Nature and Designs. Will they ascribe it to some Fit of Melancholy, or some Distemper of the Brain? What can be more absurd, than to assert, That at the Preaching of a Sermon, the rushing of a mighty Wind, the laying on of an *Apostle's* Hands, or the Baptizing of a Person in the Name of *Jesus*, such unaccountable Diseases should cease on many Thousands, and should enable them to speak a Language they had never learn'd? Or, is it reasonable to think, this Distemper should be so peculiar to *Christian* Constitutions, as that no other Persons should pretend to it? And that it should wholly cease from them, when once the *Christian* Faith had spread it self over all *Nations*, *Christians* themselves never pretending, that it lasted beyond the Second Century.

§. XX. The second internal Gift of which the Scripture maketh frequent mention, is that of *Prophesie*; of which let it be noted,

That seeing the *Jews* from the Foundation of their *Church* to the completion of the *Canon* of the *Old Testament*, had a continual Succession of *Prophets* to instruct them in the Mind of God, it seemeth highly requisite, that the like Gift should for some season be conferr'd upon the *Church* of *Christ*, which was not only to succeed, but highly to excel the *Jewish Oeconomy*. Especially, if we consider, that their own Prophet *Joel* had foretold, touching the Times of the *Messiah* promised to the *Jews*, God would then *pour his Spirit upon all Flesh, and their Sons and Daughters should Prophesie*, Joel 2. 18. and also that our Lord had promised to send the Spirit of Truth to his *Disciples*, to lead them into all Truth, and to declare unto them things to come, *Joh.* 16. 13. and to send to the *Jewish* Nation *Prophets and Wise Men*, Matth. 23. 34. and of these must he be supposed to speak, when he engageth, That *he that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward*, Matth. 10. 41. So that you see, the *Christians* had just reason to expect the Spirit of *Prophesie* should be again revived in their days, and plentifully conferr'd upon them; and that both *Jew* and *Gentile* must have had sufficient cause to question the whole Truth of *Christian* Faith, had not this Spirit of Prophesie been found among them: And therefore of the completion of this Promise, we are assured,

First, From the Catalogue of *Christian Prophets*, mention'd in the *New Testament* and Antient Writers of the *Church*. For *Acts* 11. 27, 28. mention is made of *Christian Prophets coming from Jerusalem*; and of *Agabus*, who foretold the Famine that hapned in the days of *Claudius Cæsar*, as (m) *Josephus*, (n) *Suetonius* and (o) *Dion* testifie. In the 13th. Chapter, we are told of *five Prophets* in the Church of *Antioch*, who whilst they were employ'd in the Publick Ministry, received a Divine *Afflatus*, commanding them *to seperate Barnabas and Saul, to some especial Work to which the Holy Spirit had designed them*, ver. 3. And *Chap.* 15. 32. we read of *Judas* and *Silas*, who being *Prophets, exhorted the Brethren with many Words*. And *Chap.* 19. 6. of *Twelve Disciples*, who when St. *Paul* had laid his Hands upon them, *spake with Tongues, and Prophesied*. In the *Revelations* of St. *John*, mention is made of *Christ's Servants the Prophets*, Chap. 16. 6. and of *the Blood of the Prophets slain by the Beast*, Chap. 18. 20, 24. and of the *Prophets his Brethren*, Chap. 19. 10. (p) *Eusebius* cites an *Antient* Author, who speaks of *Quadratus* and others, as ἐναρμονίοις Προφήταις, *Inspired Prophets*, and who declared, That the Prophetick Gift continued still in the *Church*. Moreover, as *Joel* had foretold, that *in those days their Daughters and their Hand-maids should Prophesie*; so do we read in the History of the *Acts*, of *four Daughters of Philip the Evangelist, who did Prophesie*, Acts 21. 9. In the Epistle to the *Corinthians*, of Women *Prophesying*, 1 Cor. 11. 5. and in the *Ecclesiastical History*, of (q) *Ammia* of *Philadelphia, a Prophetess*.

In a Word, there was not any *Church* in which this Gift of *Prophesie* was not frequent. We read of *Prophets* at *Jerusalem*, the Mother of all *Churches*, Acts 11. 27. in the *Church* of *Antioch*, Acts 13. 1. of the *Gift of Prophesie* in the *Church* of *Rome*, Rom. 12. 6. in that of

(m) Antiq. l. 20. c. 2. (n) C. 18. (o) l. 60.
(p) H. Eccl. l. 5. c. 17. (q) Ibid. l. 5. c. 17.

Corinth,

Corinth and of *Theſſalonica*, 1 Theſſ. 5. 20. and of *Spiritual Perſons* in the *Church* of *Galatia*, Chap. 6. 1. They are ſaid to be placed in the *Church* in General; *for God*, ſaith the *Apoſtle*, *hath ſet ſome in the Church*, Firſt, *Apoſtles*; 2dly, *Prophets*; 3dly, *Teachers*; as therefore the *Apoſtles* and the *Teachers*, ſo did the *Prophets* exerciſe their Functions in all *Churches*. They were given to the *Church* for Ends which equally concern'd all their Aſſemblies, *Chriſt* having given *ſome Apoſtles*, *ſome Prophets*, *ſome Evangeliſts*, *ſome Paſtors and Teachers*, *for the perfecting of the Saints*, *for the Work of the Miniſtry*, for the *edifying the Body of Chriſt*, Eph. 4. 11, 12. Now theſe are Ends in which all *Churches* muſt be equally concerned, and therefore we have reaſon to believe, that as *Apoſtles*, *Evangeliſts* and *Paſtors*, ſo *Prophets* alſo were vouchſafed to them all.

Moreover, it ſeems evident, That at the firſt Foundation of a *Chriſtian Church* among the *Gentiles*, there were no ſettled *Paſtors* to perform the Publick Offices in their Aſſemblies, but they were generally performed by *Prophets*, or by *Spiritual Men*, who had the Gift of *Propheſie*, or were in the Aſſembly excited to that Work by an *Afflatus* of the Holy Spirit. To clear up this, let it be noted:

Firſt, That as ſoon as any Perſons then embraced the *Chriſtian* Faith, they received with it the Gift of *Propheſie*, or of the Holy Ghoſt; ſo when *Peter* and *John* laid Hands on the *Samaritan* Converts, *they received the Holy Ghoſt*, Acts 8. 15. When *Peter* preached to *Cornelius* and his Friends, *the Holy Ghoſt fell on all them that heard the Word, and they ſpake with Tongues, and magnified God*, Acts 10. 44, 46. So alſo the Twelve Diſciples of the *Baptiſt*, when St. *Paul* laid his Hands upon them, *ſpake with Tongues and Propheſied*, Acts 19. 6. ſo that this Gift of *Propheſie* was ſtill contemporary with a *Chriſtian* Church or Family of *Chriſtian* Converts.

Note, *Secondly*, That the Apoſtles did not preſently upon the Converſion of any number of Perſons to the *Chriſtian* Faith, ordain them *Elders in every Church*, but left them for a Seaſon to the Conduct of thoſe *Prophets* and *Spiritual Men*, the Holy Ghoſt had fitted for that Work. The Church of *Antioch* was converted, ſaith Dr. *Lightfoot* in the Fortieth Year of our Lord, and *a great number of them turned to the Lord*, Act. 11. 21. and yet no Elders were ordained among them, till the Fiftieth Year, *Acts* 14. 23. But in this interval, there were *Prophets* among them who miniſtred in their Aſſemblies to the Lord, *Chap.* 13. 2. The Inhabitants of the *Iſle* of *Crete* were converted for ſome conſiderable time before St. *Paul* ſent *Titus* to them, *to ſet in order the things which were lacking*, *and ordain Elders in every City*, Chap. 1. 5. How were they then in the mean time, ſupplyed with *Teachers*, and Men that miniſtred in their Aſſemblies, unleſs by Men aſſiſted by that Spirit *which was ſhed on them abundantly* at their Converſion? *Chap.* 3. 5, 6. And if we may take an Eſtimate of other *Churches*, by what was certainly performed in the Aſſemblies of the Church of *Corinth*, we cannot reaſonably doubt the Truth of this Aſſertion. For, whereas all the Publick Offices performed then in the *Church* were *Prayer* and *Pſalmody*, expounding or *preaching of the Word*, and *Euchariſtical Oblations*; all theſe are in the Fourteenth Chapter of the Firſt Epiſtle aſcribed to the *Prophets* in that Church, or to the Men endowed with *Spiritual Gifts* among them: For when they came together, ſome of them prayed, others compoſed Sacred Hymns by their *Spiritual Gift*, ver. 15. their *Prophets* did then teach for *Edification*, *Exhortation* and *Comfort*, ver. 3. and 31. they alſo did then εὐλογεῖν, *Bleſs*, which is the Word uſed for Conſecration of the Euchariſt, *Chap.* 10. 16. and εὐχαριστεῖν, *Give Thanks*, which is the Word uſed in our Lord's Inſtitution of this Sacrament, 1 *Cor.* 11. 21. and at this Thankſgiving the People Anſwered, *Amen*, (1) as they were wont to do at the Celebration of the Sacrament, *ver.* 16, 17. That all, or any of theſe things were done by ſtated *Paſtors*, we never read in the Epiſtles to that Church. And this ſeems yet more probable, touching the Church of *Corinth*, becauſe there ſeems no Order obſerved among them in their *Propheſying*, and no Subjection of the *Prophets* in their Aſſemblies, to any Ruler in that Church. When the inceſtuous Perſon was to be delivered up to *Satan*, this was done by the Authority of St. *Paul*, with the concurrence of the whole Aſſembly; *When you are met together*, ſaith he, *deliver ſuch a one to Satan*, 1 Cor. 5. 4. *put away from your ſelves that wicked Perſon*, ver. 13. And when he ſpeaketh of this Act of Diſcipline, he calls it ἐπιτιμία ὑπὸ τῶν πλειόνων, *the Puniſhment inflicted by many*, 2 Cor. 2. 6. See the Note there. And when the ſame Perſon was to be abſolved, there is no Direction ſent to any Rulers of the Church to give him Abſolution, but all ſeems immediately to be done by the Authority of St. *Paul*, and by the whole Aſſembly. And Laſtly, In the Epiſtle ſent from *Corinth* to the Church of *Rome*, we find not any Salutation ſent to *Rome*, from any *Biſhop* or *Elder* of the Church of *Corinth*, but only from the Kindred of St. *Paul*, from *Gaius the Hoſt of that Church*, E-

(1) Juſt. M. Apol. 2. p. 97. Conſtit. Ap. l. 8. c. 11.

raſtus

roſtus the Chamberlain of the City, and Quartus a Brother. Chap. 16. 21, 22, 23. All which things put together, render it more than probable, that there were then no ſettled Paſtors in the Church of *Corinth*, which makes it neceſſary that the Affairs of their Church Aſſemblies ſhould be wholly managed by their *Prophets*, and *Spiritual Perſons*.

It ſeemeth alſo highly probable, this was the caſe of other Churches, ſince the *Apoſtle* directing his *Epiſtles* to many of them, maketh no mention of any *Church Governours* amongſt them, either in the beginning of them, as he doth in his Epiſtle to the *Philippians*, or in the Salutations at the cloſe of them, as he doth in the *Hebrews*, ſaying, *Salute all them who have the Rule over you*, Chap. 13. 24. For inſtance, there is no Direction of the Epiſtle writ to the *Galatians* to any *Church Governours* among them, no Salutation of them in the cloſe of it, no charge againſt them for ſuffering thoſe Great Diſorders which had obtained in that Church, no Exhortation to them to take heed to their Miniſtry, or to oppoſe themſelves to the Deceivers then crept in among them; but there are plain Directions given to the *Spiritual Men*, or to the *Prophets* then among them, in theſe Words, *Brethren, if any Man be overtaken with a Fault, ye that are Spiritual, i. e.* who are endow'd with thoſe Spiritual Gifts which enable you for Publick Miniſtrations in the Church, *reſtore ſuch a one in the Spirit of Meekneſs*, Chap. 6. 1. (See the Note there.) which makes it highly probable, that Church was managed not by ſtated *Paſtors*, but by *Prophets*, and *Spiritual Teachers* of the Word.

Thus alſo ſeems it, to have been in the Church of *Theſſalonica*. For, (*Firſt*,) we find no notice taken of them in the front of the Epiſtles to them, no Salutation of them in the cloſe; the Words of Salutation being only theſe, *Salute all the Brethren, with an holy Kiſs*. (2dly,) We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled *Rulers* in that Church. The Charge, 1 *Theſſ.* 5. 14. runs thus: *We exhort you Brethren, warn them that are unruly, comfort the Feeble-minded, ſupport the Weak.* And, 2 *Theſſ.* 2 6. thus, *We command you Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye have received from us.* And. *ver.* 13, 14. *And ye Brethren, ---- if any Man obey not our Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a Brother.* And laſtly, to theſe Brethren the Adjuration mention'd, *Chap.* 5. 27, is directed, *charging them by the Lord, that this Epiſtle be read to all the holy Brethren.*

The ſame may be obſerved of the *Epiſtle* directed by the ſame *Apoſtle* to the Church of *Rome*; for 'tis directed in the General, To *all that are in Rome, beloved of God, and Saints called*; and among the numerous Salutations in the Cloſe, we find not one directed to any ſtated *Paſtors* of that Church; but this we find, that having finiſhed his great Diſpute concerning Juſtification, and the Rejection of the *Jews*, he exhorts them *to be wiſe to Sobriety, as God had diſtributed to every one the meaſure of Faith*, Chap. 12. 3. and adds, *Having therefore Gifts differing according to the Grace given to us, whether it be Propheſie, let us Propheſie according to the Proportion of Faith*, ver. 6. *or Miniſtry, let us wait on our Miniſtry, or he that teacheth on Teaching.* Now evident it is, that both the *Prophets* and *Teachers* in thoſe Times, are reckoned as Men who exerciſed thoſe Offices by a Spiritual *Afflatus*, and were enabled to perform them by the miraculous Gifts of the Holy Spirit then vouchſafed to them; whence they are ſtyled in the Words now cited χαρίσματα, *Spiritual Gifts*. Hence therefore it is highly probable, theſe were the Men who then preſided in their Aſſemblies, and exerciſed Sacred Offices in the Church of *Rome*. Now if theſe things were ſo, all *Chriſtian Churches* at their firſt Converſion to *Chriſtianity*, muſt have a ſenſibe and conſtant Demonſtration of the Exerciſe of theſe Spiritual Gifts in their Aſſemblies, and ſo a certain Evidence of the Divine Preſence with them, and of the Truth of the Profeſſion they embraced.

This will be farther evident, if we conſider what is aſcribed to theſe *Prophets*, what Demonſtrations they afforded, that they were truly acted by a Divine *Afflatus*.

In proſecution of this Head, I do acknowledge that Propheſie doth 1 *Cor.* 14. ſignifie, Expounding the Scriptures, *for Exhortation, Edification and Comfort*, but then it ſignifies the doing this by a Divine *Afflatus*; and when this Gift was exerciſed by Singing, or by Praiſing God, this was ſtill done, as *Holy Scripture* doth inform us, ἁγίαις πνευματικαῖς, in *Pſalms*, and *Hymns*, and *Odes*, compoſed by the immediate Impulſe and Aſſiſtance of the *Holy Ghoſt*; for upon that account alone, could this be ſtyled *Praying*, and *Singing in the Holy Ghoſt*, and mentioned as an inſtance of their Spiritual Gifts; and ſuch a Manifeſtation of the Spirit did attend them in this Exerciſe, as made it eaſie for others to diſcern that they were *Prophets*; for either with the Gift of *Propheſie* they had the Gift of Tongues, as in the firſt Effuſion of the *Holy Ghoſt*, when *they ſpake with other Tongues the wonderful things of God*, Acts 2. 11. and thereby ſhew'd the Spirit of *Propheſie* which

God

God had promiſed by his Servant *Joel*, was fulfilled upon them, and on *Cornelius* and his Kinſmen, the firſt *Gentile* Converts, for by this were the *Jews* convinced, that *God had ſhed on them alſo the Gift of the Holy Ghoſt, that they heard them ſpeak with Tongues, and magnifie God*, Act. 10. 44, 45. Or, 2*dly*, They foretold things future and contingent, according to our Saviour's Promiſe, That *the Spirit he would ſend, ſhould ſhew them things to come*, Joh. 16. 13. Thus we find mention in the Sacred Story, of the Prophet *Agabus*, who foretold the Year before, that Dearth which happned in the Reign of *Claudius*, Acts 11. 27. that other *Chriſtians* might be moved by this Prediction, to ſend their Charity to their Brethren where the Famine pinched them moſt, as it did in *Judea*, ſaith *Joſephus*; and of *Timothy*, choſen to be an Evangeliſt, *according to the foregoing Propheſies concerning him*; whence by the Antients this Gift was ſtyled, ἡ προγνωστικὴ, *the Gift of Foreknowledge*.

Moreover, in the Epiſtles of St. *Paul*, we find not only mention of *Prophets* ſettled in the Church, and of *Propheſie* reckoned among the Gifts of the good Spirit, but we find him comparing it with other Gifts; particularly, (*Firſt*,) with that of *Tongues*, and preferring it before that Gift, as being ſuch a Gift as tended more to the Edification of the Church; *For greater is he that Propheſieth, than he that ſpeaketh with Tongues*, ſaith the *Apoſtle*; *for he that ſpeaketh with Tongues edifieth himſelf only, but he that Propheſieth edifies the Church*, 1 Cor. 14. 2, 5. Hence he declareth his deſire, that they ſhould *rather Propheſie, than ſpeak with Tongues*. (2*dly*,) He compares it with that of *Charity*, declaring in that caſe, that Charity excels it, becauſe, *tho' we have the Gift of Propheſie, and underſtand all Myſteries, and all Knowledge, yet if we have not Charity we are nothing*, 1 Cor. 13. 2. and becauſe *Propheſies ſhall ceaſe*, but *Charity never ceaſeth*, ver. 8. Moreover, he gives Directions to *Prophets*, to *Propheſie, according to the proportion of Faith*, Rom. 12. 6. to *Propheſie ſucceſſively*, or *one by one, and let the other Prophets judge*, 1 Cor. 14. 29. and *to hold their Peace when any thing is revealed to another Prophet*, ver. 30. He alſo blames them for *Propheſying all together*, in a confuſed manner, and without Obſervation of due Order, and for ſuffering their *Women to Propheſie in the Church*, ver. 39. And yet after all theſe Directions, he exhorts them to *covet Propheſie*, and ſaith, *quench not the Holy Spirit, deſpiſe not Propheſies*, 1 Theſſ. 5. 19, 20. Now theſe things give us an unqueſtionable Evidence, that this Gift was then plentifully conferr'd upon the Church of Chriſt; for could the *Apoſtle* talk with ſo great confidence in his *Epiſtles* directed to *Chriſtian Churches*, of *Prophets* and a *Gift of Propheſie* vouchſafed to them, and ſettled in the Church by God? Could he ſpeak ſo much of the Edification, which the Church received by thoſe who had the Gift of *Propheſie*, and of the *Revelations* which they made by Virtue of it, and of the effect it had on Unbelievers, to force them to acknowledge, *that God was preſent with the Church*? Could he compare it with other Gifts then extant in the *Church*, and give it the Preeminence above them, and with the grace of Charity, exalting that even above *Tongues* and *Propheſie*? Could he give Directions to the *Prophets* then among them, how to exerciſe this Gift, and chide them for abuſing it? Could he ſay to them, *covet and deſpiſe not Propheſies*, and could he cloſe thoſe Sayings with theſe Words, *If any Man be a Prophet, or Spiritual, let him acknowledge, that the things I write to you are the Commandments of God*? 1 Cor. 14. 37. I ſay, could he have written all theſe things in ſuch *Epiſtles* as were embraced, as the Word of God, had it not been beyond Exception, that there was ſuch a Gift of *Propheſie* vouchſafed to, and exerciſed in the Church of God.

Laſtly, Of the continuance of this Gift of *Propheſie*, not only in the Age of the *Apoſtles*, but alſo in the Age ſucceeding, we have ſufficient Evidence from the beſt Writers of the *Chriſtian Church*. For,

Firſt, *Hermas*, contemporary with St. *Paul*, ſpeaks of this Gift as ſtill remaining, and uſually practiſed in the Church of Chriſt: For he profeſſedly gives Rules, by which all *Chriſtians* might diſtinguiſh betwixt true and falſe Prophets, thoſe who were acted by an evil Spirit, and thoſe who were acted by the *Holy Ghoſt*, ſaying, That *he who had the earthly Spirit, came not into the Congregation of juſt Men*; *or if he came thither*, (l. 2. c. 11.) obmuteſcit, nec quidquam poteſt loqui, *He was preſently ſtruck dumb, and had no power to ſpeak before them. But* (s) *when a Man comes*, ſaith he, *who hath the Spirit of God, into the Congregation of the Juſt, and prays to God, he is then filled with a Divine Afflatus, and ſpeaketh as God will.* Whence two things are evident:

(s) Cum ergo venerit homo, qui habet ſpiritum Dei, in Eccleſiam juſtorum habentium fidem Dei, & oraverit ad Deum, tunc mittitur Sanctus Divinitatis impler hominem illum Spiritu Sancto, & loquetur in turba ſicut Deus vult.

(*Firſt*,)

(*First*,) That he ſuppoſeth there were then Men in the Church inſpired with the Spirit of *Propheſie*. (2*dly*,) That this *prophetical Afflatus* came upon them, and was exerted by them in the Aſſemblies of the Church.

Of the continuance of this Gift in the ſecond Century, we have a ſignal Teſtimony of the Church of *Smyrna*, declaring, That *Polycarp* their *Biſhop*, was διδάσκαλος ἀποστολικὸς καὶ προφητικὸς, an *Apoſtolical* and *Prophetical Teacher*; *for*, ſay they, (t) *every Word he ſpake, hath been already fulfilled, and will be fulfilled.*

Euſebius makes mention of (u) *Quadratus*, as an *Apoſtolical Man*, and one of the firſt Order of their Succeſſors, *who was*, ſaith he, προφητῶν χαρίσματι διαπρέπων, *celebrated for his Prophetical Gift.*

Juſtin Martyr ſpeaks of himſelf, as a Diſciple of the *Apoſtles*; and *Methodius* ſaith, *He was not far from the Apoſtles*; now he expreſly ſaith to (w) *Trypho*, παρ' ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματα ἔστιν, *we have ſtill Prophetical Gifts among us.*

Irenæus was alſo near to the *Apoſtles* times, ſaith *Baſil* and St. *Auſtin*; and he not only declares, That ſome *Chriſtians* had then (x) παρήγγειλεν τοῦ μέλλοντος, ἡ ὀπτασίας, ἢ ῥήσεις προφητικὰς, *the Knowledge of things future, and Viſions, and Prophetical Predictions*, but confirms this from what he and others had then heard; *for*, ſaith he, *St.* Paul *calls them perfect, who had received the Spirit, and by him ſpake with all Tongues*; καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, (y) *as alſo we have heard many Brethren in the Church, who had Prophetical Gifts, and by the Spirit ſpake with all Tongues, and diſcovered the Secrets of Men, and expounded the Myſteries of God.* Moreover, three things are in this Matter very remarkable.

Firſt, That by this very Argument, the *Chriſtians* of the ſecond and third *Century*, endeavoured to convince the *Jews*, that their Religion was to give place to *Chriſtianity*, that God had left their *Synagogues*, and was now efficaciouſly preſent with thoſe Churches who had embraced the *Chriſtian* Faith, becauſe that Gift of *Propheſie* which formerly had been peculiar to the *Jewiſh Church*, had now entirely left them, and was tranſlated to the Aſſemblies of *Chriſtians*, among whom they remained μέχρι νῦν, *to that preſent time*, as hath been proved already by the Teſtimonies of *Juſtin Martyr*, in his Dialogue with (z) *Trypho*. Thus to *Celſus*, pleading in the Perſon of a *Jew* for that Religion againſt *Chriſtianity*, *Origen* declares, That the Divinity of Chriſt had tranſferr'd his Providence from the *Jews*, to the Converted *Gentiles*; *for*, ſaith he, *we may ſee them after the coming of our Lord, entirely deſerted, and having nothing venerable that remains among them, they having now no Prophets, and no Miracles*, (a) οὐκ ἂν ἴχνη δή τινα ἔτι πόσον περὶ Χειστιανοῖς ἐνείσκετο, ἢ τινὰ μείζονα, *of which ſome conſiderable Footſteps have ſo long remained among Chriſtians.*

2*dly*, The Caſe of *Montanus* and his Followers, pretending to this Gift of *Propheſie*, hath in it many Circumſtances, which plainly ſhew, this Gift did ſtill continue in ſome meaſure in the Church. For,

(*Firſt*,) *Euſebius* informs us, That when *Montanus*, *Alcibiades*, and *Theodotus* in *Phrygia*, pretended to the Gift of *Propheſie*, (b) *many believed they might be Prophets, becauſe many extraordinary Operations of the Divine Gift, were ſtill performed in divers Churches.*

(2*dly*,) They confute the *Montaniſts* pretence to this Gift, by the Falſhoods which they utter'd; *Maximilla*, one of his Propheteſſes, having declared, That *after her, there ſhould be no Prophets, but the conſummation of all things*; and becauſe they left no *Prophets* to ſucceed them, *whereas*, ſay they, (c) *the Prophetick Gift is to continue in all Churches*; which ſhews, it did continue then; for otherwiſe, this Objection muſt have been as ſtrong againſt the Church of *Chriſt*, as againſt the Sect of the *Montaniſts*. And, *Laſtly*, they confute them from their way of *Propheſying*, they ſpeaking ſtill in Ecſtaſies and ſtrange Emotions of their Minds; *Whereas*, ſay they, (d) *the Prophets under the Old Teſtament, and ours under the New*, Agabus, Judas, Silas, Quadratus, *and many others, were never ſubject to ſuch Ecſtaſies*; whence they concluded, μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, *that Prophets muſt not ſpeak in Ecſtaſies.*

(t) Πᾶν γὰρ ῥῆμα ὃ ἐξεφθέγξατο ἐκ τοῦ στόματος αὐτοῦ, ἢ ἐπληρώθη, ἢ πληρωθήσεται. Martyr. Polyc. §. 16.
(u) H. Eccl. l. 3. c. 37. (w) P. 308. B. (x) L. 2. c. 57. (y) L. 5. c. 6.
(z) P. 308. (a) L. 2. p. 62. Vide l. 7. p. 337.
(b) Πλεῖσι γὰρ ἔν τε ἄλλαις παραδόξοις εἶναι τὰ θεῖα χαρίσματα, οἵαπερ τότε καὶ διαφόρους ἐκκλησίας διαπαλαίσαι, πίστιν παρὰ πολλοῖς τοῦ κἀκείνης περιγενέσθαι παρέχον. H. Eccl. l. 5. c. 3.
(c) Δεῖν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. c. 17.
(d) Τοῦτον δὲ τὸν τρόπον, ὅτε τινὰ δεῖ καὶ τῶν παλαιῶν, ὅτε δεῖ καὶ τῶν καινῶν, πνευματοφορεῖσθαι προφήτην δεῖξαι δυνήσονται. Apud Euſeb. l. 5. c. 17.

Laſtly,

Laſtly, It farther is obſervable that ſome *Hereticks* denied the Goſpel of St. *John* becauſe he had ſo fully ſpoken of the promiſe which our Lord had made to his Diſciples, that *he would ſend the comforter to teach them all things, and ſhew them things to come.* They rejected alſo the Epiſtles of St. *Paul*, becauſe in his Epiſtle to the *Corinthians*, he had ſo fully ſpoken de propheticis chariſmatibus *of the prophetical Gifts.* Now *theſe*, ſaith (y) *Irenæus*, *are unhappy Men who chuſe themſelves to be falſe Prophets*, i. e. *to ſpeak in God's name*, when they confeſs they are not taught of God, *and who endeavour to repel the grace of Prophecy from the Church*; which words ſuppoſe it was extant in the Church of God.

§. XXI. There is one other divine Gift which beareth ſome affinity to that of *Prophecy*, which therefore I ſhall briefly handle, *viz.* that of diſcerning Spirits. Now this imports not only the skill of diſcerning betwixt true and falſe *Prophets* which he that had ſeems by (z) St. *Clemens* to be ſtiled ὁ σοφὸς ἐν διακρίσει πνευμάτων λόγων, *a wiſe Man* in diſcerning words, or in diſtinguiſhing betwixt the lying Wonders, and *Magical* Operations of evil Spirits, and the Powers of the *Holy Ghoſt*, which muſt be in ſome meaſure common to all *Chriſtians*, they being all enjoyned *to try the Spirits whether they be of God*, 1 Theſſ. 5. 20. 1 Joh. 4. 1. But chiefly it ſignifies the Power of diſcerning the inward Operations of the Soul, and of diſcovering the ſecrets of Mens hearts. Thus of the Prophets of the Church of *Corinth*; *every one*, ſaith St. *Paul*, *hath his Revelation:* and again, *if ye all propheſie, and there come into your aſſembly, one who is an unbeliever, or unlearned, he is convinced of all*, ἀνακρίνεται ὑπὸ πάντων his Actions are diſcerned by all the *Prophets*, *and thus are the ſecrets of his heart laid open, and ſo falling down upon his face, he will worſhip God, and declare that God is in you of a truth*, 1 Cor. 14. 26, 30. So *Peter* diſcerned the Heart of *Ananias* and *Saphira*, ſaying to *Ananias*, *why hath Satan filled thy heart to lye to the Holy Ghoſt?* and to *Saphira*, *why have you agreed to tempt the Holy Ghoſt*, Act. 5. 3, 9. *i. e.* having joyn'd your ſelves to the Aſſembly of *Chriſtians*, where you have had ſo great experience of the aſſiſtance of the *Holy Spirit*, to declare the ſecrets of Men, why, after ſuch experience, have you dared to lye in the Aſſemblies of thoſe Men in which the *Holy Spirit* thus reſides, and thereby ſhew you doubt his power to reveal what you have fraudulently conceal'd. He alſo knew the Heart of *Simon Magus*, for to him he ſpeaks thus, *Act.* 8. 22, 23. *I perceive thy heart is not right before God, but thou art in the gall of bitterneſs, and in the bond of iniquity.* 'Twas by this Gift that St. *Paul* at *Lyſtra* looking upon a blind Man, *ſaw that he had faith to be heal'd*, Act. 14. 9. (a) *Ignatius* alſo ſpeaks of the Spirit in him that did τὰ κρύπτα ἐλέγχειν *reprove things ſecret*, and (b) *Irenæus*, that the Brethren which had the *ſpiritual Gift*, did τὰ κρύφια τῆς ἀνθρώπων εἰς φανερὸν ἄγειν, *diſcover the hidden things of Men.*

It was diſcovered in diſcerning Mens fitneſs, or qualifications for any Office in the Church; and accordingly in ſetting them apart for that Office. Thus the *Holy Ghoſt*, in the *Prophets*, ſaid, *ſeperate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghoſt ſaid to have made the *Biſhops* and *Presbyters* in *Aſia* the overſeers of the Churches there, *Act.* 20. 28. Becauſe, as (c) *Clemens Romanus* ſaith, the *Apoſtles conſtituted Biſhops*, and *Deacons* δοκιμάζοντες τῷ πνεύματι *approving of them by the Spirit.* And (d) *Clemens* of *Alexandria*, that St. *John ordained to be of the Clergy*, τοὺς ὑπὸ τοῦ πνεύματος ἁγίου σημαινομένους, *them who were ſignified to him by the Spirit.* And (e) Ignatius ſaith of the *Biſhops* of his time, that they were *conſtituted not by Men*, but Ἰησοῦ Χριστοῦ γνώμῃ, *by the council of Chriſt Jeſus.*

§. XXII. I proceed, laſtly, to ſhew the reaſon we have to believe that theſe extraordinary Gifts were equally confer'd upon other *Churches*, as upon thoſe which the *Apoſtles* mention in their Epiſtles. This we may gather,

1*ſt*, From theſe expreſſions of St. *Paul* to the Church of *Corinth* in which they were ſo plentifully exerciſed; for his Enquiry to them runs thus: *What is it wherein you were inferior to other Churches?* 2 Cor. 12. 13. and his Aſſertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, ſo that ye came behind the other Churches in no Gift*, 1 Cor. 1. 5, 7. which words plainly inſinuate, that all other Churches were plentifully endowed with theſe Gifts.

2*dly*, This alſo may be gathered from the Reaſon of the thing: For the operations of the *Holy Ghoſt* are ſaid to be deſigned for theſe ends; 1. *The confirmation of the teſtimony, and the faith of Chriſt*, 1 Cor. 1. 6. and their *eſtabliſhment in Chriſt*, 2 Cor. 1. 21, 22. 2. *The edification of the Body of Chriſt*, 1 Cor. 12. 7. Eph. 4. 11, 12. 3. *To be a pledge and earneſt of their adoption*, and their *future happineſs*, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6, 7. Eph.

(y) Simul Evangelium & Propheticum expellunt ſpiritum infelices verè qui pſeudoprophetæ quidem eſſe volunt, prophetiæ autem gratiam repellunt ab Eccleſia L. 3. c. 11. p. 259.
(z) Ep. ad Cor. §. 42. (a) Ep. ad Philad. §. 7. (b) Lib. 5. cap. 6. (c) Ep. ad Cor. §. 42.
(d) Apud Euſeb. Hiſt. Eccl. l. 3. c. 23. (e) Proem. Ep. ad Philad. & §. 1. ad Eph. §. 1. 2, 6.

1. 13. 4. *To be their comfort under Perſecutions*, Rom. 5. 3, 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now theſe are ends as neceſſary for all, as for any *Chriſtian Churches*, who muſt all equally need the confirmation of their Faith, the work of the miniſtry, the perfecting the Saints, and the edification of the Body of Chriſt, the Support and Comfort of the Spirit under Perſecutions, the pledge and earneſt of their future Hopes.

3*dly*, This alſo may be gathered from that account which the *Apoſtle* giveth of ſpiritual Gifts, and ſpiritual Perſons in the Church. The Gifts given for the edification of the Church in general are theſe, *the word of Wiſdom, and of Knowledge, the Gifts of healing, the working of Miracles, Prophecy, diſerning of Spirits, kinds of tongues, and the interpretation of them*, 1 Cor. 12, 8, 9, 10. The Perſons exerciſing them are mentioned thus; *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then the Gifts of healing*, &c. *v.* 28. And in the Epiſtle to the *Epheſians* thus, *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the miniſtry, for the edifying the Body of Chriſt*, Eph. 4. 11, 12. Which places evidently ſhew that theſe were Gifts deſigned for the benefit of all the Churches of Chriſt in general, and exerciſed by theſe Perſons as they went about to plant, or to confirm the Churches, the Power of Miracles, and the Gift of healing, being alſo exerciſed by them in Confirmation of that Faith they preached according to out *Saviour*'s promiſe. So that ſome Gifts ſeem for ſome time conſtantly exerciſed by the Members of each Church in their Aſſemblies, and others by thoſe Perſons who preached the Goſpel firſt among them, or travel'd to confirm the Churches, and ſo all had experience more, or leſs, of theſe ſpiritual Operations done among them.

Laſtly, From the conſideration of that Baptiſm which they all generally received; for as the promiſe ran to the *Jews* in general, that *they ſhould be baptized with the Holy Ghoſt*. Matth. 3. 11. to every one that would believe, and be baptized, that *they ſhould recieve the Holy Ghoſt*, Act. 2. 38. and that becauſe *the promiſe was to them, and to their Children* καὶ πᾶσι τοῖς εἰς μακρὰν, *and to all that were afar off, even as many as the Lord ſhould call*; ſo was this promiſe ſignally fulfilled to the Belivers of the *Jewiſh* Nation, who being enlightned, φωτισθέντες, that is, *baptized* they alſo *taſted of the ſpiritual Gift, and were made Partakers of the Holy Ghoſt, and of the powers of the World to come*, Hebr. 6. 4, 5. See the Note there: and *great Grace was upon them all*, Act. 4. 33. To the Believers in *Samaria*, for when the *Apoſtles, Peter* and *John, laid their hands upon them, they received the holy Ghoſt*, Acts 8. 17. To the Converts of the *Gentiles*; *for by one Spirit they were all baptized into one Body*, 1 Cor. 12, 13. and *after they believed, they were all ſealed with the ſpirit of promiſe*, Eph. 1. 13. they being ſaved, *by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, which was ſhed on them abundantly through Jeſus Chriſt*, Tit. 3. 5, 6. All *Chriſtians* therefore being made Members of Chriſt's Body by Baptiſm, all *Chriſtian Churches*, and Bodies muſt have theſe powerful Gifts confer'd upon, and exerciſed by ſome of the Members of thoſe Churches to the edification of the reſt.

Accordingly it is declared by *Juſtin M.* of them who were converted to the *Chriſtian* Faith, that *being* (a) *baptized in the name of Chriſt they received, ſome the Spirit of Knowledge, ſome of Counſel, ſome of Fortitude, ſome of Healing, ſome of Fore-knowledge, ſome of Doctrine.*

§. XXIII. To conclude, the *Primitive Profeſſors*, and *Martyrs* for the *Chriſtian* Faith, afford us a full Teſtimony of the continuance of theſe Gifts and Operations of the Holy Ghoſt in the next Ages of the Church. (b) *Clemens Romanus*, in his Epiſtle to the Church of *Corinth*, ſaith, *There was* πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας *a full effuſion of the Holy Spirit upon them all.* (c) *Ignatius* ſaith of the Church of *Smyrna*, that *ſhe was* ἐλεημένη ἐν παντὶ χαρίσματι, *favoured with all Gifts, and was deficient in none.* (d) *Juſtin* ſaith, that *even their Men and Women had the Gifts of the Holy Ghoſt. Euſebius*, having mention'd the firſt Order of the Succeſſors of the *Apoſtles*, he ſaith, that (e) *even then they performed many wondrous works by the Holy Ghoſt.* 'Tis needleſs, ſaith (f) *Irenæus*, to inſiſt upon Particulars, *for the miraculous Gifts which the Church throughout the World enjoys, and the beneficial Miracles ſhe worketh for the good of Heathens, are innumerable.* This he ſaith after he had enumerated among the Gifts then given to Believers *the caſting out of Devils, Prophecy,*

(a) Οἱ γὰρ λαμβάνοντες δόματα ἕκαστον, ὡς ἄξιοι ὦσὶ φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰσχύος, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

(b) §. 2. (c) Proem. Ep. ad Smyrn.

(d) Παρ' ἡμῖν ἔστιν ἰδεῖν, καὶ θυλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ θεοῦ ἔχοντας. Dial. cum Tryph. p. 315. D.

(e) Τοῦ θεοῦ πνεύματος ἀσύτι τότε δι' αὐτῆς πλεῖσαι παρ' ἑκάστοις δυνάμεις ἐνήργουν. Hiſt. Eccl. l. 3. c. 37.

(f) Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ὧν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ θεοῦ λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐπάσης ἡμέρας ἐπ' ὠφελείᾳ τῶν ἐθνῶν ἐπιτελεῖ. Lib. 2. cap. 57.

the

the knowledge of things future, the healing the ſick, and the raiſing the dead. And when *Montanus* appeared there was not only in the Church the Gift of Prophecy, but in divers Churches (g) *many other ſtrange Works perform'd by the divine Gift.*

Here then we find, by all theſe early Teſtimonies, That in the two firſt Centuries many Gifts of the Holy Ghoſt were ſtill continued in all Churches, that every one at their Baptiſm received ſome or other of them. Theſe alſo are Relations not of things paſt, or of things done in a corner, but of things commonly performed in the face of the Aſſemblies, and ſo confirmed by the joint Teſtimonies of all *Chriſtian Churches*; they were Miracles which their own Eyes had ſeen, *Tongues* and *Prophetick Gifts* which their own Ears had heard; Gifts which they uſed againſt the *Jews* and *Hereticks* for their Conviction; and beneficial Miracles ſo truly wrought upon the Heathen, that they were efficacious to engage them to eſpouſe, and perſevere to the end, in the Profeſſion of the *Chriſtian* Faith. This therefore is, ſaith (h) *Origen*, οἰκεῖα ἀπόδειξις τοῦ λόγου, *the proper demonſtration of our Jeſus*, no other Pretender to the Power of doing Signs or Wonders, having ever derived that Power from himſelf to others, or engaged that Believers ſhould ſo generally receive it, none ever pretending to enable their Followers to ſpeak with Tongues, diſcover the Secrets of Mens Hearts, or confer all, or any of theſe Gifts upon their *Proſelites*. It alſo muſt be owned as a moſt convincing Demonſtration of the Truth, and the divine Original of that Faith which miniſtred theſe Gifts ſo plentifully to its Profeſſors.

§. XXIV. And oh that all who by this Demonſtration of the Spirit are convinced of the Truth of *Chriſtian* Faith, would ſeriouſly conſider how much it doth concern them, in point of Intereſt and Wiſdom, to yield Obedience to all the Precepts of that Faith! For, if the *Gentiles* were *given up to vile affections, and a reprobate mind*, Rom. 1. 24, 26. only for Sins committed againſt the dim and the imperfect Light of Nature; if the Jews *received a juſt recompence* for every Tranſgreſſion of the Law delivered by *Moſes* to them; *how ſhall we eſcape if we neglect this great Salvation, which at the firſt was ſpoken by the Lord, and was confirmed by them that heard him, God bearing witneſs to it by divers ſigns and wonders, and diſtributions of the Holy Ghoſt?* Hebr. 2. 3, 4. And to this end, conſider,

1*ſt*, That by our Diſobedience to the *Chriſtian* Precepts we contradict the great Deſign of all theſe Demonſtrations of the *Holy Spirit*, they being all intended, ſaith St. *Paul*, *to make the Gentiles obedient in word and deed*, Rom. 15. 18.

2*dly*, That all our Certainty of *Chriſtian* Faith doth highly aggravate the Guilt of our Tranſgreſſion of the *Chriſtian* Precepts: for the ſtronger is the Motive to believe, the greater is the Guilt of Diſobedience, becauſe ſuch Motives may be eaſily diſcerned, and ſo our Ignorance of them muſt be leſs excuſable; and we cannot reſiſt their Evidence, but we muſt offer violence to the Convictions of our Conſciences, and ſo we have no cloak for our Sin.

3*dly*, That though we own the *Chriſtian* Faith, and our *Lord Jeſus*; yet whilſt we live in Diſobedience to his Precepts, God looks upon us as meer *Infidels*, ſuch as *in words profeſs to know him, but in works deny him, being diſobedient*, Titus 1. 16. Our faith at leaſt muſt be irrational and abſurd, for *why call ye me Lord, Lord*, ſaith *Chriſt*, *and do not the things that I ſay?* Luke 6. 46. And 'twill be as unprofitable, as it is irrational; for though *we know theſe things, we only can be happy if we do them*, John 13. 17.

To conclude all, Our Convictions of the Truth of *Chriſtian* Faith, add ſtrength to thoſe engagements and encouragements which that Religion offers towards a Virtuous and Holy Life; for if all that is delivered in theſe ſacred Records be the revealed Will of God, then all the promiſes and comfortable Paſſages contained in them, will be aſſuredly made good to all obedient *Chriſtians*, and the aſſurance of ſuch ineſtimable bleſſings as the Goſpel promiſeth, muſt lay upon us ſtrong engagements *to be ſtedfaſt and unmoveable, always abounding in the work of the Lord, as knowing that our labour ſhall not be in vain in the Lord.*

(g) Πλεῖσαι γὰρ ἐν ἑκάστῃ ἄλλαι προφητεῖαι τῇ θείᾳ χαρίσματι ὑπηρέτησαν τότε κατ' διαφόρους ἐκκλησίας ἐπιτελούμεναι, &c. Hiſt. Eccl. l. 5. c. 3. (h) Contra Celſum, lib. 1. p. 5.

THE

THE PREFACE TO THE Epiſtle to the ROMANS.

IT *is the general Note of the* Ancient Commentators, *that though this Epiſtle be in place the firſt of all St.* Paul's *Epiſtles, yet was it not firſt written by him, but was* * *the laſt of all he wrote from* Aſia, Macedonia, *and* Achaia, *before he went to* Rome: *The Epiſtles to the* Theſſalonians, *to the* Corinthians, *and the Epiſtle to the* Galatians, *being writ before it. They therefore think that it was placed firſt, either as being written* † to the Imperial City, *as ſome thought, or* for the Excellency of the Doctrine contained in it, *as others do conjecture. So ſaith* Theodoret *in his Preface.*

It was written from Corinth, *as the ſame* Ancients *note, for he calleth* Eraſtus the Chamberlain of the City *from whence he writ it,* Chap. 16. 23. *and he had his abode at* Corinth, 2 *Tim.* 2. 4. *He calleth* Gaius *his Hoſt,* i. e. *the Man with whom he lodged,* Chap. 16. 23. *now he was a* Corinthian, 1 *Cor.* 1. 14. *He commendeth to them* Phœbe, a Servant of the Church at Chencræa, *Chap.* 16. 1. *now* Chencræa *was a Port of* Corinth. *Moreover it was written thence not when St.* Paul *travelled through* Greece, *Acts* 20. 2. *for that then he came to* Corinth *is not ſaid; nay, it is gainſaid by St.* Paul *himſelf, who in his Second Epiſtle to the* Corinthians, *writ the ſame Year with this, excuſes himſelf for not coming to them,* Chap. 1. *and declares, that* the third time he was ready to come to them, *Chap.* 13. 1. *Add to this, that when he writ this Epiſtle to the* Romans, *he knew the Contributions of the Church of* Corinth *were actually made, and even depoſited in his hands, he being then going up with them to* Jeruſalem, *Rom.* 15. 25--28. *Whereas when he travelled* Greece, *and came to* Macedonia, *Acts* 20. 1, 3. *they either indeed were not ſo, or at the leaſt he knew not that they were ſo, and therefore ſent firſt* Titus, *and then his Second Epiſtle to them, that they might be ſo.* Chapters 8, 9.

It was written to the Romans *when he had not ſeen them,* Chap. 1. 11. *and before he was gone up to* Jeruſalem, *for he was but then going thither,* Rom. 15. 15. *and purpoſed from thence to go by* Rome *to* Spain, v. 28. *And ſo it muſt be written,* A. D. 57. *for we find him at* Jeruſalem, *Acts* 21. 6. *and a Priſoner under* Felix *in the Fourth Year of* Nero. *See Dr.* Pearſon, Annal. Paulin. *p.* 15, 16.

That the Church of Rome *conſiſted partly of the* Jews *then dwelling there, we learn both from the* 14th. *Chapter, where the* Gentiles *are exhorted to bear with their Weakneſs. And from the* 15th. *Chapter, where he ſpeaks thus,* I have written unto you more boldly, ἀπὸ μέρες, as to the Gentile part. *See the Note there,* v. 15, 16. *And from the Salutations ſent to them at* Rome, *they being chiefly ſent to them of the* Jewiſh *Nation.*

The two Great Doctrines laid down in this Epiſtle, are (1.) *That of Juſtification by Faith alone, without the Works of the Law. Of which ſee the Preface to the Epiſtle to the* Galatians. *And* (2.) *The Myſtery of the Calling of the* Gentiles, *the Rejection at preſent of the* Jews, *and the recalling of them when the fulneſs of the* Gentiles *was to come in.*

Laſtly, It is obſervable, that among all his Salutations to thoſe of Rome, *he hath not one directed to St.* Peter, *nor doth he give us any hint that St.* Peter *then had ever been at* Rome, *or planted any Church there, which, as it makes it highly probable he had not then been there at all, ſo doth it make it certain that St.* Paul *knew not of his being there when this Epiſtle was endited.*

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* Πασῶν ἐχάτη τῶν ἐκ τῆς Ασίας καὶ Μακεδονίας καὶ Αχαίας ἐκπεμφθεισῶν. Chryſt. Theodoret.

† Ὡς παντοδαπὴν ἔχουσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκρίβειαν διὰ πλειόνων διδάσκουσαν, τινὲς δὲ φασιν ἐπὶ τὴν πόλιν πεμῶντες ὡς τῆς οἰκουμένης περικαθημένην καὶ τῆς βασιλείας τὰ σκῆπτρα κατέχουσαν πρώτην, ἔταξαν τὴν πρὸς τούτους γεγραφῆσαν ἐπιστολήν. Theodoret.

A
Paraphraſe and Comment
UPON THE
Epiſtle to the *ROMANS.*

CHAP. I.

Verſe 1. *Paul, a Servant of Jeſus Chriſt, called to be an Apoſtle, ſeparated to the Goſpel of God.*

Ἀφωρισμένος, *ſeparated.*] He in this word ſeems to allude to his former ſeparation when he liv'd a Phariſee, *i. e.* one ſeparated from all Ceremonial defilement, and from the People of the Earth, *i. e.* the Common People, who obſerv'd not the exact Rules of Legal Purity, ſaying, that he was ſeparated now not to a nicer Obſervation of the *Jewiſh* Rites and Cuſtoms, but to the Preaching the Goſpel of God; and the affinity betwixt this and the Epiſtle to the *Galatians*, both as to Matter and to Style, inclines me to interpret the *Apoſtle* not of the Separation mentioned, *Acts* 13. 2. where the *Holy Ghoſt* ſaith, *Separate me* Barnabas *and* Saul *for the work of the Miniſtry, to which I have appointed them*, but of God's ſeparating him *from his Mothers womb* to that Work, *Gal.* 1. 15.

[Ver. 2. *Which* [Goſpel] *he had promiſed afore by his Prophets in the Holy Scriptures* [ſpeaking in them.]

Ver. 3. *Concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of David, according to the fleſh,* [Acts 2. 30. 2 Tim. 2. 8. *and*]

Ver. 4. *Declared to be the Son of God with power, according to the ſpirit of Holineſs by the Reſurrection from the dead.*

Ὁρισθέντος, *declared to be the Son of God.*] Chriſt while he was on Earth declared that he was the Son of God, whom the Father had ſanctified, and ſet apart to his Prophetick Office: Accordingly the Spirit of God deſcended on him at his Baptiſm, and a voice from Heaven ſaid, *This is my beloved Son, in whom I am well pleaſed*; this he proved from the powerful Works wrought by him, that he was the Son of God, ſanctified and conſecrated to his Office by the Spirit of God abiding in him, and ſo was *in the Father, and the Father in him*, declaring that he did his Miracles by the power of the Holy Ghoſt, and by the Spirit of God did caſt out Devils, *Mat.* 12. 28. And thus St. *Peter* repreſents this Prophet to *Cornelius*, ſaying, *God anointed Jeſus of* Nazareth *with the Holy Ghoſt, and with power, who* [therefore] *went about doing good, and healing all that were oppreſſed of the Devil, for God was with him*, Acts 10. 38. And thus it ſeemeth neceſſary he ſhould act in his Prophetick Office. A *Prophet* being a Perſon ſent from God, and ſpeaking in his Name, and acted by his Spirit in the delivery and confirmation of his Meſſage, that our Great Prophet *Jeſus* was, as in a more ſublime, ſo in this ſenſe the Son of God, endowed with power of working Miracles by the Holy Ghoſt for confirmation of his Doctrine, God hath demonſtrated, ſaith the *Apoſtle* here, by raiſing him from the Dead.

Ver. 5. *By whom* [thus raiſed, and inveſted with all power, and acting now not as a Prophet, but as Lord of all, by the whole fulneſs of the Godhead] *we have received Grace and Apoſtleſhip*, [*i. e.* the Office of an Apoſtle, and the Grace belonging to it] *for obedience to the Faith among* [Gr. in] *all Nations.*

Χάριν καὶ Ἀποστολήν, *Grace and Apoſtleſhip.*] That is, ſaith *Oecumenius*, χάριν εἰς ἀποστολήν, *Grace for the Office of Apoſtles*; the favour to be *Apoſtles*, ſay ſome, becauſe the *Apoſtle* calls this Office Grace, *Rom.* 15. 15. *Gal.* 2. 9. *Eph.* 3. 2--7. but where he doth ſo, there is always ſomething added of the Gifts and Powers by which they were enabled to exerciſe it. v. g. *To me is this Grace given, that I may be the Miniſter of Chriſt to the Gentiles*, Rom. 15. 15, 16. *In the power of Signs, and Miracles, and Gifts of the Holy Ghoſt*, v. 19. *James, Cephas*, and *John* knew *the Grace given to me*, Gal. 2. 9. becauſe God had *wrought mightily with me towards the Gentiles*, v. 8. And *Eph.* 3. 2. there is mention of *the Grace of God* given

to

to St. *Paul*, but then 'tis added, that he is made *a Miniſter, according to the gift of the Grace of God, given to him by the effectual working of his Power*, v. 7. I therefore think fit to joyn both together, and give the ſenſe of the words thus: *By whom we have received the Office of Apoſtles, and Grace through his Name to call all Nations to the obedience of Faith in him*; or to yield Obedience to the Faith preached through his Name.

Ver. 6. *Among whom are ye alſo the called of Jeſus Chriſt.*]

Ver. 7. [I Paul write] *to all that be in Rome beloved of God, called to be Saints* [*Gr.* Saints called. *See Note on* 1 Cor. 1. 1. wiſhing] *Grace* [may] *be* [given] *to you from God our Father, and* [from] *the Lord Jeſus Chriſt.*

Ver. 8. [And] *firſt I thank my God through Jeſus Chriſt* [the Fountain of all our Bleſſings, *Eph.* 1. 3.] *for* [the Converſion wrought in] *you all* [ſo viſibly] *that your Faith is ſpoken of throughout the World.*

Ver. 9. [This happy ſucceſs of the Goſpel being very grateful to me] *for God is my witneſs, whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing* [*Gr.* how unceſſantly] *I make mention of you.*

Ver. 10. *Making requeſt* [*Gr.* requeſting] *always in my Prayers to come to you, if by any means, now at length, I might have a proſperous Journey by the will of God.*

Ver. 11. *For I long to ſee you, that I may impart to you ſome ſpiritual Gift, to the end that you may be eſtabliſhed.*

Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *that I might impart to you ſome ſpiritual Gift.*] This is by moſt interpreted of the Spirit of Wiſdom and Knowledge, by which St. *Paul* would Inſtruct them; I rather chuſe to refer it to ſome Spiritual Gift he at his coming would beſtow upon them by the Impoſition of his Hands upon ſome of them, as the *Apoſtles* uſed to do, *Acts* 8. 17. & 19. 6. 2 *Tim.* 1. 6. For, (Firſt) that is moſt agreeable to the Phraſe μεταδῶναι χάρισμα πνευματικὸν, *to give* the Spirit, or *a Spiritual Gift.* And (2*ly.*) to his words in the cloſe of this Epiſtle, that he ſhall come to them *in the fulneſs* τῆς εὐλογίας *of the bleſſing of the Goſpel of Chriſt*, that Phraſe being applyed to the giving of the Spirit, and his Gifts, *Gal.* 3. 14. *Eph.* 1. 3. And (3*ly.*) to the end here aſſigned of the imparting this Gift, *viz.* the *eſtabliſhment* of the *Romans* in the Faith: For the vouchſafement of the Spirit and his Gifts unto the Churches, is ſtill called βεβαίωσις *the confirmation* of them in the Faith, 1 *Cor.* 1. 5, 6. 2 *Cor.* 1. 21, 22. & 5. 5. *Gal.* 5. 5. 1 *Theſ.* 1. 5.

Ver. 12. *That is, that I may be comforted together with you, by the mutual Faith both of you and me.*

Συμπαρακληθῆναι, *to be comforted together with you.*] It being both a comfort, and eſtabliſhment of Faith in them to receive theſe Gifts of the Spirit, and in him to be able to impart them to them, and to find God ſo effectually working by him.

Ver. 13. *Now I would not have you ignorant, Brethren, that oftentimes I purpoſed to come to you, that I might have ſome fruit among you, alſo even as among other Gentiles,* (though through many hindrances I have not yet been able to accompliſh my purpoſe, *Chap.* 15. 22.)

Ver. 14. *For* (as) *I am a Debtor both to the Greeks and the Barbarians; both to the wiſe, and to the unwiſe* (as having by God the diſpenſation of the Goſpel committed to me for their ſakes, 1 *Cor.* 9. 6.)

To the Greeks, and the Barbarians.] See Note on 1 *Cor.* 14. 11.

Ver. 15. *So, as much as is in me, I am ready to preach the Goſpel to you that are at Rome alſo.*

Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *to Preach the Goſpel to you at* Rome.] St. *Paul* here plainly ſeems to challenge *Rome* as part of his Province, as being *the Apoſtle of the Gentiles.* So again, Chap. 11. 13. *I ſpeak to you, Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie my Office.* And Chap. 15. 15. *I have written the more boldly to you in part*, i. e. as to the *Gentile* part among you, *as putting you in remembrance of the Grace given to me of God*, v. 16. *that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles*; and ſo on to *v.* 30. And here I purpoſed to come to you *Gentiles*, for *I am a Debtor*, &c. When therefore the *Ancients* tell us, that St. *Peter* was *Biſhop* of *Rome* as well as St. *Paul*, this can be only true of *Peter*, as to the *Jewiſh* Converts there, whilſt St. *Paul* was the *Apoſtle* and *Biſhop* of the *Gentiles* at *Rome*, according to the Agreement made between them, that *Paul* and *Barnabas ſhould go unto the Gentiles*, St. *Peter* and *John to the Circumciſion*, Gal. 2. 9. And ſo the *Biſhop* of *Rome*, if he will be St. *Peter*'s *Succeſſor*, muſt only Preach unto the *Jews*, or be the *Biſhop of the Circumciſion.* Moreover it ſeems highly probable that St. *Peter* was not yet come to *Rome*, much leſs had ſettled his See there; for if ſo, why ſhould St. *Paul* be ſo deſirous, ſo often purpoſing to come to them, that he might *impart ſome ſpiritual Gift to them, to the end they might be eſtabliſhed*, unleſs St. *Peter* were either inſufficient for, or very negligent in that Work. See the Preface to this Epiſtle.

Ver. 16. *For I am not aſhamed of the Goſpel of Chriſt, for it is* (attended with) *the power of God to Salvation, to every one that believeth, to the Jew firſt* (to whom it was by God's appointment to be firſt preached, *Acts* 3. 26. & 13. 46.) *and alſo to the Gentile.*

Ver. 17. *For therein is the Righteouſneſs of God revealed from Faith to Faith* (*Gr.* the Righteouſneſs of God by Faith is revealed to beget in Men Faith) *as it is written, but the juſt ſhall live by Faith.*

Δικαιοσύνη θεοῦ, *the Righteouſneſs of God.*] This Phraſe, in St. *Paul*'s ſtyle, doth always ſignifie the Righteouſneſs of Faith in Jeſus Chriſt dying, or ſhedding his Blood for us. So Chap. 3. 20, 21. *The Righteouſneſs of God without the Law is manifeſt, to wit, the Righteouſneſs of God through Faith of Jeſus Chriſt*; the ſame *Apoſtle* having declared, that the *Gentiles*, who followed not after Righteouſneſs, had obtained unto Righteouſneſs, even the Righteouſneſs of Faith; but *Iſrael* not believing, *had not attained to the Law of Righteouſneſs*, Rom. 9. 30, 31. He proves the ſecond Aſſertion thus: *For they being ignorant of the Righteouſneſs of God, and ſeeking to eſtabliſh their own Righteouſneſs* (which is of the Law) *have not ſubmitted* τῇ δικαιοσύνῃ τοῦ θεοῦ, *to the Righteouſneſs of God, i. e.* to the Righteouſneſs of Faith in Chriſt, to which the *Gentiles* had ſubmitted, *Chap.* 10. 3. *For Chriſt is the end of the Law for Righteouſneſs to every one that believeth*, v. 4. εἰς δικαιοσύνην, *for Righteouſneſs, i. e.* for Juſtification through Faith in Chriſt, *v.* 10. See the Note on 2 *Cor.* 5. 21. *The Righteouſneſs of God* is therefore manifeſtly taken for Goſpel-Righteouſneſs, as Mr. *Cl.* notes on *Rom.* 3. *p.* 263. But when he adds, *That is for ſanctity of Life conſequent upon Repentance*, he is miſerably out; for this Righteouſneſs conſiſts not in our Sanctification, but in our Juſtification or Abſolution from our paſt Sins through Faith in the Blood of Chriſt, ſhed for the Remiſſion of Sins.

Ἐκ πίστεως εἰς πίστιν *from*, i. e. *by Faith to Faith.*] Ἐκ being here put for διὰ, as in this very Verſe, *the juſt ſhall live* ἐκ πίστεως *by his Faith.* So *Chap.* 3. 30. *It is one God who will juſtifie the Circumciſion* ἐκ πίστεως *through Faith, and the uncircumciſion* διὰ πίστεως *by the ſame Faith.* So ἡ ἐκ πίστεως δικαιοσύνη is *the Righteouſneſs that is by Faith.* Chap. 9. 30. & 10. 6. δικαιοσύνη ἐκ τῆς πίστεως, and διὰ πίστεως τοῦ χριστοῦ, *the Righteouſneſs by Faith in Chriſt.* Vain therefore is the deſcant of Mr. *Le Clerk* upon theſe words, *That from the Faith whereby the Jews believed the Prophets, and the Gentiles their Anceſtors, they might proceed to another Faith*: For if he means they ſhould proceed from the one Faith to the other, this is true of the *Jews*, who were to add to their Faith in God, and in his *Prophets*, Faith in our *Lord Jeſus Chriſt*, John 14. 1. But it is falſe as to the *Gentiles*, who were to renounce and turn from the Faith of their *Anceſtors*, that they might believe in Chriſt. If he means by *proceeding from Faith to Faith*, renouncing the one, to embrace the other, this is true of the *Gentiles*, but falſe when applyed to the *Jews*, who were not to renounce their Faith in the *Prophets*, but by vertue of it to embrace this Righteouſneſs of God, *teſtified by the Law, and the Prophets.* The ſenſe of theſe words ſeems plainly to be this: *The Righteouſneſs of God, which is by Faith, is revealed in the Goſpel to beget Faith in Men.*

Ὁ δίκαιος ἐκ πίστεως ζήσεται, *the juſt ſhall live by his Faith.*] In God's Promiſes, whence it appears that Faith doth not include Obedience, but only a firm belief of God's Promiſes obliging to Obedience; hence the *Apoſtle* argues from this very place, *Gal.* 3. 10, 11. that the Law is not of Faith, becauſe it ſaith, *The man that doth theſe things, ſhall live in them*, making Obedience the Condition of Juſtification by the Law.

Ver. 18. (And this way of Juſtification, or obtaining Remiſſion of Sins, is neceſſary to exempt all Men, whether Jew or Gentile, from the wrath of God) *for* (to begin firſt with the Gentile) *the wrath of God is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of* (thoſe) *men who hold the Truth* (they know by the Light of Nature) *in unrighteouſneſs.*

Ὀργὴ θεοῦ, *the wrath of God.*] This was before more expreſly revealed againſt the unrighteouſneſs of the *Jew*, God in the mean time ſo far winking at the unrighteouſneſs of the *Gentiles*, as to make no expreſs denuntiation of his Wrath againſt them; but now he *calls all men every where to repent* of their unrighteouſneſs, *becauſe he hath appointed a day in which he will judge the World in righteouſneſs*, Acts 17. 30, 31.

Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *againſt all ungodlineſs and unrighteouſneſs of Men.*] The ungodlineſs of Men ſignifies their Impiety in robbing God of his Honour, and giving it to graven Images, or to them *which by Nature were no Gods*, and ſo being ungrateful to him, who was the Author of all their Bleſſings, *v.* 21, to 26. Their unrighteouſneſs is their injuſtice to one another, from *v.* 26, to the 30th. And they are ſaid *to retain the Truth in unrighteouſneſs*, by acting contrary to the Notions of it they had, or might have learned from the Law of Nature, and by ſuppreſſing, or corrupting the Dictates of their Natural Conſcience. So of the Builders of the Tower of *Babel*, * *Philo* ſaith, *That it ſufficed them not* τὰ πρὸς τοὺς ὁμοφύλους συγχεῖν δίκαια, *to confound the Laws of Juſtice among Men, but alſo they invaded Heaven*, ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίζοντες, *ſowing unrighteouſneſs, and reaping ungodlineſs.*

Ver. 19. *Becauſe that which may be known of God* (by the Light of Nature) *is manifeſt in* (or to) *them, for God hath ſhewed it to them.*

Ver. 20. *For the inviſible things of him from the Creation of the World are clearly ſeen*, (*or*

* *De Confuſ. ling.* p. 267. F.

are

are clearly ſeen (even) from the Creation of the World) *being underſtood by the things that are made* (i. e. by his works) *even his eternal Power and Godhead; ſo that they are without excuſe*, (*viz.* who do not worſhip him alone as God, who is the Creator of all things, but rather give the Worſhip due unto him, to the works of his hands.)

Απο της κτισεως κοσμε, *from the Creation of the World.*] This Phraſe ſeems not to ſignifie the means by which they came to the knowledge of God, for that is afterwards expreſſed in theſe words, ποιήμασι νοούμενα, *being made known by his works*, but rather to import that from the beginning of the World the *Heathens* had this means of knowing the true God from the Works of the Creation, ſo απ' αρχῆς κόσμε, is *from the beginning of the World*, Mat. 24. 21. απο καταβολῆς κόσμε, *from the Foundation of the World*, Mat. 13. 35. Luke 11. 50. Heb. 4. 3. & 9. 26. Strange is the Conceit of a learned Perſon, who interprets theſe, and all the following words of this Chapter of the *Gnoſticks*, for who ever heard that the *Gnoſticks changed the Glory of the incorruptible God into an Image made like to Birds and four-footed Beaſts, and creeping things?* Who of the *Ancients* ever ſaid, *Their Women changed the Natural uſe of the Body for that which is againſt Nature?* How is it poſſible that the *Apoſtle* ſhould here accuſe them of all this *Idolatry*, and *Image-Worſhip*, and yet in the next Chapter ſay of the ſame *Gnoſticks*, according to the Interpretation of the ſame Perſon, *Thou that abhorreſt Idols, doſt thou commit Sacrilege?* v. 22. Doubtleſs the *Apoſtle* ſpeaks here of that knowledge of God which by the Light of Nature was in the heart of the *Gentiles*, and ſo was manifeſt in, and to them, even from the time of the Creation of the World, by his Works, becauſe *the Heavens declare the Glory of God, and the Firmament ſheweth his handy-work*, Pſal. 19. 1. And therefore doth not here ſay, that his Mercy, and Grace, and Love to Mankind, but that his *Eternal Power and Godhead*, was ſhewed by theſe Works, which yet in reaſon he ſhould have mentioned here, as he doth elſewhere, had he ſpoken of the Diſcoveries God made of himſelf by the Goſpel-Revelation.

Ver. 21. *Becauſe when they knew God, they glorified him not as God* (by giving him the Honour due to the Deity) *neither were thankful* (to him who giveth to all Men life, breath, and all things, *Acts* 17. 28. & 14. 17.) *but became vain in their imaginations* (of him) *and their fooliſh heart was darkned.*

Ver. 22. *Profeſſing themſelves to be wiſe*, (and uſurping that name, v. 14. 1 Cor. 1. 20, 21.) *they became* (in their actions) *fools.*

Ver. 23. *And changed the Glory of the incorruptible God into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping things.*

Την δόξαν της ἀφθάρτε θεε, *the Glory of the incorruptible God.*] The deſcription of God in the New Teſtament is this, *That he dwelleth in Light inacceſſible*, 1 Tim. 1. 16. That *he is Light*, 1 John 1. 5, 6. And thus he always exhibited himſelf to Men in a mighty ſplendor of Flame and Light, as a viſible Token of his ſpecial, and *Majeſtick* Preſence. Thus he appeared to the *Antediluvians*, to *Adam*, ſaith the Learned Biſhop *Ely*, on *Gen.* 2. 15. & 3. 8. And to *Cain* and *Abel*, when they brought their Offerings to the Lord, *i. e.* to the Place where his *Shechinah*, or Glorious Preſence uſed to appear; for God *had reſpect to* Abel *and his Offering*, *i. e.* ſaith *Theodotion's* Tranſlation, ἐνεπύρισεν, *He ſet it on fire* by a ſtream of Light, or Flame from the *Shechinah*, which then uſually appeared at the Place of Worſhip: Why elſe doth *Cain* complain thus, *From thy face ſhall I be hid?* Or why is he ſaid *to go out from the preſence of the Lord?* Gen. 4. 4, 14. So after the Flood, we may preſume he appeared to *Noah* offering Burnt-offerings to him; for God accepting his Oblation, as he did that of *Abel's*, 'tis reaſonable to conceive that he gave the like Token of that Acceptance. So he appeared to *Abraham*, when he ſaid unto him, *Get thee out of thine own Country*, in a lamp of Fire, conſuming his Sacrifices, *Gen.* 15. 17. Whence St. *Stephen* ſaith, ὁ θεὸς δόξης, *the God of Glory appeared to our Father Abraham*, Acts 7. 2. In this viſible *Majeſty* God appeared to him again, *Chap.* 17. 1. For in the concluſion of that Chapter it is ſaid, *God went up from Abraham*, i. e. *the Glory of the Lord aſcended*, ſaith the *Chaldee Paraphraſe*, and B. *Uziel.* So he appeared to *Moſes* in the Buſh, *Exod.* 3. 2. So to the People on Mount *Sinai*, Exod, 24. 16, 17. where το εἶδος της δόξης τε Κυρίε ὡσεὶ πῦρ, *the ſight of the Glory of the Lord was like fire.* This viſible appearance of God in Light is above Thirty times in the Old Teſtament ſtyled *the Glory of the Lord*; ſee Note on *Phil.* 2. 8. and on *Heb.* 1. 3. And this *Shechinah* was not only given to the *Jews* after the Law, but to the *Gentiles* before the Law, as a Preſervative from Idolatry, or to inſtruct them to make no other Reſemblance of him, or Symbol of his Preſence beſides that he from the beginning had choſen to appear in; but this, ſaith the *Apoſtle*, they changed into the ſimilitude of Men and Birds, *&c.* And of the *Jews* making the Golden Calf, God ſays, *they changed* δόξαν αὐτῶν *their Glory into the ſimilitude of a Calf*, Pſal. 106. 20.

Ver. 24. *Wherefore God alſo gave them up to uncleanneſs through the luſts of their own hearts to diſhonour their bodies among themſelves* (*as did the* Sodomites *and* Canaanites *of old*, ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7.)

Ver. 25. (As being alſo Men) *who changed the truth of God into a lie* (worſhipping as Gods them who by Nature were no Gods,

Gal. 4. 8. or only Demons, 1 *Cor.* 10. 20.) *and* (ſo) *ſerved the Creature more than the Creator, who is bleſſed for ever. Amen.*

Ἐλάτρευσαν τῇ κτίσει, *they ſerved the Creature.*] In the 23*d.* Verſe they are charged only with falſe Repreſentations of God, in this alſo with a falſe Object of their Worſhip, by giving the Divine Honour to a Creature.

Ver. 26. *For this cauſe God gave them* (farther) *up to vile affections, for even their Women did change the natural uſe* (of their Bodies) *into that which is againſt nature.* See *Lucian*, διαλ. ἑταιρ. κλωνάριον καὶ Λέαινα.)

Ver. 27. *And alſo the Men, leaving the natural uſe of the Women, burned in their luſts one towards another, men with men, working that which was unſeemly* (Gr. filthineſs) *and receiving in themſelves that recompence of their error which was meet* (*i. e.* being given up thus to diſhonour their own Bodies. See *Lucian*'s ἔρωτες, for the diſhonour they did to God by their Idolatry.)

Ver. 28. *And as they liked not to retain God in their knowledge,* (ſo) *God gave them up to a reprobate mind, to do thoſe things which were not convenient.*

Εἰς ἀδόκιμον νοῦν, *to a reprobate mind.*] To a mind that could not be approved of by God or Men, to do τὰ μὴ καθήκοντα, things not agreeable to Nature, or to Reaſon.

Ver. 29. *Being filled with all unrighteouſneſs, fornication, wickedneſs, coveteouſneſs, maliciouſneſs, full of envy, murther, debate, deceit, malignity, whiſperers.*

Ver. 30. *Back-biters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to Parents.*

Ver. 31. *Without underſtanding, Covenant-breakers, without natural affection, implacable, unmerciful.*

Παρέδωκεν αὐτὸς ὁ Θεός, *God gave them up to a reprobate mind.*] ver. 24. *God gave them up in the luſtings of their hearts to uncleanneſs.* ver. 26. *God gave them up to diſhonourable affections.*] Here the *Fathers* carefully inform us that theſe Phraſes cannot be ſo underſtood, as to lay upon them a neceſſity of being thus unclean, and unnatural in their Affections, or thus perverſe in their Minds; (*a*) *for then*, ſay they, *this would not be their fault, nor would it be blame-worthy in them to do all theſe things.*

Secondly, They poſitively tell us, that the *Apoſtle* here puts the Phraſe, (*b*) *He gave them up*, for *he permitted them to be given up.*

Thirdly, That this was done, firſt, by leaving them *naked and* (*c*) *deſtitute of his former Providence and care towards them*, not giving them any warning of his diſpleaſure againſt them for theſe things by his *Prophets*, as he did to the old World, and *Nineveh*, or by his Judgments, in order to their Reformation.

2. By giving them up to (*d*) *Satan*, that unclean Spirit, who will not fail, when he hath permiſſion, to provoke them to ſuch uncleanneſs, and who is *that God of the World who blinds mens Eyes, that they ſhould not ſee the Truth*, 2 Cor. 4. 4. So *the Lord moved David to ſay, Go number Iſrael and Judah*, 2 Sam. 24. 1. i. e. *Satan provoked him* to do it, 1 *Chron.* 21. 1. And thus, ſay they, a *Phyſician* gives up his Patient to do what he will, when he finds he will not follow his Prefcriptions. And,

Laſtly, They obſerve, that they were thus deſerted, and given up by God, as the juſt Puniſhment of their Iniquities committed againſt the Light of Nature, which they had received, becauſe (*e*) *they held the Truth revealed in unrighteouſneſs*, v. 18. *Becauſe when they knew God, they did not glorifie him as God, nor were they thankful*, v. 21. and *becauſe knowing that they who did theſe things were worthy of Death, they not only did the ſame, but had pleaſure in them that did them*, and ſo indeed they were delivered up to do theſe things by their own wickedneſs. Thus on the contrary, we ſay, *Such a Man's Money deſtroyed him, when it was not the Money, but his intemperate, and evil uſe of it that did ſo. And ſuch a Man's Flatterers corrupted him, when it was his hearkning to them, and being perſwaded by them which did it; whereas he had it in his power not to hearken to them.* And in this permiſſive ſenſe the word παρέδωκεν, *he gave them up*, is uſed almoſt an hundred times in the Old Teſtament: When God is ſaid *to give men up into the hands of their Enemies, to give them up to the Sword.* Thus the three Children, παρέδωκαν, *gave up their*

(a) *Non enim vi res agitur neque neceſſitate in alteram partem anima declinatur, alioquin nec culpa ejus, nec virtus poſſet aſcribi, nec boni electio præmium nec declinatio mali ſupplicium mereretur, ſed ſervatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipſa declinet.* Orig. in locum.

(b) Παρέδωκεν ἀντὶ τοῦ συνεχώρησε, Theodoret. ἀντὶ τοῦ εἴασεν. Chryſoſtom. Theophyl.

(c) Τῆς οἰκείας προμηθείας ἐγύμνωσε, Theod. ἐκ αὐτὸς ἀφῆκεν ἅπαξ! ἀλλ' αὐτὸς μὲν αὐτῶν ἠμέλησεν ὡς ἀναξίων ὄντων κηδεμονίας. Photius. Τὴν τοῦ θεοῦ κατάλειψιν παράδοσιν ὀνομάζει. Theoph.

(d) Λοιπὸν δὲ λαβὼν αὐτὸς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν. Phot. Τῇ γὰρ ἀναιρέσει τοῦ θεοῦ εἰσάγεται νοῦς ἀδόκιμος ἀφ' ὧν δοκιμόνων, τοῦτο δὲ ἀφ' ὧν δίδοσιν ἔθος καλεῖν τὴ γραφή. Oecum.

(e) Τὸ δὲ παρέδωκεν αὐτὸς ὁ θεὸς, τοιοῦτόν ἡ εἰς θεὸν πλημμέλεια καὶ παροινία, ἡ οἰκεία αὐτῶν φαῦλις, ἡ ἐκείσε πώρωσις αὐτὴ παρέδωκεν αὐτὸς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰώθαμεν λέγειν ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον, καίτοι οὐ τὸ ἀργύριον ἀπολλυσιν, ἀλλ' ἡ ἄσωτος αὐτὸ καὶ ὁπὶ κακῇ χρῆσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι οὐκ ἐκεῖνοι διεφθείρουσιν, ἀλλὰ τὸ προσέχειν, καὶ πείθεσθαι τούτοις, ὅπερ ἦν ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι, ἢ μή. Phot.

Bodies

Bodies to be burned, Dan. 3. 20. Thus *David* prays he may not *be given up into the hands of his Oppreſſors*, *i. e.* that God would not leave him to their power, *Pſal.* 119. 121. And the Son of *Syrach*, *That God would not give him up to a proud look*, Ecclus. 23. 4. And ſo God gave his People *up to their own hearts luſts*, i. e. He *let them follow their own inventions*, Pſal. 81. 12. And this is farther evident from *v.* 32. where they are ſaid, to have done all theſe things againſt their knowledge of the Judgment of God upon ſuch evil doers.

He that would ſee a larger Comment upon *ver.* 29, 30, 31. let him conſult the learned *Grotius*; I only ſhall obſerve from the *Greek Commentators*, 1. That from theſe words, *being filled with all unrighteouſneſs*, it ſeemeth reaſonable to interpret almoſt all that follows as ſome Species of Unrighteouſneſs, or Injuſtice. 2. That πονηρία ſignifies that Wickedneſs which cauſes Men to do Miſchief againſt their Neighbour by Treachery, κακία, to do it out of Malice; κακοήθεια, to accuſtom themſelves to do ſo. 3. That ψιθυρισταὶ, are they that whiſper things to the damage of others when they are preſent; καταλάλοι, they that openly defame them being abſent. 4. Ὑπερηφανία, is that Pride which puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boaſting which we make of things which we have not.

Ver. 32. *Who knowing the judgment of God*, (viz.) *that they who do ſuch things are worthy of Death, not only do the ſame, but have pleaſure in them that do them.*

Ἄξιοι θανάτου, *worthy of Death.*] That Murther, Adultery, and unnatural Luſts deſerved Death, they knew not only by the Light of Nature, and of Conſcience, but by their own Laws condemning them who did them, to Death. That all of them being Species of Injuſtice, condemned by the Law of Nature, rendred them obnoxious to the diſpleaſure of that God who is the Governour of the World, and the Avenger of all unrighteouſneſs; and ſo obnoxious to Death for violating the Laws he had given them to govern themſelves by, they might know by the Light of Nature.

Συνευδοκοῦσι τοῖς πράσσουσι, *have pleaſure in them that do them.*] This, ſay the *Greek Commentators*, is much worſe than the bare doing of them; for a Man may do them through the power of Temptation, and by conſideration may after become ſenſible of his folly, and repent of it; but when he is arrived at that height of Wickedneſs, that he not only approves, but delights in ſeeing the like things done by others, he demonſtrates ſuch a ſtrong Affection to them as is incurable.

CHAP. II.

THE Apoſtle had in the former Chapter laid down this as the Foundation of his Diſcourſe, That *the Goſpel of Chriſt was the power of God to the Salvation both of Jew and Gentile*, v. 16. and that there only was revealed *that Righteouſneſs of God through Faith*, by which alone Life and Salvation was to be obtained. He alſo ſhewed the neceſſity of this Faith, becauſe *the Wrath of God was revealed from Heaven againſt all unrighteouſneſs of men who held the truth in unrighteouſneſs*; and that this the *Gentiles* had done by acting againſt the Light of Nature; and that God had been angry with, and puniſhed them for it, he had ſhewed from *v.* 19. to the end of that Chapter.

Theſe *Gentiles* were by the *Jews* reputed as unclean, great Sinners, and ſo uncapable of Salvation; and their great Quarrel againſt the Goſpel was this, that it admitted ſuch Men to the favour of God without Circumciſion, and Obedience to the Law of *Moſes*. To theſe *Jews* the *Apoſtle* in this Chapter directeth his Diſcourſe, proving here that they who lived under the Law wanted this Juſtification as much as others, being alſo great Sinners; and in the following Chapters, that neither they, nor the *Gentiles* could obtain this Juſtification by the Law. See *v.* 13. & 17.

Verſe 1. *Therefore* (ſince God hath ſhewed his diſpleaſure thus againſt the Gentiles for ſinning againſt the Law of Nature) *thou art inexcuſable, O Man, whoever thou art, that judgeſt* (ſo ſeverely of them) *for wherein thou judgeſt another thou condemneſt thy ſelf, for thou that judgeſt doeſt the ſame things* (offending as much againſt the Law of Moſes, as they have done againſt the Law of Nature.)

Τὰ γὰρ αὐτὰ πράσσεις, *for thou doeſt the ſame things.*] If to any one it ſeem ſtrange that the *Apoſtle* ſhould pronounce the *Jews* Guilty of the ſame Sins of which he had accuſed the *Gentiles*, Chap. 1. let him conſider what their own *Joſephus* hath recorded of them, and he will ceaſe to wonder. For (1.) He aſſures us there (*a*) *was not a Nation under*

(a) Καθάπαξ μὲν ἂν ἐπιξίενας τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντι δ' εἰπεῖν μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γένεαν ἐξ αἰῶνος γεγονέναι κακίας, γονιμωτέραν. De Bell. Jud. l. 6. c. 27. p. 933. Τῶν δὲ τὰ τῶν ἐυλογηθέντων ὑπὸ τῆς νομοθέτου πέπρακται τὰ δὲ τῶν ὑπ' ἐκείνου κατηραμένων παραλελείπται. Cap. 26. p. 930. C.

Heaven

Heaven more Wicked than they were. What, ſaith he, *have you done of all the good things required by our Law-giver? What have ye not done of all thoſe things which he pronounced accurſed?* (b) *So that had the* Romans *delayed to come againſt theſe execrable Perſons, I believe,* ſaith he, *either the Earth would have ſwallowed up, or a Deluge would have ſwept away their City; or Fire from Heaven would have conſumed it, as it did* Sodom; *for it brought forth a Generation of Men far more wicked than they who ſuffered ſuch things.* There is not a Sin mentioned *Chap.* 1. of which he doth not in that Hiſtory accuſe them, not excepting that of unnatural Luſts; for of their Zealots he ſaith, (c) *It was Sport to them to force Women; they freely gave up themſelves to the Paſſions of Women, exerciſing, and requiring unnatural Luſts, and filling the whole City with Impurities.* And again, *they committed all kinds of Wickedneſs, omitting none which ever came to the memory of Man; eſteeming the worſt of evils to be good, and finding that reward of their Iniquity which was meet, and a Judgment worthy of God.*

Ver. 2. *But we are ſure that the judgment of God is according to truth againſt them which commit ſuch things* (it being equitable that he ſhould, and certain that he will deal with Men according to his Word.)

Ver. 3. *And* (then) *thinkeſt thou this, O Man, who judgeſt them who do ſuch things* (againſt the Law of Nature,) *and doeſt the ſame* (againſt the Law of Moſes,) *that thou ſhalt eſcape the judgment of God* (which they have ſo ſeverely felt?)

Ver. 4. *Or deſpiſeſt thou the riches of his Goodneſs* (to thee above them, in giving the Law, Covenant, and Promiſes to thee, *Chap.* 9. 4.) *and forbearance and long-ſuffering* (exerciſed hitherto to thee, who haſt long deſerved his wrath, *Chap.* 9. 22.) *not knowing* (or diſcerning) *that the goodneſs of God* (naturally) *leadeth thee to repentance,* (and is a powerful motive to engage thee to it, 2 *Pet.* 3. 9, 15.)

Ver. 5. *But after the hardneſs and impenitency of thy heart* (which will not ſuffer thee to repent, and believe the Goſpel) *treaſureſt* (yet) *up* (more) *wrath againſt the day of wrath, and revelation of the righteous judgment of God,* (Rom. 9. 22. 1 Theſſ. 2. 16. & 5. 9.)

Ver. 6. *Who will render to every man* (Jew and Gentile) *according to his deeds.*

Ver. 7. *To them, who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life.*

Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in well-doing.*] This Good Work being put in the Singular Number, ſeems to intimate ſome Work eminently ſo. Now when the *Jews* asked our *Saviour, What ſhall we do that we may work the Works of God?* His Anſwer was, *This is the work of God, that ye believe in him whom he hath ſent,* John 6. 28, 29. The Preaching of this Faith is ſtyled emphatically *the Work,* Acts 5. 38. & 13. 2. & 14. 26. & 15. 38. and ſometimes *the Work of Chriſt,* Philip. 2. 30. *the Work of the Lord,* 1 Cor. 16. 10. The Faith wrought by it is ἔργον πίστεως, *the Work of Faith,* 2 Theſſ. 1. 2. And he that begets it in us, is ſaid *to begin in us* ἔργον ἀγαθὸν, *the Good Work,* Philip. 1. 6. And in this ſenſe it accords well with the ſcope of the *Apoſtle,* whether it be joyned with the word Patience, or with the following words; for the *Apoſtle* had ſaid in the former Chapter, That *the Goſpel of Chriſt was the power of God through Faith to Salvation to every one that believeth, to the Jew firſt, and alſo to the Gentile,* Rom. 1. 16. This he here proſecutes, ſaying, That *to them who by patience in the Faith of Chriſt,* ſeek *the Glory, Honour, and Immortality* promiſed by the Goſpel, God will give *Eternal Life.*

Ver. 8. *But to them who are contentious* (againſt) *and obey not the Truth* (of the Goſpel, as generally you Jews do not,) *but obey unrighteouſneſs* (or falſhood,) *Indignation, and Wrath.*

Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *and obey not the Truth.*] The Goſpel being ſtyled *the Truth of God,* Rom. 3. 7. & 15. 8. *The Word of Truth,* Eph. 1. 3. Coloſſ. 1. 5. 2 Tim. 2. 15. James 1. 18. *The Knowledge* of it being ἐπίγνωσις ἀληθείας, *the Knowledge of the Truth,* 1 Tim. 2. 4. & 4. 3. 2 Tim. 2. 25. Titus 1. 1. Heb. 10. 26. The belief of it being πίστις ἀληθείας, *the belief of the Truth,* 2 Theſſ. 2. 13. Obedience to it being *Obedience to the Truth,* Gal. 1. 3. & 5. 7. Walking according to it being *walking according to the Truth,* 1 John 2. 4. John 3. 3. The Goſpel it ſelf being emphatically ſtyled *the Truth,* Eph. 4. 21. 2 Joh. v. 2. & 3 Joh. v. 12. To know it being *to know the Truth,* 1 John 2. 21. To profeſs it, *to be*

(b) Ὅιμαι Ρωμαίων βεβυνόντων ἐπὶ τὰς ἀλιτηρίους ἢ καταποθῆναι ἂν ὑπὸ χάσματος ἢ κατακλυθῆναι τὴν πόλιν ἢ τὰς τῆς Σοδομήνης μεταλαβεῖν κεραύνους, πολὺ γὰρ τῶν ταῦτα πασόντων ἤνεγκε γενεὰν ἀθεωτέραν. De Bello. Jud. l. 6. c. 37.

(c) Γυναικῶν ὕβρεις ἐπαίζοντο, καὶ μετὰ ἀδείας ἐνεδηλυπάθουν τῷ κόρῳ, ἃ μόνον δὲ κόσμου, ἀλλὰ καὶ πάθη γύναικῶν ἐμιμοῦντο καὶ δὴ ὑπερβολὴν ἀσελγείας ἀθεμίτους ἡδονὰς ἐπενόησαν. l. 5. c. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μηδ' εἰς φθάσειν περὶ παρελθόντα, ἢ μνήμη παραδέδωκεν, αὐτοὶ παραλιπόντες ἀζήλωτα μέγιστα κακῶν ἀγαθὰ νομίζοντες, τοιγαροῦν τὸ πρόσκον ἕκαστοι τὸ τέλος ὕρισαντο, τῇ θεῷ τὴν ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βεβαιώσαντος. l. 7. c. 30. p. 986. E.

of

of the Truth, 1 John 3. 19. To reject it, not to *believe the Truth*, 2 Theſſ. 2. 12. To err from it, to *err from the Truth*, Titus 1. 14. James 5. 19. I ſay, this being ſo, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the Truth*, may be, firſt, the unbelieving *Jews*, or falſe *Apoſtles* coming from them who preached Chriſt, ἐξ ἐριθείας, *out of contention* againſt *Paul*, Philip. 1. 16. And, 2*dly*, the *Gentiles*, which ſpake againſt the Truth, and rejected it; and both theſe obeyed, or gave up themſelves to falſhood; the *Gentiles*, by *changing the truth of God into a lye*, Chap. 1. 25. The *Jews*, by adhering to their vain Traditions, which made *void the Commands of God*, and owning them as derived from *Moſes*, when they were only *the Doctrines of Men*.

Ver. 9. *Tribulation and anguiſh* (I ſay) *ſhall be upon every ſoul that worketh evil, upon the Jew firſt* (as being under greater Light, as having the Goſpel firſt preached to them, *Acts* 13. 46. and to whom Chriſt was firſt and in Perſon ſent, *Acts* 3. 26. *And alſo upon the Gentile*, (for though God winked at the times of their former Ignorance, *Acts* 17. 30. yet now he hath revealed his wrath from Heaven againſt all unrighteouſneſs, *Chap.* 1. 17. they muſt expect his juſt diſpleaſure who turn not from it to the way of Truth, as the Goſpel is called, 2 *Pet.* 2. 2.)

Ver. 10. *But glory, honour, and peace ſhall be to every man that worketh good, to the Jew firſt*, (as being the Church of God, and to whom the Promiſes of the Meſſiah chiefly did belong, *Rom.* 9. 4.) *And alſo to the* (believing) *Gentile*, (they being by Faith Abraham's Seed, and Heirs according to the Promiſe, *Gal.* 3. 29.)

Ver. 11. (I ſay, to the Gentiles alſo,) *for there is no reſpect of Perſons with God.*

ὁ προσωποληψία, *no reſpect of Perſons.*] *i. e.* He is not one who will connive at Men doing wickedly, becauſe they are *Jews*, whilſt he puniſheth the like Wickedneſs in the *Gentiles*, or afford Juſtification and Salvation to the *Jew* believing, and working that which is Good, and not to the believing and obedient *Gentile*, Rom. 3. 29, 30.

Ver. 12. *Tribulation and anguiſh* (I ſay, ſhall be) *on every ſoul that worketh evil*, (whether Jew or Gentile,) *for as many as have ſinned without the* (written) *Law*, (which is the caſe of the Gentiles,) *ſhall alſo periſh without* (that) *Law*, (being condemned by the Law written in their hearts;) *and as many as have ſinned in* (or under) *the Law*, (which is the caſe of the Jews,) *ſhall be judged* (and condemned for their evil deeds) *by the Law.*

Ver. 13. *For* (know this, oh thou Jew, that) *not the hearers* (only) *of the Law, are* (upon that account) *juſt before God, but the doers of it* (only) *ſhall be juſtified*, (*i. e.* accepted of God, as acting ſuitably to their Profeſſion.)

Οὐ οἱ ἀκροαταὶ τῷ νόμῳ, *not the hearers of the Law.*] The *Jewiſh* Religion was very much corrupted at our Saviour's coming, ſo that they thought it ſufficient to obtain God's Favour, and to ſecure them from his Judgments; 1. That they were *of the Seed of Abraham*: And hence the *Baptiſt* ſpeaks thus to them, *Bring forth fruits meet for Repentance, and (think it not ſufficient to) ſay within your ſelves, we have Abraham for our Father*, Mat. 3. 8, 9. The *Chaldee Paraphraſts* do often mention their expectation of being preſerved for the Merits, or Good Works of their forefathers, *Abraham*, *Iſaac*, and *Jacob*; and their Writers add, that (*d*) *Hell-fire hath no power over the Sinners of Iſrael, becauſe* Abraham *and* Iſaac *deſcend thither to fetch them thence.* 2. They held that Circumciſion was of ſufficient Vertue to render them accepted of God, and to preſerve them from Eternal Ruin; for they Teach, That (*e*) *no circumciſed Perſon goes to Hell, God having promiſed to deliver them* בזכות המילה *for the Merit of Circumciſion*, and having told *Abraham*, that *when his Children fell into Tranſgreſſion, and did wicked Works, he would remember the odour of their fore-skins, and would be ſatisfied with their Piety.* And, 3. They taught, that *all* (*f*) *Iſraelites had a Portion in the World to come*, and that notwithſtanding their Sins, yea, though they were condemned here for their Wickedneſs; this is the firſt Sentence in the *Capitula Patrum.* Whereas of all the *Gentiles*, without exception, they pronounce (*g*) that *they are fuel for Hell-fire.* 4. They teach, that to be employed in hearing, and ſtudying the Law, was a thing ſufficient to make them acceptable with God. To this St. *James* ſeems to refer in theſe words, *And be ye doers of the word, and not hearers only, deceiving your own ſouls*, James 1. 22. Now moſt of theſe vain Opinions the *Apoſtle* in this Chapter, and throughout the Epiſtle, labours to confute. The firſt Chap. v. 9. the ſecond here, v. 25. the third, from v. 2. to the 9th. and the fourth, in this verſe.

Ver. 14. (And ſay not, that the Gentiles therefore cannot be juſtified, or accepted with God, becauſe they having not the Law, cannot be doers of it,) *for when the Gentiles, who have not the Law* (of Moſes) *do by nature the things contained in the* (Moral) *Law, they having not the* (written) *Law, are a Law* (a Rule of living) *to themſelves.*

(*d*) *Pocock, Miſcell.* p. 172. 227. (*e*) *Pug. fid.* Part. 3. Diſc. 3. c. 16. § 36, 37. (*f*) See *Smith's* Jew. Notion of Legal Right. *Ch.* 3. (*g*) *Pirk. Eliez.* p. 69. § 4.

Ver. 15. (Doing thoſe things) *which ſhew the work of the Law written in their hearts, their Conſcience alſo bearing Witneſs* (to it,) *and their thoughts mean-while*, (or their Reaſonings with themſelves) *accuſing, or elſe excuſing one another*, (and ſo the uncircumciſion keeping the Righteouſneſs of the Law, and fulfilling the Law, ſhall be by God accounted for Circumciſion, and be as acceptable to him as the circumciſed, *v.* 26, 27.)

Ὅταν γὰρ ἔθνη, *for when the Gentiles.*] Moſt Interpreters underſtand this of the believing Gentile, *the Righteouſneſs of the Law being fulfilled in them* only, *who walk not after the Fleſh, but after the Spirit*, Rom. 8. 4. And he being only the *inward Jew*, who *hath the Circumciſion of the Heart in the Sprit*, v. 29. But all the *Ancient Commentators* interpret theſe laſt ſix Verſes not indeed of the *Idolatrous Gentiles*, but of ſuch *Gentiles* as lived before the Law, as *Melchiſedeck* and *Job*; or were worſhippers of the True God, as *Cornelius*; or repented, as the *Ninevites*. Theſe Examples, ſaith *Chryſoſtom*, he ſets before the *Jews*, as being ſuch as they could not contradict: And in his Comment on the 15th. Verſe he makes this Inference from the words: *(h) By theſe things he ſhews that God made Man ſufficient of himſelf to chuſe Vertue, and avoid Vice*; adding, that this was neceſſary to be ſaid to ſtop the Mouths of them who enquired πῦ τὸν ἔμπροσθεν χρόνον τὰ τῆς τοσαύτης προνοίας ἦν, *where were the foot-ſteps of ſuch a Providence in former times?* This the *Apoſtle* ſeems plainly to inſinuate by arguing that God did, and will accept the *Gentile*, living according to the Law written in his Heart, and therefore owning him as the True God, and honouring or glorifying him as God, who made the Heaven and the Earth, becauſe *he is no reſpecter of Perſons*. This ſeems the obvious meaning of thoſe words of St. *Peter*, in the caſe of *Cornelius* and all his Friends, *Of a truth I perceive that God is no reſpecter of Perſons*, (*i. e.* He affects them not barely becauſe they are circumciſed, or of ſuch a Nation,) *but in every Nation he that feareth him, and worketh Righteouſneſs, is acceptable to him*, Acts 10. 34, 35. ſuppoſing that there might be ſuch in every Nation. And the Argument of *Origen* ſeems here conſiderable: That *(i) if God condemned the Gentiles becauſe they held the Truth in unrighteouſneſs, and when they knew God, did not glorifie him as God, neither were thankful; it ſeems reaſonable to conceive, that had they done what they culpably neglected, and might have done*; *i. e.* had they *glorified him as God, and been thankful*, they would have done what had been acceptable to God, and fit to be rewarded by his Goodneſs; had they *held the Truth in Righteouſneſs*, and abſtain'd from thoſe Actions for which their *Conſcience* did accuſe them, and for which they knew they were *worthy of Death*, as they who were inexcuſable for doing of them, might have done, they would have eſcaped *the Wrath of God revealed from Heaven againſt all unrighteouſneſs*. But then theſe things may here be offered to Conſideration.

1. That this Acceptance may not reach ſo far, as to render them under the ſame Privileges and Favours with his Church and People, but if they live in ſuch Times and Places where an exacter Knowledge of his Will might be obtained, it may induce his Providence to find out means of imparting that alſo to them, as in the caſe of *Cornelius*, and his Friends, who was told things by which he and his Houſe ſhould be ſaved, *Acts* 11. 14.

2. That though God may, and will reward ſuch honeſt *Heathens*, becauſe otherwiſe they could have no encouragement to own, or ſerve him as their God, ſince *He that cometh to God*, ſaith the *Apoſtle*, *muſt believe that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. Yet is he not obliged to give them the Glorious Reward which he hath promiſed to the *Chriſtian*; for this being not due to their Works, they could not from the Light of Nature be aſſured of it; and it being ſo peculiarly aſſigned to Faith in Chriſt, both affirmatively and negatively, when the *Apoſtle* ſaith, *God hath given us eternal life, and that life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life. This is life eternal, that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. This is the true God, and eternal life.* It cannot well be ſaid to belong to any other, and therefore *(k) Origen* freely grants this, and yet thinks *ſuch Perſons may not be utterly deprived of a Reward*; eſpecially it ſeems not equitable that they ſhould be deprived of all Reward, purely for want of an impoſſible Condition; *i. e.* becauſe they

1 John 5. 11, 12, 13. 20. John 17. 3. *See* John 1. 4. & 13. 16. 36. & 5. 24. & 6. 27.

(h) Διὰ τύτων ἔδειξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησε ὁ Θεὸς πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.

(i) *Si enim videtur Apoſtolus condemnare Gentiles ex eò quod naturali intelligentiâ cum cognoviſſent Deum, non ſicut Deum magnificaverunt, quomodo non putamus quod etiam collaudare eos poſſit, & debeat, ſi qui in his cognoſcentes Deum, ſicut Deum magnificent, dubitari igitur non puto quin is qui pro malo opere condemnari meruiſſet, idem, ſi operatur bonum, remuneratione boni operis dignus haberetur.*

(k) *Licet alienus à vitâ videatur æternâ, qui non credit Chriſto, videtur quod per hæc quæ dicuntur ab Apoſtolo bonorum operum gloriam, & honorem, & pacem perdere penitus non poſſit.*

believed

believed not in him, of whom they had not, and very often could not have heard. It may be added,

3. That if any of them did arrive to ſuch a ſtate, as made them indeed to *fear God, and work Righteouſneſs*, they did this not meerly by the ſtrength of Natural Light, for though ſome of them ſeem to ſay, that *Nature*, or (*l*) Philoſophy *was a ſufficient Guide to Vertue*, yet that they meant not this excluſively of the Divine Aſſiſtance, which they ſaw neceſſary to preſerve them againſt the Infirmities of Humane Nature, their own (*m*) words do fully teſtifie. And if God owned any of them as truly Righteous, it was by vertue of their Faith in God, *i. e.* that Faith by which they believed *he was a rewarder of them that diligently ſeek him*; which being as to kind the ſame with that which the *Apoſtle* ſo highly commends, *Heb.* 11. even the *expectation of things hoped for, the evidence of things not ſeen*, when it produced in them a ſincere endeavour to ſerve and pleaſe him according to the Light of Nature, and cleave to their Duty, though they might ſuffer for it in this World, might be imputed unto them for Righteouſneſs. I conclude theſe Conjectures with *Origen* on the ſame Place, *Sed tamen in arbitrio legentis eſt probare quæ dicta ſunt, vel non.*

Ver. 16. (And theſe Rewards and Puniſhments will be diſtributed to Jew and Gentile) *in the day when God ſhall judge the ſecrets of men*(s hearts) *by Jeſus Chriſt, according to my Goſpel*, (or as my Goſpel teſtifies he will, for the Heathens are not to be judged according to the tenor of the Goſpel, but according to the Light of Nature, *v.* 12.)

Ver. 17. *Behold* (thou who glorieſt in this, that) *thou art called a Jew* (one of that Nation which God hath known above all the Families of the Earth, *Amos* 3. 2. to whom pertaineth the Adoption, and the Covenants, *Chap.* 9. 4.) *and reſteſt in* (the outward performances of) *the Law, and makeſt thy boaſt of God* (as the Author and Patron of thy Religion, and thy God in Covenant.)

Σὺ Ἰουδαῖος ἐπονομάζῃ, *thou art called a Jew.*] The *Apoſtle* doth not here begin to ſpeak to the *Jew*, but to prove farther, and illuſtrate what he had ſaid before, as is evident from the words ἴδε σὺ, *behold thou* (to whom I ſpeak) *art called a Jew*; he therefore may be ſuppoſed to ſpeak this farther to convince him that he, doing the ſame things, ſhall not eſcape the Judgment of God; and that the hearing of the Law he doth not practice, will be ſo far from juſtifying him before God, that 'twill add to his Condemnation.

Ver. 18. *And* (that thou) *knoweſt his will, and approveſt the things that are moſt excellent, being inſtructed out of the Law concerning them.*

Ver. 19. *And art confident that thou thy ſelf art* (able to be) *a Guide to the blind* (Gentile,) *a light of them that ſit in darkneſs.*

Τυφλῶν, *of the blind.*] The *blind*, and them that *ſit in darkneſs*, is a Periphraſis of the *Gentiles*. See *Iſa.* 9. 1. & 42. 6, 7. & 49. 9. *Luke* 1. 79. *Eph.* 5. 8.

Ver. 20. *An inſtructor of the fooliſh, a teacher of Babes, which haſt the form of Knowledge, and of the Truth in the Law* (*i. e.* a Scheme or Draught of the affirmative Precepts of the Law, which inſtruct thee what to do, and of the negative Precepts, which teach thee what to leave undone.)

Ἀφρόνων, *of the fooliſh.*] The *Fooliſh*, and the *Babes*, ſeem to be here the *Proſelytes* to the *Jewiſh* Law, whom they accounted as *Infants new born.*

Ver. 21. *Thou therefore which teacheſt another*, (*i. e.* who undertakeſt to be a Guide unto, and Teacher of the Gentiles,) *teacheſt thou not thy ſelf?* (to practice thine own Leſſons.) *Thou that preacheſt* (or proclaimeſt) *a man ſhould not ſteal, doeſt thou ſteal?* (and ſo condemneſt thy ſelf out of thine own mouth.)

Ὁ οὖν διδάσκων ἕτερον, *thou that teacheſt another.*] This Verſe may be illuſtrated out of the Jewiſh Writings: For they ſay, That (*) *He who teacheth others what he doth not himſelf, is like a blind Man who hath a Candle in his hand to give light to others, whilſt he himſelf doth walk in darkneſs.* So appoſite is the firſt Queſtion to convince thoſe *Jews* who pretended to be Guides and Lights to the blind *Gentiles*, that they themſelves were blind. And again, *How can a Wiſe Man ſay in the Congregation, thou ſhalt not ſteal, when he ſteals?* Whence it appears that in their own account this was ſufficient to cut off their pretence to Wiſdom.

Ver. 22. *Thou that ſayeſt a man ſhould not commit Adultery, doeſt thou commit Adultery? Thou that abhorreſt Idols, doeſt thou commit Sacrilege?*

Ὁ λέγων μὴ μοιχεύειν, *thou that ſayeſt a man ſhould not commit Adultery*, &c.] Of all theſe things the *Jewiſh Doctors* were notoriouſly Guilty, and of moſt of them they were accuſed by our Lord. As *v. g.* firſt, that they

(l) *Nec eſt quiſquam gentis ullius qui ducem naturam nactus ad virtutem venire non poſſit.* Cic. de leg. l. 1. n. 3.

(m) *Multos & noſtra civitas, & Græcia tulit ſingulares viros, quorum neminem, niſi juvante Deo, talem fuiſſe credendum eſt— Nemo igitur vir magnus ſine aliquo afflatu divino unquam fuit.* Cic. de Nat. Deorum, lib. 2. n. 124, 125. Αἱ δὲ ἄειραι ψυχῆς φύσεις ἀμφισβητήσιμοι ἐν μετεώρῳ τῆς ἄκρας, ἀρετῆς πρὸς τὴν ἑφάτην μοχθηρίαν κεχωρισμέναι, δίονται ξυναγωνιστοῦ θεοῦ, καὶ συλλήπτορος. Max. Tyr. Diſſert. 22. p. 218.

(*) *Sepher Humaaloth.* p. 87.

ſaid, and did not; that they *laid heavy burthens upon others*, which they would *not touch with their own fingers*, Mat. 23. 3, 4. That they *made his Father's houſe a den of Thieves*, Mat. 21. 13. John 2. 16. That they were guilty of Adultery by their unjuſt Divorces, *Mat.* 19. 9. And their *Poligamy* ſo ſhameful, that they would Proclaim in any Place where they came, (n) *Quæ nam erit mihi uxor in diem, Who will be my Wife for this day, or while I ſtay in this Place?* And ſurely ſuch a Wife was little better than a Whore. Hence (o) *Juſtin Martyr* tells the *Jews*, That *whereever they travelled, or came, they did, with the permiſſion of their Rabbins,* ὑπὸμεν γάμε γυναῖκας ἄγεσθαι, *take Women, and uſe them as their Wives, under pretence of Marriage.* And the Theft, and Merchandiſe of which they are accuſed, *Mat.* 21. and *John* 2. being about Holy things, may be well alſo ſtyled *Sacrilege*; though of this they being accuſed in the times of the *Prophet Malachy*, doubtleſs they were more guilty of it in theſe worſt of times. Accordingly (p) *Joſephus* doth pronounce them Guilty, not only of Theft, Treachery, Adultery, Sacrilege, but of Rapins, and Murthers, and new ways of Wickedneſs invented by them, of all which the Temple was made the receptacle.

Note alſo, from thoſe words, *thou that abhorreſt Idols*, the miſtake of thoſe who think the *Gnoſticks* are here referr'd to, they being ſo far from abhorring Idols, that (q) *Irenæus* informs us, *they had their Images, they worſhipped Idols without fear, and went firſt to the Feaſts celebrated in the Idol Temples.* (r) *Origen* alſo aſſures us, that he taught his Diſciples *to count Idolatry as a thing indifferent.*

Ver. 23. *Thou that makeſt thy boaſt of* (thy skill in) *the Law, through breaking the Law* (in thoſe inſtances which the Conſcience of the very Heathen doth condemn) *diſhonoureſt thou* (the Name of) *God* (among the Gentiles?)

Ver. 24. *For the name of God is blaſphemed among the Gentiles through you* (Jews pretending to be ſo dear to God, and ſo great Favourites of Heaven, and yet living ſo licentiouſly as you do, and ſo it hath happened to you according) *as it is written* (of you, *Iſa.* 52. 5. *Ezek.* 36. 23.)

Βλασφημεῖται ἐν τοῖς ἔθνεσιν, *is blaſphemed among the Gentiles.*] Of this (ſ) *Joſephus* doth frequently accuſe them, ſaying, *What Wickedneſs do you conceal or hide, which is not known to your Enemies? You Triumph in your Wickedneſs, ſtrive daily who ſhall be moſt vile, making a ſhew of your Wickedneſs, as if if it were Vertue.* And thinkeſt thou this, O Man, that thou ſhalt eſcape the Judgment of God, who puniſheth the *Gentiles*, when thou art as guilty as they of acting againſt thy Conſcience, and doing that for which thine own Mouth condemns thee; or which is as bad as that which thou condemneſt in them, and which doth alſo cauſe them to *blaſpheme that Holy Name by which thou art called?* Surely after theſe things ſo ſcandalouſly done, 'twill be of no Advantage to thee that thou art called a *Jew*, or haſt received the Sign of Circumciſion.

Ver. 25. *For Circumciſion verily profiteth if thou keep the Law* (as Circumciſion obligeth thee to do, *Gal.* 5. 2.) *but if thou art* (ſtill) *a breaker of the Law, thy Circumciſion is made* (of no more advantage to free thee from God's condemnation than) *uncircumciſion.*

Having thus proved that the Sins of the *Jews* muſt render them obnoxious to the Divine Wrath, as well as thoſe of the *Gentiles*, he proceeds to prove what he had ſaid, *v.* 7. and 10*th.* That the Righteouſneſs of the circumciſed *Gentile* muſt alſo render him acceptable to God, and rewardable by him, as well as the Righteouſneſs of the *Jew.*

Ver. 26. *Therefore* (on the other ſide) *if the uncircumciſion (i. e.* the Gentile, though uncircumciſed) *keep the Righteouſneſs of the Law, ſhall not his uncircumciſion be accounted for Circumciſion? (i. e.* ſhall he not be as acceptable to God, as if he had been circumciſed?)

Τὰ δικαιώματα τῦ νόμε, *the Righteouſneſſes*, or Ordinances *of the Law.*] The word δικαίωμα is uſed ſometimes for the *Divine Judgments*, which being always done in Equity, and according to the deſerts of Men, are fitly called δικαιώματα, or *righteous judgments*, Rom. 1. 32. Rev. 15. 4. And ſometimes it relates to the Ceremonial Inſtitutions, which God thought for a ſeaſon fit to preſcribe to the *Jews*, and then it ſeems to be beſt rendred *Ordinances*, as *Heb.* 9. 1, 10. And ſometimes to the Moral

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(n) Leight. in Mat. 19. 3. (o) *Dial. cum Tryph.* p. 363. D. 371. A..

(p) Τὰ κρύπλα μὲν τῶν ἁμαρτημάτων ἠδυξήκατε κλοπὰς λέγω καὶ ἐνέδρας καὶ μαιχείας ἁρπαγὰς δ' ἐλίζετε καὶ φόνους καὶ ξένας καινοτομεῖτε κακίας ὁδὸς ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε De Bell. Jud. l. 6. c. 26.

(q) Ἐπὶ πᾶσαν ἐορτάσιμον τῶν ἐθνῶν τέρψιν εἰς τιμὴν τῶν εἰδώλων γενομένην πρῶτοι συνίασιν. l. 1. p. 26. D. *Imagines quidem depictas quaſdam autem & de reliquâ materia fabricatas habent, & has coronant, & proponunt eas cum Imaginibus mundi Philoſophorum, videlicet cum Imagine Pythagoræ, Platonis, & Ariſtotelis. Et reliquorum, & reliquam obſervationem circa eas ut Gentes faciunt.* l. 1. c. 24. *Vide* Euſeb. *H. Eccl.* l. 2. c. 13.

(r) Ἐναδιαφορεῖν πρὸς τὴν εἰδωλολατρείαν. Contra Celſum. l. 6. p. 282.

(ſ) Τί δὲ σιγᾶται παρ' ὑμῖν ὑπ κρύπλεται τὶ δ' ἐχθροῖς φανερὸν γέγονε σαμπνύετε δὲ παρανομοῦντες καὶ καθ' ἡμέραν ἐρίζετε πῖ χείρων γένητ τὴς ἀδικίας ἕσπερ ἀρετῆς ἐπίδειξιν ποιύμενοι. De Bell. Jud. l. 6. p. 931. B. C.

Precepts

Precepts of the Law, as when the *Apoſtle* ſaith, τὸ δικαίωμα τῦ νόμυ, *the Righteouſneſs of the Law is fulfilled in us, who walk not after the Fleſh, but after the Spirit*, which ſeems to be the ſenſe of the Phraſe here.

Ver. 27. *And ſhall not* (the) *uncircumciſion which is by nature*, (*i. e.* the Gentile, who continues uncircumciſed as he was by Nature,) *if it fulfil the Law, judge* (and condemn) *thee, who by the letter* (*i. e.* having the letter of the Law) *and Circumciſion, doeſt tranſgreſs the Law.*

Ἡ ἐκ φύσεως ἀκροβυστία, *the uncircumciſion which is by Nature.*] Moſt *Interpreters* think that the *Apoſtle* ſpeaks in theſe two Verſes of the believing *Gentile*, and only doth deſign to prove againſt the *Jew*, that his want of Circumciſion, if he be a doer of Righteouſneſs, will not hinder his acceptance with God, 1 *Cor.* 7. 19. *Gal.* 5. 6. & 6. 15. and that becauſe this Righteouſneſs of the Law is ſaid to be *fulfilled by them who walk according to the Spirit*, Chap. 8. 4. *i. e.* by them *who are in Chriſt Jeſus*, v. 1. But *Grotius* and *Oecumenius* ſeem to Interpret this of the *Heathens*, ſuch as the *Centurions* in the Goſpel were, becauſe the Condemnation of the *Jew* ſeems to ariſe from this, that he who had the Letter of the Law, did not that which they who were without it, did.

Ver. 28. *For he is not* (in God's account) *a Jew* (*i. e.* one beloved of him) *who is one* (only) *outwardly* (by profeſſion,) *neither is that* (valued by him as true) *Circumciſion which is outward in the fleſh* (only.)

Ver. 28. *But he is a Jew* (in God's eſteem) *who is one inwardly* (by the purification of his heart from inward filth, and evil diſpoſitions and affections,) *and* (the) *Circumciſion* (valued by him) *is that of the heart in the ſpirit* (wrought in us by the Spirit) *and not in* (or by) *the letter, whoſe praiſe is not of men*, (who are not able to diſcern it,) *but of God*, (who is the ſearcher of the heart.)

CHAP. III.

Verſe 1. (BUT you will ſay, if the uncircumciſed Perſon, keeping the Righteouſneſs of the Law, is to be reckon'd as circumciſed, *Chap.* 2. 26. And if the inward Circumciſion be that alone which is acceptable to God, *v.* 28, 29.) *what advantage then hath the Jew* (above the Gentile) *or what profit is there of* (the) *Circumciſion* (above uncircumciſion?)

Ver. 2. (I anſwer,) *much every way*, (Chap. 9. 4. but) *chiefly becauſe that unto them were committed the Oracles of God*, (in which the Covenants and Promiſes made to them, and chiefly that of the Meſſiah, and of Juſtification by Faith in him, were contain'd.)

Ver. 3. (Which Oracles muſt be made good, notwithſtanding their infidelity,) *for what if ſome of them* (to whom theſe Oracles, and the Promiſe of a Meſſiah, or a Seed in whom the Nations of the Earth ſhould be bleſſed were committed,) *did not believe* (in the promiſed Seed,) *ſhall their unbelief make the Faith* (or Fidelity) *of God* (in making this Promiſe to Abraham) *of none effect?*

Ver. 4. *God forbid* (that ſuch a thought ſhould enter into our hearts,) *yea*, (*Gr.* but, on the contrary) *let God be* (acknowledged) *true* (and faithful to his word) *but every man a lyar*, (*i. e.* though all Men ſhould prove Lyars) *as it is written*, (Pſal. 51. 4.) *That thou mayeſt be juſtified in thy ſayings*, (or mayſt appear juſt and faithful in performing them) *and clear when thou art judged* (*i. e.* when thou judgeſt and contendeſt with Man.)

Ὅπως ἂν δικαιωθῇς, *that thou mayeſt be juſtified.*] Theſe words are a confeſſion of King *David*, that how ſeverely ſoever God ſhould deal with him for his Sin, he could not accuſe him of too much rigor, but muſt juſtifie him in his proceedings, and clear him from all imputations of Injuſtice; and ſo they cannot be here brought to prove, as *Eſthius* imagines, that notwithſtanding our Sins, God will be faithful to his Promiſes, but thus, though God ſhould reject the *Jews* for their Infidelity, they would have no reaſon to complain of his Severity, or charge him with Injuſtice, or unfaithfulneſs on that account, they having forfeited their Right to be the Seed of *Abraham*, the *Father of the Faithful*, by their Infidelity, and the *Gentiles*, by imitating his Faith, being now become his Children.

Ἐν τῷ κρίνεσθαί σε, Hebr. בשפטך *when thou judgeſt.*] Or contendeſt with any Man, or entereſt into Judgment with him, or indicteſt, or accuſeſt him of Sin; ſo the word is very often uſed in the Old and New *Teſtament*. So Job 13. 19. τίς ὅστις ὁ κριθησόμενός μοι, *who is he that will contend with me?* Eſa. 43. 26. *Put me in remembrance*, καὶ κριθῶμεν, *and let us plead together.* Eſa. 66. 16. ἐν πυρὶ κριθήσεται ὁ κύριος, *by fire will the Lord plead with all fleſh.* Mat. 5. 40. θέλοντι σοι κριθῆναι, to him that will contend with thee. 1 *Cor.* 6. 1. τολμᾷ τις κρίνεσθαι, dares any one contend before the unjuſt? See Note on 1 *Pet.* 4. 6.

Ver. 5. *But if our unrighteouſneſs commends* (illuſtrates and eſtabliſhes) *the righteouſneſs of God*, (that way of Juſtification by Faith which he alone approves of) *what ſhall we ſay? is God unrighteous, who taketh vengeance?* (on Jew and Gentile for theſe Sins which thus commend his Righteouſneſs, and

ſhew

ſhew the Wiſdom and Grace of God in admitting this way of our Juſtification.) *I ſpeak as a man* (*i. e.* as an Heathen, or an Unbeliever would be apt to conclude from our Doctrine of Juſtification by Faith.)

Δικαιοσύνη θεοῦ, *the Righteouſneſs of God.*] That this Phraſe in the Epiſtles doth always ſignifie the Righteouſneſs of Faith, or our Juſtification through Faith in Chriſt, hath been ſhewed Note on *Rom.* 1.17. and on 2 *Cor.* 5. 21. and this ſeems to eſtabliſh the Expoſition given in the *Paraphraſe.*

Τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν, *what ſhall we ſay, is God unrighteous, who taketh vengeance?*] The *Apoſtle* had laid down the Propoſition, which is the Foundation of this Diſcourſe, and of the whole Epiſtle, in theſe words: *The Goſpel is the power of God to the Salvation of every one that believeth, Jew or Gentile, for therein is revealed the Righteouſneſs of God by Faith, to beget Faith in both.* The neceſſity of this Faith he ſhews, 1. With reſpect to the *Gentile*, becauſe they being unrighteous, could not otherwiſe be juſtified before God, or eſcape his Wrath *revealed againſt all unrighteouſneſs*, by any other way than that of Faith; and this Proof he concludes Chapter the firſt. In the ſecond Chapter he ſhews the ſame touching the *Jews*, by reaſon of their unrighteouſneſs, and therefore ſaith here, *v. 9. We have before proved both Jews and Gentiles to be under ſin.* Now this moſt plainly ſerves to commend and eſtabliſh this way of Righteouſneſs by Faith in Chriſt, from the neceſſity of it, to the Juſtification both of *Jew* and *Gentile.* This then muſt be the import of the Objection, if the unrighteouſneſs both of *Jew* and *Gentile* tends ſo viſibly to illuſtrate and recommend the Wiſdom, and the Grace or Favour of God in appointing this way of Juſtification by Faith in Chriſt, is it righteous in God to puniſh both *Jew* and *Gentile*, as you ſay he did, *Chap.* 1. 24, 26, 32. and will do, *Chap.* 1. 18. *Chap.* 2. 2, 4, 5, 6, 8, 9. for that unrighteouſneſs that tends ſo highly to the glory of the Goſpel-Grace?

Κατ' ἄνθρωπον λέγω, *I ſpeak as a man.*] *i. e.* As a meer Natural Man, not acquainted with the revealed Will of God, or not acted by his Spirit, ſo *Chryſoſtom* and *Oecumenius*, I ſpeak κατ' ἀνθρώπινον λογισμὸν, *according to Humane Reaſon*, οὐ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμούς: *For it is not I that ſay theſe things, but I propoſe the Reaſonings of others.* That this is the conſtant import of the Phraſe. See Note on 1 *Cor.* 9. 8. 15. 32.

Ver. 6. (For) *God forbid* (that I ſhould have a thought that God can be unrighteous) *for how then ſhall God judge the World* (for their unrighteouſneſs?)

Ver. 7. (I ſpeak, I ſay, their ſenſe) *for* (ſay they) *if the Truth of God hath more abounded to his glory through my lye*, (if the Truth of his Promiſe to juſtifie the Gentile through Faith in Chriſt hath appeared more illuſtriouſly to the Glory of his Grace through my Idolatry, and changing his Truth into a Lye) *why am I alſo judged as a ſinner* (as well as the Jew?)

Ἐν τῷ ἐμῷ ψεύσματι, *by my Lye.*] The Idols of the Heathen are called *lying vanities*, Pſal. 31. 7. Jonah 2. 8. *numina falſa*, the makers of them are ſaid to frame שֶׁקֶר *a lye*, Jer. 10. 14. and to have, and frame *a lye* with their Right Hand, *Eſa.* 44. 20. They who worſhip them, are ſaid *to turn aſide to lyes*, Pſal. 40. 5. and to hearken to a *Teacher of lyes*, Hab. 2. 18. and to *turn the Truth of God into a lye*, Rom. 1. 25. Hence are the *Heathen* introduc'd making this Confeſſion, *Surely our Fathers did inherit Lyes*, ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, Jer. 16. 19. Now this being the very Argument by which the *Apoſtle* in the firſt Chapter proves the *Gentiles* to be Sinners, worthy of Condemnation, and ſo uncapable of Juſtification by any other way than that of Faith, this may reaſonably be ſuppos'd to be the thing referr'd to in this Verſe; their Argument goes on thus.

Ver. 8. *And* (why will it) *not rather* (follow) ὅτι ποιήσωμεν, *that we ſhould do evil that good may come*, (or that God may be glorified) *as we be ſlanderouſly reported, and as ſome affirm, that* (in effect) *we ſay* (by aſſerting the Doctrine of Juſtification by Faith, which yet we are ſo far from ſaying, that we declare them who do ſo, men) *whoſe damnation is juſt.*

Ὧν τὸ κρίμα ἔνδικόν ἐστι, *whoſe Damnation is juſt.*] They by thus objecting againſt that Diſpenſation of Divine Grace and Wiſdom, which they ſhould thankfully embrace, and accept, and without which they cannot be juſtified; and ſo rejecting it as abſurd in their Imaginations, rendring it juſt that they ſhould ſtill lie under the guilt of Sin, and under the wrath of God for it.

Ver. 9. *What then*, (or wherefore) *are we better than they?* (do we Jews excel the Gentiles) *no, in no wiſe*, (οὐ πάντως, not altogether) *for we have before proved* (touching) *both Jews* (Chaper the 2d.) *and Gentiles*, (Chapter the firſt) *that they are all under ſin*, (and ſo all ſtand equally in need of Juſtification by Faith.)

Οὐ πάντως, that theſe words may be rendred *not altogether*, as well as οὐ πάντες is rendred *not all*, 2 Theſſ. 3. 2. Heb. 3. 16. 1 John 2. 19. we learn from *Oecumenius*, who Paraphraſes them, οὐκ ἐν παντὶ τρόπῳ, *not in every kind*, and then the context will plainly force this rendring, as being that which anſwers to the following Reaſon, the words bearing this ſenſe: *We do indeed excel them, in having the Promiſe of a Meſſiah, and the Salvation tendred by him, firſt made to us*, Chap. 2. 10. *In having the knowledge of the Law*, v. 17. *and*

and the Oracles of God committed to us, Chap. 3. 2. But we do not wholly, or in all things excel them, becauſe not in the matter of Juſtification by Faith, which *Jew* and *Gentile* equally ſtand in need of.

Ver. 10. (The Jews, I ſay, as well as the Gentiles) *as it is written* (of them) *there is none righteous, no, not one.*

Ver. 11. *There is none that underſtandeth, there is none that ſeeketh after God.*

Ver. 12. *They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no, not one.*

Ver. 13. *Their throat is an open Sepulchre, with their tongues they have uſed deceit, the poiſon of Aſps is under their lips,* (they are Men.)

Ver. 14. *Whoſe mouth is full of curſing and bitterneſs.*

Ver. 15. *Their feet are ſwift to ſhed blood.*

Ver. 16. *Deſtruction and miſery are in their way.*

Ver. 17. *And the way of peace have they not known.*

Ver. 18. *There is no fear of God before their eyes.*

Ver. 19. (Which words of the Pſalmiſt may juſtly be apply'd to them,) *for we know that what things ſoever the Law ſaith* (not applying the words to any others,) *it ſaith to them that are under the Law, that* (not only the mouths of the Gentiles, but) *every mouth may be ſtopped, and all the World may become guilty before God.*

Καθὼς γέγραπται, *as it is written.*] Theſe words are cited from the 14*th. Pſalm*, according to the Edition of the *Septuagint*; but I do not conceive it neceſſary to make good the *Apoſtle*'s words or Argument, that they ſhould be ſpoken of the *Jews* of that Age in general, eſpecially ſeeing they are there ſaid to have *devoured God's People, and to have ſham'd the counſel of the poor.* It is enough, 1. That they ſhould generally agree to the *Jews* of the Age in which the *Apoſtle* writ, as both the Scriptures of the *New Teſtament*, and the Writings of *Joſephus* fully teſtifie they do. And, 2. That the Law condemning any for theſe Crimes, muſt more eſpecially condemn thoſe under the Law, who at any time are guilty of Crimes thus noted and condemn'd by the Law: And with this concluſion of the *Apoſtle* the *Jews* themſelves accord, ſaying, (a) *There is not a Man who is not obnoxious to God,* (or might not juſtly be condemn'd by him) *were it not for his Mercy and Clemency.* Moreover, it is farther to be noted, that in the cloſe of the *Pſalm* there ſeems to be a Prayer for the Redemption of the *Jews* by the *Meſſiah*, in thoſe words, *Oh that the Salvation of Iſrael were come out of Zion*, v. 7. The Deliverer that was to come out of *Zion*, being the *Meſſiah*, as we learn from *Iſaiah*, Chap. 59. 20. and from this *Apoſtle*, Chap. 11. 26. Note, 2dly, That according to the Doctrine of the *Jews*, their *Meſſiah* was to come in thoſe times when the *Jewiſh* Nation was moſt corrupt, and ſo moſt reſembled the Deſcription here alledged. See the Note on *Philip.* 3. 1.

Ver. 20. *Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of* (that) *ſin* (which rendreth us obnoxious to condemnation.)

Ἐπίγνωσις ἁμαρτίας, *the knowledge of ſin.*] This knowledge of ſin being chiefly by the Moral Law, *Chap.* 7. 7. ſhews that the *Apoſtle* excludes as well that, as the Ceremonial Law from Juſtification; and evident it is that the *Antitheſis* runs all along not between *Ceremonial* and *Moral* Works, but between Works in general, and Faith, *v.* 20, 22. the Law of Works and Faith, *v.* 27. *Chap.* 4, 2. 6. & 9. 32. & 10. 5, 6.

Ver. 21. *But now* (in the diſpenſation of the Goſpel) *the Righteouſneſs of God without* (performing the works of) *the Law is manifeſted* (to the World,) *being witneſſed* (*i. e.* atteſted to) *by the Law* (giving us the knowledge of ſin, *v.* 20.) *and by the Prophets* (declaring that the juſt ſhall live by Faith.)

Ver. 22. *Even the Righteouſneſs of God which is by Faith in Jeſus Chriſt to all, and upon all that believe, for* (as to the way of Juſtification) *there is no difference* (betwixt Jew and Gentile.)

Ver. 23. *For all have ſinned, and ſo come ſhort of* (attaining) *the glory of God* (without a free act of Juſtification by Grace.)

Τῆς δόξης τοῦ θεοῦ, *the Glory of God.*] *i. e.* The fruition of God in Glory; for *being juſtified by Faith, we have peace with God, and rejoice in hope of the glory of God*, Rom. 5. 1, 2.

Ver. 24. *Being juſtified* (*i. e.* abſolved from the guilt and condemnation due to us for our paſt ſins) *freely by his grace, through the redemption that is in Jeſus Chriſt.*

Διὰ τῆς ἀπολυτρώσεως, *through the Redemption.*] Purchaſed by the Death and Blood of Chriſt ſhed for us, *We having Redemption through his Blood the remiſſion of ſins*, Eph. 17. Col. 1. 14.

Ver. 25. *Whom God hath ſet forth* (or propoſed) *to be a Propitiation* (a Propitiatory, *or* a Mercy-ſeat) *through Faith in his Blood, to declare his Righteouſneſs* (*i. e.* the way of Juſtification by Faith, which God alone admits of) *for the remiſſion of ſins that are paſt through the forbearance of God*, (not imputing their Treſpaſſes to them who believe in him, 2 *Cor.* 5. 19.)

(a) *Cart. Mellif.* p. 3012.

Τῶν

Τῶν πεπραγμένων ἁμαρτημάτων, *of ſins that are paſt.*] For in this only conſiſts our firſt Juſtification, which is by Faith alone; the remiſſion of our future ſins committed againſt the New Covenant, eſtabliſhed in the Blood of Jeſus, being to be remitted, if they be wilful ſins, which only violate the Covenant of Grace, by a ſincere, and a particular Repentance for them, which brings us again under that Covenant, and ſo under the Promiſe of Forgiveneſs through the Blood of Jeſus; the ἱλαστήριον, *or Mercy-ſeat*, was ſo called, becauſe God there ſhewed himſelf propitious by reaſon of the Blood of the Sacrifice ſprinkled before it; the *Apoſtle* therefore, in alluſion to it, ſaith, that God hath ſet forth Chriſt to be his *Mercy-ſeat*, (*i. e.*) the Perſon through whom he will be propitious to us through Faith in his Blood, ſtyled *the Blood of ſprinkling*, Heb. 12. 24. and preſented before him in the Heavens.

Ver. 26. (I ſay, God hath now propoſed him as our Propitiatory) *to declare at this time his Righteouſneſs* (or the way of Juſtification he allows of) *that he* (by juſtifying us only through the redemption that is in Chriſt Jeſus) *might* (appear to) *be juſt* (in requiring this ſatisfaction for our ſins) *and yet the juſtifier of them that believe in Jeſus.*

Ἱλαστήριον, *to be a Propitiation.*] In the Old Teſtament we find the *Mercy-ſeat* ſtill ſtyled ἱλαστήριον, becauſe it was the Place where God promiſed to be propitious to them, and where the *High-Prieſt* made Atonement for himſelf, and all the Congregation, by ſprinkling the Blood of the Sin-Offering before the Mercy-ſeat. When therefore the *Apoſtle* ſaith, that God hath ſet forth Jeſus Chriſt to be a Mercy-ſeat to us through Faith in his Blood, we have reaſon to believe the Blood of Chriſt, as our Sin-offering, doth make Atonement for, and render God propitious to us. And as under the *Old Teſtament* they who deſired to have God propitious to them, were to come with the Blood of their Sin-Offering to the Mercy-ſeat; ſo under the Goſpel-diſpenſation, they muſt expect to find God propitious to them through the Blood of Chriſt their Mercy-ſeat, by whom they coming to God as the *Jews* did by appearing before his Mercy-ſeat, ſhould find him gracious in pardoning their Iniquities *through the Redemption that is in Jeſus*; whence I argue againſt the *Socinians* for our Lord's ſatisfaction thus. What is it that we do obtain by this Redemption? It is, ſaith the *Apoſtle*, *remiſſion of ſins*. What is it that procures this Remiſſion? It is the Blood of Chriſt, *for we have redemption through his blood, even the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14. It is the Death of Chriſt, *Heb.* 9. Since then, by the Confeſſion of *Sclichtingius* upon the Place, our Lord is mention'd here as a *Piacular Victim*, and ſeeing it is certain thoſe Victims ſtill ſuffer'd in the Sinners ſtead, and that whenſoever in the *Old Teſtament* mention is made of the Remiſſion of Sins, the Blood of theſe Sacrifices was the thing that made Atonement for them, Remiſſion of Sins was the thing purchaſed by that Blood: Have we not reaſon from what is here ſaid of Chriſt our *Piacular Victim*, to conceive he ſuffer'd in our ſtead, and that his Blood ſhed for us procur'd the Remiſſion of our Sins, as it aton'd an offended God for our Tranſgreſſions?

Εἰς τὸ εἶναι αὐτὸν δίκαιον, *that he might be juſt.*] The Reverend Dr. *Hammond* ſaith, the word δίκαιος is here to be rendred *clement* and *merciful*, and that 'tis commonly taken in that Notion, and ſeldom in that of Vindictive Juſtice; but in oppoſition to this, I aſſert, that the word δίκαιος is uſed about Eighty times in the *New Teſtament*, and not once in that ſenſe of Clemency and Mercy, in which he ſaith 'tis commoly taken; he himſelf produces but one Place, *viz.* Mat. 1. 19. *Joſeph being a juſt man, and not willing to make Mary a publick Example, was minded to put her away privily*; where, ſaith Dr. *Lightfoot*, *Men torment the word* δίκαιος, *to make it ſignific Clement and Merciful, when it bears clearly the ordinary ſenſe, thus: Joſeph being a juſt man, would not cohabit with an Adultereſs, and yet being not willing to make her a publick Example, and no neceſſity*, as he there ſhews, *lying upon him ſo to do, he was minded to put her away privily.* 2. It is in the *New Teſtament* diſtinguiſh'd from the good and merciful Man; as when *Joſeph* of *Arimathea* is ſtiled ἀγαθὸς καὶ δίκαιος, *a good man, and a juſt*, Luke 23. 50. When the Law is called δίκαια, καὶ ἀγαθὴ, *juſt and good*, Rom. 7. 12. And when 'tis ſaid, *Chap.* 5. 7. that *ſcarcely* ὑπὲρ δικαίου, *for a righteous man will one die*, though ὑπὲρ ἀγαθοῦ, *for a good man one would even dare to die.* And, 3*ly*, when it relates to God, as here, it always ſignifies either the equity and congruity of his dealings, as 2 *Theſſ.* 1. 5, 6. or his faithfulneſs to his word, 1 *John* 1. 9. *Apoc.* 15. 3. or his Vindictive Juſtice, as *Rev.* 16. 5, 6, 7. 19. 2. 2 *Tim.* 4. 8.

Τὴν δικαιοσύνην, *to declare his Righteouſneſs.*] This Phraſe, *the Righteouſneſs of God*, as I have before obſerved, doth always in the Epiſtles ſignifie our Juſtification by Faith in Chriſt, as being the only Righteouſneſs that he approves of, and is here ſtiled, *v.* 22. *the Righteouſneſs of God through Faith*: And therefore this Righteouſneſs cannot be demonſtrated as ſome conceive by winking at the Sins committed in former Ages, *Acts* 17. 30. but by propoſing by the Goſpel the way of remitting mens paſt Sins through Faith in Chriſt, or his non-imputation of them.

Ver. 27. (And if this be the only way of Juſtification, or being Righteous before God,) *Where is* (there any ground of) *boaſting then? It is excluded. By what Law?* (that) *of Works? Nay*, (for he that is juſtified by Works, hath whereof to boaſt) ἔχει καύχημα, Chap. 4. 2.) *but by the Law of Faith* (only.) Ver.

Ver. 28. *Therefore we conclude that a man is juſtified by Faith* (alone) *without* (reſpect to) *the deeds of the Law*, (given to the Jews, for)

Πίστει, *by Faith.*] Juſtification from our paſt Sins is by Faith alone, without reſpect to any of our Works. We being *juſtified freely by his Grace*, v. 23. *Not by Works of Righteouſneſs which we have done, but through his mercy he ſaved us*, Titus 3. 5. (*i. e.*) he juſtified us by his Grace, and ſo put us in the way of Salvation.

Ver. 29. *Is he the God of the Jews only? Is he not alſo of the Gentiles?* (which have not the Law, hath he vouchſafed to them no means of Juſtification or acceptance with him?) *Yes*, (doubtleſs he is the God) *of the Gentiles alſo.*

Ver. 30. *Seeing it is one God who will juſtifie the Circumciſion by Faith, and* (the) *uncircumciſion through* (the ſame) *Faith.*

Note, that ſo the *Jews* ſay, *If a Man believe not as he ought, Circumciſion will not make him a* Jew; *but if he believe as he ought, he is a* Jew, *though he be not circumciſed.* Nitzachon. Sect. 7. Subſ. 21.

Ver. 31. *Do we then make void the Law through* (this) *Faith?* (Do we contradict it, or ſay it is an uſeleſs thing, or againſt the Promiſes, *Gal.* 3. 19, 21.) *God forbid* (that this ſhould be affirm'd by us.) *Nay, we eſtabliſh the Law* (by declaring that it gives the knowledge of ſin, *v.* 20. gives witneſs to this way of Juſtification, *v.* 21. and ſo ſhews the neceſſity of Faith, and ſo is our School-Maſter to bring us to Chriſt, who is the end of the Law, *Rom.* 10. 4. Gal. 3. 24.)

CHAP. IV.

Verſe 1. WHat *ſhall we ſay then?* (*Gr.* What therefore do we ſay, as ſome of our Nation) *that Abraham our Father, as pertaining to the fleſh, hath found?* (Gr. hath found Juſtification, and Acceptance with God by vertue of his Circumciſion in the Fleſh?)

Κατὰ σάρκα, *according to the fleſh.* (i. e.) By vertue of his Obedience to God's Command in Circumciſing the fleſh of his foreskin. So *Iſrael* κατὰ σάρκα, *according to the fleſh*, 1 Cor. 10. 18. is *Iſrael* according to the Circumciſion of the Fleſh. To *know Chriſt according to the fleſh*, 2 Cor. 5. 16. is to know him according to his Circumciſion, or being of the ſtock of *Abraham*. To glory κατὰ τὴν σάρκα, *according to the fleſh*, is to glory in being circumciſed, 2 *Cor.* 11. 18. In this the *Jews* had the greateſt confidence of being acceptable to God, and therefore are repreſented by St. *Paul* as πεποιθότες ἐν σάρκι, *having confidence in the fleſh*, Philip. 3. 3, 4. declaring that *no circumciſed Perſon goes to Hell*, God having promiſed to deliver them *for the merit of Circumciſion.* See the Note on *Chap.* 2. 13. Moreover that vain Opinion had obtained among the *Jews* that *Abraham* was not pure, or accepted with God, till after his Circumciſion; this is hinted in the *Targum* of *B. Uziel*, who renders *Gen.* 17. 1. thus: *Walk before me*, והוי שלים בבשרך, i. e. *and be thou perfect in thy fleſh.* But it is in expreſs words aſſerted, *Pirk Eliezer*, *Cap.* 29. *p.* 64. This Opinion the *Apoſtle* here confutes, and then ver. 11. ſhews what his Circumciſion ſignified. Mr. *Cl.* interprets this Phraſe thus; *according to the fleſh*, (i. e.) *in the judgment of Man, or according to carnal judgment.* But there can be nothing more alien from the mind of *Paul* than this Interpretation: For the *Apoſtle* had been before aſſerting, that the Circumciſion acceptable to God was not that made in the Fleſh, *Chap.* 2. 28. In the beginning of the next Chapter he anſwers the enquiry of the *Jews*, if it doth not render us more acceptable to God, what then is the benefit of Circumciſion? It hath many other Advantages, ſaith he, but not that of Juſtification before God, that being the reſult of Faith, for it is one (and the ſame) God, *who will juſtifie the Circumciſion through Faith, and the uncircumciſion by Faith.* What then, ſaith he, do we ſay in this affair? Do we ſay, as the *Jews*, that *Abraham*, the *Father* of the Faithful, found (Juſtification, the thing I now diſcourſe of) κατὰ σάρκα, by that laborious Work of Circumciſion perform'd upon himſelf when he was 99 Years old, and upon all his Family? On which account, ſay the *Jews*, *God ſmelt* (a) *the ſweet odour of their fore-skins, and ſaid, when they tranſgreſs'd, he would remember this odour, and they ſhould be repleniſh'd with his Mercies.* Here is a Rational Account of the connexion and pertinence of the *Apoſtle*'s Argument. But how comes in the Judgment of Men with a τί ἐν, *What then do we ſay?* When nothing at all had been ſaid of their Judgment, nor was the *Apoſtle* diſcourſing of Juſtification according to Man's Carnal Judgment. Is not the *Apoſtle*'s Queſtion a ſtrong Negative, importing that *Abraham* had not found Juſtification according to the Fleſh? Why then doth Mr. *Cl.* turn it into an Affirmative? He goes on, and ſays, *If* Abraham

(a) *Pug. fid. p.* 674.

was accounted juſt for his Works in the judgment of Men, he hath whereof to glory, he hath καύχημα *boaſting*, ſaith he, *before Men*; but is that the καύχημα, or boaſting which the *Apoſtle* ſaid was excluded *not by the Law of Works, but by the Law of Faith*, Chap. 3. 27? No ſure; but boaſting before God: This therefore muſt be here repeated, if *Abraham* were juſtified by Works, (*i. e.*) the Works of Circumciſion perform'd upon himſelf and his whole Family, he hath whereof to boaſt before God, but he hath not to boaſt before God of any Juſtification of this kind, *for what ſaith the Scripture?* &c. In fine, κατὰ σάρκα never ſignifies in Scripture the Judgment of Man, but the fleſhly luſtings, deſires, and motions of Men, *John* 8. 15. *to judge according to the fleſh*, is to judge *ex carnali affectu*, from Carnal Affection; and 2 *Cor.* 1. 17. to *purpoſe according to the fleſh*, is to do it according to Carnal Principles and Advantages, as to *walk after the fleſh*, is to be govern'd, and acted by Carnal Principles, *Rom.* 8. 1, 4, 5, 12, 13. 2 *Cor.* 10. 2.

Ver. 2. (Surely no) *For if Abraham were juſtified by* (his own) *Works*, (*i. e.* his Obedience to God's Command to Circumciſe himſelf and his whole Family,) *he hath whereof to glory* (Gr. ground of boaſting in thoſe Works by which he was thus juſtified;) *but* (manifeſt it is he had) *not* (whereof to boaſt or glory) *before God.*

Ver. 3. *For what ſaith the Scripture?* (even this) *Abraham believed God, and it* (*viz.* that Faith) *was imputed to him for Righteouſneſs.*

Ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ, *Abraham believed God.*] We learn from the Author to the *Hebrews*, that *Abraham* had Faith before this was ſaid unto him, for *by Faith Abraham being called, obeyed, and went forth*, &c. and that by a yet ſtronger Faith he offer'd up his Son *Iſaac*, *believing that God was able to raiſe him up from the dead*, Heb. 11. 8, 17. But neither of theſe Inſtances are pitch'd upon by the *Apoſtle*, as fit for his purpoſe, becauſe in both Obedience was joyn'd with Faith; whereas here was a pure Act of Faith without Works, and of this Act of Faith is ſaid, what is not ſaid of either of the other, *it was imputed unto him for Righteouſneſs*; ſee *v.* 22. 2*ly*, God for this Act of Faith, and not upon the former, dealt with him as a Righteous Perſon, by entring into Covenant with him, which was a ſign that he accepted him, and pardon'd all his ſins paſt, for it is ſaid, *In that very day God entred into Covenant with Abraham*, Gen. 15. 18. which he had not done before. Moreover this was ſpoken to *Abraham* before his Circumciſion, and ſo is very proper to convince the *Jews* of the no neceſſity of Circumciſion to Juſtification; but *Abraham* offer'd *Iſaac* after his Circumciſion, and ſo the *Apoſtle* could not alledge that inſtance of his Faith here, *ver.* 10, 11. and he therefore was accounted Righteous by vertue of that Faith which excludes boaſting, *Chap.* 2. 27. and only juſtifies by Grace.

Ver. 4. *Now* (or whereas) *to him that worketh* (and by that obtaineth Righteouſneſs) *is the reward reckon'd not of grace, but of debt*, (he having perform'd all that was requir'd in order to his being Righteous before God.)

Ver. 5. *But to him that worketh not*, (*i. e.* who hath not done any thing on the account of which he can be deemed Righteous by vertue of his Works,) *but believeth on him that juſtifieth the ungodly* (on the account of his Faith) *his Faith is accounted for Righteouſneſs.*

Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *on him that juſtifies the ungodly.*] Juſtification being only the non-imputation, or the pardon of their paſt Sins on the account of that Faith, which laid the higheſt Obligations upon all Believers to die unto Sin for the future, there is no abſurdity in ſaying that God thus *juſtifies the ungodly*, repenting of, and engaging to ceaſe from their ungodlineſs.

Ver. 6. (And this account of juſtification is) *even* (ſuch) *as David alſo* (the other great Perſon to whom God had promiſed a Bleſſing to all Nations through his Seed, *Eſa.* 11. 10. *Acts* 2. 30. & 13. 23.) *deſcribeth* (ſpeaking of) *the bleſſedneſs of the man to whom God imputeth Righteouſneſs without Works.*

Ver. 7. *Saying, bleſſed are they whoſe iniquities are forgiven, and whoſe ſin is covered.*

Ver. 8. *Bleſſed is the man to whom the Lord will not impute* (the) *ſin* (he hath committed.)

Ver. 9. *Cometh this bleſſedneſs then* (of Righteouſneſs by not imputing ſin) *upon the Circumciſion only, or upon the uncircumciſion alſo?* (This Queſtion may be decided by the Example of our Father Abraham,) *for we ſay, that Faith was reckon'd to Abraham for Righteouſneſs.*

Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckon'd to Abraham for Rigbteouſneſs.*] The Gloſs of *R. Salomon* on *Gen.* 15. 6. is this: *The bleſſed God reputed this to* Abraham *for Righteouſneſs and Merit, for the Faith by which he believ'd in him.* And the Book (*b*) *Ikkarim* ſaith thus: *Our Father* Abraham *was praiſed for his Faith, as ſaith the Scripture*, Abraham *believed God, and it was counted to him for Righteouſneſs.*

Ver. 10. *How was it then reckon'd* (to him for Righteouſneſs, was it) *when he was in*

(b) Lib. 1. Cap. 21.

Circum-

Circumciſion, or in uncircumciſion? Not (when he was) *in Circumciſion, but in uncircumciſion*; (he believing unto Righteouſneſs before he was circumciſed, *Gen.* 15. 6.)

Ver. 11. *And he receiv'd* (afterwards) *the ſign of Circumciſion* (as) *a ſeal of the Righteouſneſs of the Faith, which he had being yet uncircumciſed,* (and ſo of his acceptance with that God who thus entred into Covenant with him, and own'd himſelf his God, *Gen.* 17. 1.) *that he might be the Father of all them that believe, though they be not circumciſed, that Righteouſneſs might be imputed to them alſo,* (which it could not be, were Circumciſion the condition of Juſtification and Acceptance with God.)

Ver. 12. *And that he might be the Father of* (the) *Circumciſion alſo,* (*i. e.* a Father) *to them who are not of the Circumciſion only, but alſo walk in the ſteps of that Faith of our Father Abraham, which he had being yet uncircumciſed.*

Πατέρα, *the Father.*] *i. e.* that he might be the *Father* of all Nations, whether *Jew* or *Gentile*, and they might all be bleſſed in him, according to the Promiſe, *In thee ſhall all the Nations of the Earth be bleſſed*, Gen. 12. 3. Or as it is, *Gen.* 22. 18. *in thy Seed.*

Ver. 13. (I ſay, that he might be the Father of the uncircumciſed through Faith, and of the Circumciſion through the like Faith, *Chap.* 3. 30.) *For the Promiſe* (made) *to Abraham* (Gen. 12. 3.) *or to his Seed* (Gen. 22. 18.) *that he ſhould be the Heir of the World,* (*i. e.* of thoſe Bleſſings which ſhould be deriv'd from him to all the Families and Nations of the Earth,) *was not* (made to him, or his Seed) *through* (or by vertue of their Obedience to) *the Law, but through* (and by vertue of) *the Righteouſneſs of Faith.*

Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *that he ſhould be the Heir of the World.*] The whole difficulty of this Verſe reſts upon the true Interpretation of this Phraſe, *That he ſhould be the Heir of the World.* Some think that to be *the Heir of the World* here, is to be Heir of the Land of *Canaan*, and the Parts adjacent to it, *Idumæa*, &c. But this is not only impertinent to the purpoſe of the *Apoſtle*, who is here proving not that Temporal Poſſeſſions, but that Juſtification is not by the Law, but by Faith: But ſeemeth flatly contrary to the *Apoſtle*; for the Promiſe of the Land of *Canaan* was made to *Abraham* upon his Circumciſion, and to his Seed, *Gen.* 17. 7, 8. and the Poſſeſſion of, and their continuance in it is ſtill promiſed to the *Jews* upon condition of their Obedience to the Law of *Moſes*. Others think that to be *Heir of the World*, is to be Heir of the Spiritual and Heavenly *Canaan*; but then as it is hard to find where any ſuch Promiſe was made to *Abraham* and his Seed, ſo is it as difficult to ſhew how this accords with the main ſcope of the *Apoſtle*, which is to eſtabliſh our Juſtification by Faith. The *Antient Greek Scholiaſts* interpret the words thus; that he ſhould be the Heir of the World, τυτέστιν ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τῆς κόσμου ἔθνη, (i. e.) *that all the Nations of the World ſhould be bleſſed in him.* So *Chryſoſtom*, *Theodoret*, *Theophylact*, *Quod enim dicit, benedicentur in te omnes tribus terræ hoc eſt hæredem factum eſſe totius mundi:* So *Origen.* And this is confirm'd from the parallel place, *Gal.* 3. 8. for the Promiſe mention'd here, muſt be the ſame with the Promiſe mention'd there, becauſe the Argument is the ſame. Now, 1. The Promiſe there is plainly declar'd to be this: *In thy Seed, that is Chriſt, ſhall all the Families of the Earth be bleſſed*, v. 12. And, 2*ly*, He there ſpeaks of a Promiſe made 430 Years before the Law, which term only agrees to the Promiſe made *Gen.* 12. 3. 3*ly*, This is the Bleſſing of *Abraham* that was to come upon the *Gentiles*, Gal. 3. 14. For ſaith he there, *The Scripture foreſeeing that God would juſtifie the Gentiles through Faith,* (in the promiſed Seed) *preached the Goſpel before to Abraham, ſaying, In thee ſhall all the Families of the Earth be bleſſed. So then they that are of Faith are bleſſed with faithful Abraham.* He firſt, as being the *Father* of the Faithful, and ſo the Heir of the believing World, and they after him, as being his Sons, and Seed, by walking in the ſteps of his Faith, and ſo becoming Heirs with him of the ſame Promiſe; for *if you be Chriſt's*, if by Faith you be intereſted in him, ſaith the *Apoſtle*, *then are you Abraham's Seed, and Heirs according to the Promiſe*, Gal. 3. 29. So *Heb.* 11. 7. *Noah* is ſaid by his Faith to condemn the unbelieving World, and to be τῆς κατὰ πίστιν δικαιοσύνης κληρονόμος, *the Heir of the Righteouſneſs which is by Faith*, (i. e.) the *Father* of all that believed unto Juſtification, or Righteouſneſs after him.

Ver. 14. *For if they which are of the Law be Heirs* (according to the Promiſe upon that account) *Faith is made void*, (as being inſufficient to juſtifie without the Law) *and the Promiſe is made of none effect*, (for then the Nations which are not under the Law, cannot be bleſſed in the Seed of Abraham.)

Κεκένωται ἡ πίστις, *Faith is made void.*] Then Faith is made void to them that are not of the Law, and it is alſo made void to them that are of the Law.

Ver. 15. *Becauſe the Law worketh wrath* (by condemning the Tranſgreſſor to that Death to which without the Law he would not be ſubject,) *for where no Law is there is no tranſgreſſion*, (and ſo no condemnation for it.)

Ver. 16. (And) *therefore is* (the Inheritance, *Gal.* 3. 18.) *of Faith, that it might be by Grace*, (which both Jew and Gentile wanted as to Juſtification, *Chap.* 3. 23, 24.) *to the end*

the Promiſe (of it) *might be ſure to all the Seed* (of Abraham) *not to that only which is of the Law, but to that alſo which is of the Faith of Abraham, who is the Father of us all,* (*i. e.* that it might be made good to the Gentile alſo, believing as their Father Abraham did.)

Ver. 17. (I ſay, the Father of us all,) *as it is written,* (Gen. 17.5.) *I have made thee a Father of many Nations*; (which words, tho' ſpoken then when Abraham had no Seed, yet were they certain) *before* (or in reſpect of) *him whom he believed, even* (that) *God who quickneth the dead,* (and ſo was able to quicken his Body now dead, and the deadneſs of Sarah's Womb,) *and calleth thoſe things which be not,* (*i. e.* the Gentiles, which were not then a People,) *as if they were.*

Τῦ ζωοποιοῦντος τοὺς νεκρούς, *who quickneth the dead.*] This being an inſtance of the Faith of *Abraham*, it ſeems moſt reaſonable to refer it to the Object of his Faith, (*viz.*) that he ſhould have a numerous Seed, yea, that he ſhould have the promiſed Seed from *Sarah*, though her Womb was dead; *and it ceaſed to be with her after the manner of Women:* And ſo *Hilary* the *Deacon* doth interpret this Phraſe.

Καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, *and calleth things that be not, as if they were.*] *He that is far from God,* ſaith Origen, *as we Gentiles were before we came to the knowledge of the Truth, is ſaid not to be*; and therefore God deſigning to render them the Seed of *Abraham* by Faith, is ſaid to call thoſe things which be not, as if they were; for τὰ μὴ ὄντα, *things which are not*, both in the Language of the *Old Teſtament*, and of the *Jews*, and of the *Primitive Chriſtians*, ſignifies the *Gentiles*, by converting whom, ſaith (*c*) *Clemens R.* ἐκάλεσεν ἡμᾶς ἐκ ὄντας, καὶ ἐβούλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, *God called us that were not, and would that of nothing we ſhould have a Being*, as I have ſhewed, Note on 1 *Cor.* 1.28.

Ver. 18. *Who I ſay againſt* (all Natural grounds of) *hope believed in hope, that he might* (*Gr.* ſhould) *become the Father of many Nations, according to that which was ſpoken* (to him, *Gen.* 15. 5. as the Stars of Heaven) *ſo ſhall thy Seed be.*

Note, That this Verſe confirms the Expoſition of the former Verſe, ſhewing that the Faith there mentioned hath reference to this promiſe.

Ver. 19. *And being not weak in Faith, he conſidered not his own Body now dead,* (or grown already dead, he being about 100 Years old) *neither yet the deadneſs of Sarah's Womb* (with whom it had ceaſed to be after the manner of Women, *Gen.* 18. 11.)

Νενεκρωμένον, *now dead.*] It is here objected, that *Abraham*'s Body could not be thus dead, ſince after the Death of *Sarah*, even Forty Years after, he had ſix Sons by *Keturah*, Gen. 25. 1. They who here tell us, that *Abraham*'s Body was not ſimply dead, but only as to *Sarah's* Womb, and that by a young Woman he was able to have had Seed then, they ſpeak expreſly againſt the Text, which ſaith, *his Body was grown dead*, and againſt the Opinion of *Abraham* himſelf, *Gen.* 17. 17. and of *Sarah* concerning him, *Gen.* 18. 12. They who add that this need not ſeem ſtrange, that *Abraham* ſhould have Children by *Keturah*, conſidering the Age to which they then lived, ſince in our time Men have had Children after they have been Seventy or Eighty Years old, they will not ſuffer that to be ſtrange to us, which ſeemed ſtrange to *Abraham* himſelf, witneſs his Anſwer to the Promiſe of Almighty God, *Shall a Child be born to him that is an hundred years old?* Gen. 17. 17. *Oh that Iſhmael might live before thee.* And to *Sarah*, *Gen.* 18. 12. they deny the Miracle effected by the great Power of God, which therefore the *Angel* doth encourage *Sarah* to believe, becauſe *nothing can be too hard for God*, Gen. 18. 13. They leſſen the Faith of *Abraham*, which is ſo highly magnified here, as being *hope againſt hope*, v. 18. *Believing in him that quickneth the dead*, v. 17. *Not ſtaggering at the Promiſe, but being ſtrong in Faith*, v. 20. That therefore muſt be here acknowledg'd which the *Jewiſh Doctors*, and all the *Chriſtian Fathers* ſay, that God gave a new Bleſſing to their Bodies, and by that rendred them capable of getting, and of bearing Children, when by Nature they were not ſo. This of *Sarah* the *Targum* of *B. Uziel* hints by *Paraphraſing* the words thus, *Gen.*17. 16. As for *Sarah*, *I will bleſs her* בנופה *in her Body*; and the *Apoſtle* more plainly in theſe words, *Through Faith alſo Sarah her ſelf received ſtrength to conceive ſeed*, Heb. 11. 11.

Ver. 20. *He ſtagger'd not at* (*Gr.* he doubted not of) *the Promiſe through unbelief, but was ſtrong in Faith, giving glory to God* (by acknowledging his Power to make it good.)

Οὐ διεκρίθη τῇ ἀπιστίᾳ, *he doubted not through unbelief.*] It ſeems his Faith was not without ſome doubting from that Anſwer he returns to God, *Shall a Child be born to Abraham, that is an hundred years old? And ſhall Sarah, that is ninety years old, bear?* In which words he ſeems to conſider both *his own dead Body, and Sarah's dead Womb*, which the *Apoſtle* here denies, *v.* 19. and *v.* 18. he ſays to God, *Oh that Iſhmael might live before thee*, as if he expected no other Off-ſpring. To the firſt Objection it is anſwer'd, That thoſe words, *Shall a Child be born to Abraham!* are to be conſider'd as words of admiration, not

(*c*) Ep. 2. § 1.

of

of doubting, for he rejoiced at it, ſaith the *Chaldee*, and the *Hebrew* word, which we render *laughed*, hath this import, *Chap.* 21. 6. Nor is *Abraham* reprehended for it, as *Sarah* is, *Chap.* 18. 13. *John* 8. 56. To the ſecond it is anſwered, that he only deſires God to bleſs him alſo, as well as the Seed promiſed, which appears probable from God's Anſwer, *v.* 20. *As for Iſhmael, I have heard thee, behold, I have bleſſed him, and will make him fruitful.*

Ver. 21. *And being fully perſwaded that what he had promiſed, he was able alſo to perform.*

Ver. 22. *And therefore it* (*viz.* this ſtrong Faith) *was imputed to him for Righteouſneſs.*

Ver. 23. *Now it was not written* (thus of him) *for his ſake alone that it* (viz. his Faith) *was imputed to him* (for Righteouſneſs.)

Ver. 24. *But for* (the benefit of) *us alſo, to whom it* (*viz.* the like Faith) *ſhall be imputed* (for Righteouſneſs) *if we believe on him that raiſed up Jeſus our Lord from the dead,* (that he can and will raiſe us alſo by Jeſus from the dead, and crown us with him.)

Ver. 25. *Who was deliver'd* (to the death) *for our offences* (to offer up himſelf a Piacular Victim for them) *and roſe again for our Juſtification,* (*i. e.* to appear before God with the Blood of this Victim, to make Atonement before God for us, and thereby to procure our Juſtification, or our Abſolution from the guilt of ſin.)

Note, That from theſe three laſt Verſes many things may be obſerved which tend to the Illuſtration of the Doctrine of Faith, and of Juſtification by Faith. And,

1. From *v.* 3, 22, 23, 24. it is extreamly evident, that it is the very act of Faith, and not the object of it, *viz. Chriſt's Righteouſneſs*, which was imputed to *Abraham*, and is imputed to us for Righteouſneſs; ſo that as the Faith of *Abraham*, which is here ſaid to be imputed to him for Righteouſneſs, was not the Obeying God in his Commands of walking before him, and being perfect, but as is here expreſly ſaid, his believing God's Power, and his relyance on it without any doubting, was the thing that was imputed to him for Righteouſneſs, as well as that other Act of Faith, that *in his Seed ſhould all the Families of the Earth be bleſſed:* So the Faith that ſhall be imputed to us for Juſtification, is not, ſaith the *Apoſtle* here, that which includeth the performance of ſincere Obedience, nor only Faith in the Blood of Chriſt ſhed for the Remiſſion of our Sins, but Faith in him that *raiſed up Jeſus from the dead*, that he will raiſe us alſo from the dead, and glorifie us with him. See the Note on *Rom.* 10. 9. So alſo is the Faith of *Abraham* and *Sarah* repreſented, *Heb.* 11. 11.

2. Hence alſo, we learn that our Juſtification depends not only on the Death of Chriſt, but on his Reſurrection; ſo the *Apoſtle* doth again teach us, ſaying, *Who is he that condemneth us, it is Chriſt that died,* (as a Piacular Victim for our ſins) *yea rather that is riſen again, who is even at the right hand of God,* (preſenting the blood of this Victim in his preſence for us,) *who* (by it) *alſo maketh interceſſion for us.* For the clearing up of this matter, let it be noted,

1. That as the Victim offer'd under the *Old Teſtament* was brought to the Altar, and there ſlain, ſo *Chriſt* offering himſelf for us, was alſo brought to the Altar of the Croſs on which he ſuffer'd as a Piacular Victim for us, *bearing our ſins in his own body on the Tree.*

2. As the Blood of the Beaſt thus ſlain, was to be brought before the Mercy-ſeat, or into the *Holy of Holies*, and there preſented before God to make Atonement with, ſo was the Blood of Chriſt, thus ſlain alſo, to be carried into the Heavenly Sanctuary, and there preſented before God to make Atonement for our Sins.

3. As the Beaſt when dead, could not offer up its own Blood, ſo *Chriſt*, being dead, could not, before his Reſurrection, make an Offering of his own Blood in the Heavens for this end; whence the *Apoſtle* tells us, that *ſuch an High-Prieſt became us who is higher than the Heavens*, Heb. 7. 26. And were the Opinion of ſome true, that Chriſt appeared not with his Blood in the Heavens, he muſt be only a *Metaphorical High-Prieſt*, the offering, or preſenting of the Blood before God being the only proper Office of the *Prieſthood*; and the Parallel the *Apoſtle* makes betwixt him and the *Aaronical Prieſts*, muſt be wholly overthrown: For with what congruity could the *Apoſtle* inſiſt ſo much on the compariſon betwixt the *Blood of Chriſt brought into the Heavenly Tabernacle*, and *the Blood of the Legal Sacrifices brought into the Earthly Tabernacle*, if indeed the Blood of Chriſt was not carried into the true Tabernacle, and there preſented to God? When the *Apoſtle* ſaith ſo oft the *Jewiſh* High-Prieſt *entred into the Holy Place with the blood of Bulls and Goats*, doth he not mean, that he carried their Blood in thither? When then the ſame *Apoſtle* ſaith, Chriſt, *not by the blood of Bulls and Goats*, but διὰ τοῦ ἰδίου αἵματος, *by his own proper blood entred into the Holy Place*, muſt he not alſo mean that Chriſt carried his own Blood into the Heavenly Sanctuary?

CHAP.

CHAP. V.

Verſe 1. *THerefore being juſtified by Faith,* (and ſo abſolv'd from thoſe ſins which rendred us obnoxious to the diſpleaſure of God) *we have peace with God through our Lord Jeſus Chriſt.*

Ver. 2. *By whom alſo we have acceſs by Faith into this* (ſtate of) *Grace,* (or favour with God) *wherein we ſtand, and rejoice in hope of* (the fruition of) *the glory of God.*

Ver. 3. *And not only ſo, but we glory in tribulation alſo, knowing that tribulation worketh patience,*

Ver. 4. *And patience* (gives) *experience* (of God's Power with us, enabling us to bear theſe Tribulations, and of our ſincere affection to him for whoſe ſake we ſuffer them,) *and experience* (of theſe things worketh in us) *hope* (of a Reward.)

Ver. 5. *And hope maketh us not aſhamed* (of our Faith in Chriſt, *Rom.* 1. 16.) *ſeeing the love of God is ſhed abroad in our hearts by the Holy Ghoſt,* (given to us Believers as the earneſt of our future Inheritance, *Eph.* 1. 13. & 4. 30. and the fruit of our Faith, *Eph.* 1. 13. *Gal.* 3. 14.)

Ἡ ἀγάπη τοῦ θεοῦ, *the love of God,*] to us thus believing. So *Chap.* 8. 35, 39. 2 *Cor.* 5. 14. & 13. 13. 1 *John* 3. 9, 10.

Ἐκκέχυται, *is ſhed abroad.*] This is the word ſtill uſed in the *New Teſtament,* when ſpeaking of the effuſion of the *Holy Ghoſt,* Acts 2. 17, 18, 33. Titus 3. 6. and it is taken from *Joel* 2. 28, 29. and ſo this may refer to the χαρίσματα of the *Holy Ghoſt* ſo liberally imparted to them.

Ver. 6. (Of which love to us, even before we believ'd, the Goſpel gives us the higheſt demonſtrations.) *For when we were yet without ſtrength, in due time* (*Gr.* we being fallen, at the appointed time) *Chriſt died for the ungodly,* (for us, who ſince our Fall had no Righteouſneſs of our own.)

Ὄντων ἡμῶν ἀδυνάτων, *when we were weak.*] It may here be noted that the words ἀδυνὴς, ἀδυνέω, ἀδύνεια in the *Septuagint* anſwer to the Hebrew כשל, and ſignifie to fall, and ſtumble to our ruin. So *Pſal.* 9. 3. *They ſhall fall and periſh* ἀδυνήσουσι καὶ ἀπολοῦνται *at thy preſence.* 26. 4. *They ſtumbled and fell,* ἠδυνήσαν καὶ ἔπεσον. 106. 12. ἠδύνησαν, *they fell down, and there was none to help them.* Prov. 24. 16. *The wicked ſhall fall into miſchief,* ἀδυνήσουσιν ἐν κακοῖς. Jer. 6. 21. *I will lay ſtumbling-blocks before this People, and the Fathers and Sons ſhall fall together,* ἀδυνήσουσιν ἐν αὐτῇ, Chap. 18. 15. 46. 6, 12. & v. 16. *He made many to fall,* τὸ πλῆθος σου ἠδύνησε, Chap. 50. 32. Lam. 5. 15. Dan. 11. 14. *Many ſhall ſtand up againſt the King of the South, but they ſhall fall,* ἀδυνήσουσι. So *v.* 19, 33, 34, 35. So *Hoſea* 4. 5. 5. 5. 14. 2, 10. And this import of the word ſuits well with the Text, and is ſo proper to repreſent our Fall by Sin, and the words following, *v.* 8. ἁμαρτωλῶν ὄντων ἡμῶν, *even whilſt we were ſinners Chriſt died for us,* do render it ſo probable, that I thought fit to mention it in the *Paraphraſe.*

Ver. 7. (Which ſurely is an high degree of love, beyond all Humane Example) *for ſcarcely for a righteous man will one die,* (I ſay, for a righteous man only) *for peradventure for a good* (*i. e.* a highly kind and charitable) *man ſome would even dare to die.*

Ἀγαθὸς is not only a vertuous, but an obliging charitable Man, *Mat.* 20. 15. Is thy Eye evil, *becauſe I am good*; overcome evil ἐν τῷ ἀγαθῷ with kindneſs, *Rom.* 12. 21. Τὸ ἀγαθόν σου. *Philem.* v. 14. *is thy kindneſs.* So ἀγαθὸς ὀφθαλμὸς, *is the liberal Eye,* Eccleſ. 35. 8. See *Buxt. in voce,* טוב, p. 1601.

Ver. 8. *But God commendeth his love towards us, in that whilſt we were yet ſinners Chriſt died for us.*

Συνίστησι δὲ ὁ θεὸς, *but God commends his love to us.*] The Death of Chriſt is uſually in Scripture repreſented as an inſtance of the great love of God the *Father* to us, becauſe his Wiſdom did contrive this way of our Redemption, *Eph.* 1. 4, 5. Upon the fall of Man he made the Promiſe of a *Saviour,* Gen. 3. 15. *He ſent his Son into the World to be the propitiation for our ſins, that we might live through him,* 1 John 4. 9, 10. He graciouſly accepted of his ſuffering in our ſtead, and juſtifies us *freely by his graae through the redemption that is in Jeſus Chriſt,* Rom. 3. 24. *He ſpared not his own Son, but gave him up freely for us all,* Rom. 8. 32. Though it be alſo true that *Chriſt loved us, and gave himſelf for us,* Gal. 2. 20. Eph. 5. 2. and that this love of Chriſt ought to conſtrain us to Obedience, 2 *Cor.* 5. 14.

Ver. 9. (And if God ſhewed ſuch kindneſs to us being ſinners,) *much more being juſtified by his blood,* (and ſo made Righteous in his ſight, and having peace with God, *v.* 1.) *we ſhall be ſaved from* (the) *Wrath* (of God) *by him.*

Ver. 10. *For if when we were enemies* (to him) *we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.*

Ἐν τῇ ζωῇ αὐτοῦ, *by his life.*] *He being able to ſave us to the uttermoſt, becauſe he ever lives to make interceſſion for us,* Heb. 7. 25. And having all Power committed to him, that he might give Eternal Life to them whom God hath given him, *John* 17. 2.

Καταλλάγημεν τῷ θεῷ, *we were reconciled to God.*] Here are many Arguments to eſtabliſh the

the Doctrine of our Lord's Satisfaction by ſuffering in our ſtead, to reconcile an offended God to us. For,

1. When it is here ſaid, that *Chriſt died for the ungodly*, 1 Pet. 3. 18. That *when we were yet ſinners Chriſt died for us*, 1 Cor. 5. 15. And elſewhere, *That he ſuffered for our ſins, the juſt for the unjuſt*, Heb. 1. 9. 1 Pet. 4. 1. In theſe, and ſuch like places, one of theſe two things is intimated, that our Lord ſuffered in our ſtead, or that he bore the Puniſhment of our Sin: This being the plain import of the like Expreſſions, when they are uſed in the Old or New *Teſtament*. For when we read in the Old *Teſtament*, *The Fathers ſhall not be put to death for the Children, nor the Children for the Fathers; every man ſhall be put to death for his own ſin*, Deut. 24. 17. Of *Amaziah*, that he *ſlew thoſe Servants that had murther'd the King his Father, but the Children of thoſe Murtherers he ſlew not, according to thoſe words of Moſes, the Fathers ſhall not be put to death,* οὐκ ἀποθανοῦνται, *they ſhall not die for the Children*, &c. 2 Kings 14. 6. 2 Chron. 25. 4. And in the Prophet *Ezekiel*, *The ſoul that ſinneth it ſhall die, the Son ſhall not bear the iniquity of the Father, nor ſhall the Father bear the iniquity of the Son*, Ezek. 18. In all theſe places it is plain no ſubſtitution is intended, becauſe no exemption of the Father, becauſe the Son, or of the Son, becauſe the Father ſuffers, but then 'tis plainly intimated that the one in this caſe would bear the Puniſhment of the others ſin. But when *David* ſaith concerning *Abſalom*, *Would God I had died for thee, Oh Abſalom,* Τὶς δῴη τὸν θάνατόν μου ἀντὶ σου, 2 Sam. 18. 33. *Oh that my Death might have gone inſtead of thine.* When here the *Apoſtle* ſaith, *That ſcarcely for a righteous perſon one would die, but for a good man ſome would even dare to die*; there evidently a Subſtitution is intended of the one to free the other from Death by the Death he ſuffers: When therefore he before, and after theſe words ſaith, *Chriſt died for the ungodly and the ſinner*, muſt he not alſo ſignifie that our Lord died in their ſtead, to deliver them from Death? 'Tis evident beyond exception, that in all Piacular Sacrifices, both *Jew* and *Gentile* always took this for granted, that the Victim ſuffer'd in their ſtead, and for their ſins. Since then the *Socinians* own that our Lord ſuffer'd as *victima piacularis*, or *an Expiatory Sacrifice*, ſurely both *Jew* and *Gentile* muſt conceive that all theſe Phraſes did import that our Lord ſuffer'd *in our ſtead, and for our ſins.*

2. A Second Argument is taken from the Reconciliation mentioned as to the effect of our Lord's ſuffering for us; for ſeeing it is alone the guilt of ſin, or ſin unpardon'd, that maketh God diſpleaſed with us, the Death which is here ſaid to procure our Peace, and Reconciliation to God, muſt make Atonement for the guilt of our Iniquities.

Crellius replies, That by Reconciliation here the *Apoſtle* intends not God's Reconciliation to us, but ours to God, by that Converſion to him, which maketh us at Friendſhip with him. But this may be refuted,

1. From the import of the words καταλλάσσειν and καταλλαγὴ, for they do naturally import the Reconciliation of one that is angry or diſpleaſed with us, both in Profane and *Jewiſh* Writers; thus ἓν τίνι διαλλαγήσεται, *in what ſhall David reconcile himſelf to his Lord?* 1 Sam. 29. 4. When *Apame* the famous Concubine was angry with King *Darius*, he flattered her ὅπως διαλλαγῇ αὐτῷ, *that ſhe might be reconcil'd to him*, 1 Eſdr. 4. 21. After the reviling, or the falling out of Friends, ἔστι διαλλαγὴ, *there is, or may be reconciliation*, ſaith the Son of *Syrach*, Eccluſ. 22. 22. The *Jews* in *Egypt* pray for thoſe in *Judea*, that the Lord would hear their Prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Maccab. 1. 5. Adding, that as *Jeruſalem* was forſaken through the wrath of the Almighty, ſo ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was ſet up with glory*, Chap. 5. 20. And again, *Though the Lord*, ſay they, *be angry with us a little while for our Chaſtiſement and Correction*, πάλιν καταλλαγήσεται, *he will again be reconciled to his Servants*, Chap. 7. 33. And they beſeech the Lord εἰς τέλος καταλλαγῆναι *to be reconciled to his Servants for ever*, Chap. 8. 29. Whence we learn that Reconciliation always reſpecteth ſome preceding Anger, or Diſpleaſure; and that the reconciling of God, was the appeaſing of his Anger: When therefore we here read in the ſame words of *Enemies reconciled to God, and ſo ſaved from his Wrath*, what can we imagine, but that a God once angry, and offended with them, is now appeaſed. And when we further read that this Reconciliation was effected by the Death and Blood of Chriſt, is it not obnoxious to conceive his Wrath and Anger was averted by the ſhedding this Blood for us?

2. 'Tis evident that *when we were ſinners Chriſt died for us*, v. 8. And *when we were Enemies, we were reconciled to God by the death of his Son*, v. 10. are words of the ſame import; for ſeeing theſe words, *Chriſt died for us*, and *Chriſt ſhed his Blood for us*, ſignifie the ſame thing; and by his Blood ſhed we are reconciled, 'tis evident that *Chriſt dying for us*, and *Chriſt reconciling us by his death*, or Blood ſhed for us, muſt be the ſame, now we are juſtified by his Blood, as it procures our Peace with God, *v.* 1. As it *ſaves us from his Wrath*, v. 9. Therefore we are reconciled to God by it on the ſame account.

3. We being here conſidered as *ſinners, ungodly, enemies to God*, as Perſons who have upon that account fallen ſhort of the Glory, that is, ſaith *Crellius*, *of the approbation of God*,

God, Rom. 3. 23. Is there no need of reconciling God unto ſuch Perſons? And when under theſe Circumſtances we are ſaid to be juſtified *through the redemption that is in Chriſt Jeſus*, Rom. 3. 25, 26. And being juſtified, to *have peace with God through our Lord Jeſus Chriſt*, can we conceive that nothing was done by this Jeſus to procure God's Reconciliation to the Sinner, or to purchaſe his Peace with an offended God? Eſpecially if we conſider that the Death of Chriſt here mention'd, as that by which we are reconciled to God, is the Death of him who ſuffer'd as a Sin-Offering for us, the Blood by which we are juſtified, is the Blood of Atonement, or Propitiation, or the Blood ſhed *to make reconciliation for the ſins of the people*, Heb. 2. 17.

Ver. 11. *And not only ſo*, (*i. e.* we are not only reconciled to) *but we glory*, (*Gr.* we are rejoycing) *in God through our Lord Jeſus Chriſt, by whom we have received the atonement*, (or reconciliation.)

Τὴν καταλλαγὴν ἐλάβομεν, *we have received the atonement.*] *Crellius* excepts againſt this Interpretation, alledging, that to receive, or obtain Reconciliation, is a Phraſe unknown to *Jew* and *Gentile*, and would have the words rendred thus; *By whom we have obtain'd this Converſion to God*; but to obtain Reconciliation when it is the effect of Blood-ſhed for the Remiſſion of Sins, is very proper; for it was the conſtant Practice under the Law to procure Reconciliation by ſhedding the Blood of the Sin-Offering; and all Nations by this means endeavour'd to reconcile God to them, and what Reconciliation the *Prieſt*, by offering this Blood, procur'd, the ſinner received and obtain'd; and therefore to receive Atonement, or obtain Reconciliation by an Expiatory Sacrifice, muſt be a thing well known to *Jew* and *Gentile*; but to *receive Converſion* by it, is indeed a Phraſe unknown to them, and the whole Church of Chriſt. Moreover, this Note of *Crellius* ſhews his little skill in the Greek, for as θάρσος λαμβάνειν is *to be courageous*, Acts 28. 15. λήθην λαμβάνειν is *to forget*, ἀρχὴν λαμβάνειν is *to begin*, Heb. 2. 3. ὑπόμνησιν λαμβάνειν to *remember*, 2 Tim. 1. 5. πεῖραν λαμβάνειν to *experiment*, Heb. 11. 36. οἰκοδομὴν λαμβάνειν to *be edified*, 1 Cor. 14. 5. So καταλλαγὴν λαμβάνειν is to *be reconciled*, as *noxam capere* is to be hurt.

Ver. 12. *Wherefore* (διὰ τοῦτο, by reaſon of this reconciliation life is procured to us by the ſecond *Adam*, as Death came by the firſt, for) *as by one man ſin entred into the World, and death by ſin*, (or for ſin) *and ſo death paſſed upon all men*, (through him) *in whom all had* (ſo far) *ſinned*, (as to become equally obnoxious to Death with him.)

Ἐφ ᾧ, *in whom.*] The *Criticks* have been very induſtrious to find ſome other ſenſe of thoſe words than that which our Tranſlation gives, ſome rendring this laſt clauſe *for that*, ſome *becauſe all have ſinned.* But our Expoſition is confirm'd beyond all contradiction from the following words, which declare, That *by the ſin of one man many die*, and *that by the ſin of one death reigned by one*, and that *by one offence the ſentence of death came upon all*, v. 15, 16, 17, 18. All which are parallel to the expreſſion here, that Death came upon all Men through *Adam*, *in whom*, ſaith the ſame *Apoſtle*, *all men die*, 1 Cor. 15. 22. And the words following, *That by the diſobedience of one many were made ſinners*, are plainly parallel to theſe, *in whom all have ſinned.*

2. None of the other ſenſes are true, or ſuitable to the ſcope and Argument of the *Apoſtle* here. *v. g.* It is not true that Death came upon all Men, *for that*, or *becauſe all have ſinned.* For the *Apoſtle* directly here aſſerts the contrary, *viz.* that the Death, and condemnation to it, which befel all Men, was for the ſin of *Adam* only; for here it is expreſly ſaid, That *by the ſin of one man, many died*; that the Sentence was, *from one, and by one man ſinning to condemnation*; that *by the ſin of one, death reigned by one:* Therefore the *Apoſtle* doth expreſly teach us, that this Death, this condemnation to it, came not upon us for the ſin of all, but only for the ſin of one, (*i. e.*) of that one *Adam*, in whom all Men die, 1 *Cor.* 15. 22.

He alſo farther teacheth, that this Death and Condemnation came upon all for *one ſin of that one man*, for it came δι' ἑνὸς παραπτώματος, by *one offence* upon all Men; it came not therefore upon all Men for the ſin of all: And this the compariſon plainly requires, which ſaith, the oppoſite Juſtification and free Gift came upon all Men *by one man*, Jeſus Chriſt, *By the obedience of one*, and δι' ἑνὸς δικαιώματος, *By one Righteouſneſs*, v. 16, 17, 18, 19. *i. e.* By the Obedience to the Death of that one Man, yea, the *Apoſtle* doth,

3. Not only thus plainly and frequently aſſert that Death came upon all Men for the ſin of *Adam*, but he proves it by this Argument, that *death reign'd from Adam to Moſes over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion*; *i. e.* againſt a Law threatning Death to them for ſin; they therefore, ſaith he, could not die for their own Sins, for though indeed they were then Sinners, yet being under no ſuch Law as *Adam* was, their ſin was not imputed to Death, and ſo they could not die on that account; Death therefore came upon them, as I aſſerted, through the ſin of *Adam*, for the true ſenſe of theſe words is this:

Ver. 13. (Through him, I ſay,) *For* (it muſt be indeed confeſs'd that) *until the Law ſin was in the world, but* (it muſt alſo be acknowledged that) *ſin was not* (generally then) *imputed* (to death) *when there was no Law* (condemning men to death for it.)

I add

I add generally.] Becauſe tho' all Men died after *Adam*, all were not puniſhed with Death for their own Natural ſin, but only the *Antediluvians*, and the *Sodomites*.

Ver. 14. *Nevertheleſs death reigned from Adam to Moſes*, (the giver of a new Law, threatning Death to the tranſgreſſors of it,) *even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion*, (*i. e.* Men were all the while ſubject to Death, though they ſinned not as *Adam* did againſt an expreſs Law, threatning Death to them for it, and therefore Death muſt reign over them for the ſin of Adam,) *who* (in this) *is the figure* (or reſemblance) *of him that was to come*, (*i. e.* of the ſecond *Adam*, Chriſt.)

Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *ſin was not imputed.*] The *Apoſtle* doth not mean that God did not account them ſinners who tranſgreſs'd againſt the Law of Nature, or that he was not diſpleaſed with them for their Offences, but only that he did not ſo impute them, as to condemn them to Death for them; to make this out, and to give you the true import of *Imputation*, let it be obſerv'd,

1. That where-ever the Phraſe occurs affirmatively, that ſuch a thing *was imputed* to any one, it is ſome Perſonal Thing, or Action of our own, and not any thing of anothers, which is thus ſaid to be imputed; as when 'tis ſaid, *Rom.* 2. 26. *That if the uncircumciſion keep the Righteouſneſs of the Law, his uncircumciſion on that account* εἰς περιτομὴν λογισθήσεται *ſhall be accounted for Circumciſion*; *i. e.* he ſhall be accepted as well as if he were circumciſed. So *Rom.* 4. 3. *Abraham believed God, and it* (that is his Faith) *was imputed to him for Righteouſneſs*, for ſo it is explain'd, v. 5. *To him that worketh not, but believeth, his Faith is imputed to him for Righteouſneſs.* And v. 9. *We ſay, that Faith was imputed to Abraham for Righteouſneſs.* See *Gal.* 3. 6. *James* 2. 23. And of our Faith in him that raiſed Chriſt from the Dead, it is ſaid, *Rom.* 4. 24. that it ſhall be imputed to us for Righteouſneſs.

2. When the Phraſe is uſed with a Negative, or when Sin is ſaid to be imputed, *or not to be imputed*, it is not only a man's own Perſonal ſin, but the non-imputation of it, is the not inflicting ſome condign Puniſhment upon him for it. So *Rom.* 4. 8. *Bleſſed is the man to whom the Lord imputeth no ſin*; which being ſpoken on the account of God's Hand heavy on *David* for his ſin, *Pſal.* 32. 2, 3, 4. ſhews that the import of it muſt be this: Bleſſed is the Man whom God doth not puniſh for his Iniquity. So 2 *Tim.* 4. 16. In my firſt Anſwer no Man ſtood by me, μὴ αὐτοῖς λογισθείη, *may it not be imputed to them*; let them not ſuffer for it. So 2 *Sam.* 19. 19. *Shimei* ſpeaks to *David* thus, μὴ λογισάσθω ὁ κύριός μου ἀνομίαν, *let not my Lord impute to me mine iniquity*; *i. e.* let him not remember it to puniſh it. When therefore it is ſaid, 2 *Cor.* 5. 19. *That God was in Chriſt reconciling the World to himſelf*, μὴ λογιζόμενος, *not imputing to them their iniquities*; the meaning is, that for Chriſt's ſake he was pleaſed to exempt them from the Puniſhment of their Tranſgreſſions. So in like manner here ſin is ſaid not to be imputed, whilſt there is no Law; not that God did not look upon Men then as ſinners, but that he did not Puniſh them with Death for it.

Hence note, that in the Scripture there is no mention of the imputation either of one man's ſin, or of his Righteouſneſs unto another, but only of the imputation of his good deeds for Righteouſneſs, or of his evil deeds for Puniſhment. 2. That the puniſhment of *Adam*'s ſin devolv'd upon his whole Poſterity, is fully proved from this Chapter; but it is not here ſaid, that they were truly, and formally made Sinners by his ſin. So likewiſe that for the Obedience of one unto the Death, many were made Righteous, *i. e.* were treated as Righteous Perſons, and were deliver'd from that Death to which they were obnoxious, we are aſſured from this and other Scriptures; but that they were made formally Righteous by our Saviour's Righteouſneſs imputed to them, the Scripture doth no where aſſert.

Ver. 15. *But* (in this reſemblance there are two advantagious diſſimilitudes, for) *not as the offence, ſo alſo is the free gift. For if through the offence of one man many be dead*, (*Gr.* died) *much more the grace of God, and the gift* (of Juſtification procur'd) *by* (or through) *the grace of one man, Jeſus Chriſt, hath abounded to many.*

Οἱ πολλοὶ ἀπέθανον, *many were dead.*] When God ſaid to *Adam*, *In the day that thou eateſt thereof, thou ſhalt die*, he did not mean that he ſhould then give up the Ghoſt, but that he ſhould be ſubject to Mortality, and at the laſt return to the Duſt from whence he came, as Experience ſhewed, and as the *Fathers* interpret it. Now in this ſenſe that of the *Apoſtle* is moſt true, that in *Adam* all die, (*i. e.*) became obnoxious to Mortality: But it is not true that all Men die only on the account of *Adam*'s ſin; the Old World was drown'd on the account of their own ſins, and the Jews ſuffered both by the hand of God and Man for ſins committed againſt the Law; and this perhaps might be the reaſon why the *Apoſtle* ſaith, not by the Offence of one *all*, but many died: The Advantage therefore here mentioned may conſiſt in this, that all that die, die not purely for the ſin of *Adam*, but many times bring Death upon themſelves for their own ſin; but all that are juſtified, and ſo freed from Death, are thus exempted from it only by vertue of the Death of Chriſt; this is the old Doctrine both of the *Jews*, and of the Church of Chriſt: Not that all formally ſinned in *Adam*, but that

all Men became obnoxious to Death for *Adam*'s ſin. *God*, ſaith the Author of the Book of Wiſdom, *created man to be immortal, but through the envy of the Devil, Death entred into the World*, Wiſd. 2. 23, 24. *By the Woman was the beginning of ſin, and by her we all die*, ſaith the Son of *Syrach*, Ecclus. 25. 24. *By the counſel which the Serpent gave to* Eve, *all the Inhabitants of the Earth become obnoxious to Death*, ſaith the *Targum* on *Ruth* 4. v. *ult.* And the ſame *Chaldee Paraphraſe* upon *Eccleſ.* 7. the laſt Verſe, ſaith, *God made man pure and upright, but the Serpent and* Eve *ſeduced him to eat of the fruit of the Tree, and ſo they made Death to ruſh upon him, and upon all the Inhabitants of the Earth.*

Ver. 16. *And* (again) *not as it was by one that ſinned, ſo is the gift, for the judgment*, (*Gr.* the Sentence) *was by one* (ſin) *to condemnation*, (we being all ſentenced to Death on the account of Adam's ſin) *but the free gift is of many offences unto juſtification*, (of which cometh Life.)

Ἐκ πολλῶν παραπτωμάτων, *from many Offences.*] This is the ſecond advantageous difference, *viz.* That whereas we became obnoxious to Death for one ſin of *Adam*, we by Faith in Chriſt are juſtified, and thereby freed not only from the Condemnation which came upon us for that ſin, but alſo from the Condemnation due unto us for all our other Offences againſt God.

Note alſo, that the word κρίμα, eſpecially when it is joyn'd with Death, doth uſually ſignifie a Sentence condemning any Perſon; κρίμα θανάτου is *the Sentence of Death*, Deut. 21. 22. So *Luke* 24. 20. *the High-Prieſts and Rulers deliver'd up Jeſus* εἰς κρίμα θανάτου *to the Sentence of Death.* See *Chap.* 23. 40. And *Eccluſ.* 41. 2. *Oh Death, how acceptable is* τὸ κρίμα σου *thy Sentence to the needy?* And v. 3. fear not κρίμα θανάτου *the Sentence of Death.* Remember them that have been before thee, and that come after, τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκί, *for this is the Sentence of the Lord over all fleſh.*

Ver. 17. *For if by one mans offence death reigned by* (that) *one* (man over all his Poſterity,) *much more they which receive* (or are made partakers of) *abundance of Grace, and* (by it) *of the gift of Righteouſneſs* (or Juſtification) *ſhall reign in life, by* (the Reconciliation purchaſed for them by the death of) *one Jeſus Chriſt.*

Ver. 15. Ἡ δωρεὰ ἐν χάριτι. *Ver.* 17. Ἡ δωρεὰ δικαιοσύνης, *the gift of Righteouſneſs.*] I have interpreted theſe Phraſes of the Gift of Juſtification as others do; but it is very probable that they may import the *Holy Spirit* given in Baptiſm, and upon Faith to the Believers of thoſe Times, who being made Sons by Faith in Chriſt, received the Spirit of Adoption, *Rom.* 8. 14, 15, 16. *Gal.* 4. 6. and believing, were ſealed with the Spirit of Promiſe, *Eph.* 1. 13. for he is ſtiled emphatically ἡ δωρεὰ ἐπουρανίου, *the Heavenly Gift*, Heb. 6. 4. ἡ δωρεὰ, *the gift*, Acts 11. 17. ἡ δωρεὰ θεοῦ, *the gift of God*, Acts 8. 20. *The gift of the grace of God*, Eph. 3. 7. ἡ δωρεὰ τοῦ Χριστοῦ, *the gift of Chriſt*, Eph. 4. 7. *the gift of the Holy Ghoſt*, Acts 2. 38. & 10. 45. So the Holy Ghoſt given to the *Prophets*, and Holy Men of old, is by the Primitive *Chriſtians* uſually ſtyled ἡ ἄνωθεν ἐπὶ τοὺς ἁγίους ἀνδρὰς ἐπιπεσοῦσα δωρεὰ, *Juſt. Mart. adm. Gr. p.* 9. B. *p.* 11. D. *p.* 30. D. *p.* 31. C.

Ver. 18. *Therefore as by the offence of one,* (*Gr.* by one Offence) *the judgment* (*Gr.* Sentence) *came upon all men to* (the) *condemnation* (of Death,) *even ſo by the righteouſneſs of one* (by one Righteous Act, the Obedience of Chriſt to the Death for us) *the free gift came upon all men* (believing in him) *to juſtification of life.*

Ver. 19. *For as by the diſobedience of one many were made ſinners*, (being made ſubject to the Death which was inflicted upon *Adam* for ſin, as much as if they themſelves had violated the Law, which rendred him obnoxious to it,) *ſo by the obedience of one*, (ſuffering Death, the puniſhment of Sin, for them) *ſhall many be made righteous* (*i.e.* be as truly juſtified, and exempted from the Death which is the puniſhment of Sin, as if they had Perſonally ſuffered, and alſo accepted and treated by God, as if indeed they had been Righteous Perſons.

Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, *many were made ſinners.*] In the Expoſition of this, and of the Phraſe in the 12*th.* Verſe, *in whom all have ſinned*, I follow the *Greek* Expoſitors *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, upon the Place. And to make good the Interpretation, I ſhall ſhew firſt the inconſiſtency of any other ſenſe aſcribed to them with the Text, with Scripture, and with Reaſon. And,

1. It cannot truly be affirm'd that we all actually, and formally ſinned in *Adam*, and upon that account were made Sinners; for then it was not by the *diſobedience of one*, but of many, that many were made Sinners. 2. Then Death, the Puniſhment of Sin, came upon all not for *the ſin of one*, or *for one ſin of that one man*, but for the ſin of all; both which things I have plainly proved to be contrary to the expreſs words of the *Apoſtle*. Then 3. All Men muſt have ſinned *after the ſimilitude of Adam's tranſgreſſion*; for if we all ſinned in, or with him, we muſt all ſin by the ſame Act, the ſame Will, and in the ſame Perſon, againſt the ſame Law; and ſurely they that thus ſin, muſt ſin after *the ſimilitude of Adam's tranſgreſſion:* For what diſſimilitude can there be in ſins committed by the ſame Act, and the ſame Will of one and the ſame Perſon, againſt the ſame Law? But of the Poſterity of *Adam*, the *Apoſtle* here expreſly ſaith, that they *ſinned not after the ſimilitude of Adam's*

Adam's tranſgreſſion, therefore they were not ſinners by the ſame Act, and Will of the ſame Perſon, againſt the ſame Law. Moreover, if all the Poſterity of *Adam* ſinned in *Adam*, they ſinned againſt ſome Law given to them, *for ſin is the tranſgreſſion of a Law, and where there is no Law, there is no tranſgreſſion*; they could ſin in *Adam* ſo as to deſerve Death for their ſin, only by ſinning againſt the Law requiring *Adam* not to eat of the forbidden Fruit, for *Adam* himſelf became guilty of Death only by tranſgreſſing that Law; but all the Poſterity of *Adam* cannot be ſaid to have ſinned againſt that Law, for when did they ſin againſt it? If when *Adam* did ſo, then all his Poſterity muſt be actually ſinners from the beginning of the World, *i.e.* ſome thouſands of Years before the greateſt part of them had a Being; now ſeeing Action muſt be the Action of ſome Being, does it not ſeem abſurd at firſt ſight, to ſay, that ſo many Myriads were actually ſinners, when they were not in being? If when they came into the World, they could not ſin in *Adam*, or in his Action, for he did not then eat of the Forbidden Fruit in the midſt of Paradiſe. Again, we cannot ſin againſt a Law which is not in being; ſince therefore there is now no *Paradiſe*, and no *forbidden fruit* in being, we cannot be obliged by any Law of God now not to eat of the Fruit in the midſt of Paradiſe, and ſo cannot be ſinners by tranſgreſſing againſt ſuch a Law.

2. It cannot truly be affirmed that we all ſinned in *Adam*, and by his diſobedience were made ſinners, becauſe his ſin and diſobedience was imputed to us; for I have ſhewed already that the Scripture no where maketh the leaſt mention of any thing of anothers imputed to a Man for Reward, or Guilt, but only of ſome Perſonal thing, or action of our own: See Note on *v.* 14. Moreover, this Imputation either makes the ſin of *Adam* truly ours, or it doth not; if it doth not, how can we be made ſinners by it? If it doth, then Death came upon us for our ſin; and ſo not for the ſin of one, but for the ſin of all, which is the thing diſproved already, Note on *v.* 12. 3. I ask, whether this Imputation made the Poſterity of *Adam* ſinners, or if it found them ſo before? If it found them ſo before, it was plainly needleſs, for they might have been condemn'd to Death without it; if it made them ſo, then ſince this Imputation is the Act of God, and not of Man, it plainly follows, that God muſt be the Author of that ſin, which flows immediately from it, without the intervention of any Action on the part of any of thoſe Men to whom it is imputed. Moreover, then the Imputation muſt be falſe, as charging them with ſin whom he did not find ſinners, but only by his arbitrary Imputation made them ſo. Now far be it from any *Chriſtian* to affirm, that God ſhould falſly impute ſin to any Man. In a word, λογίζεσθαι *& imputare*, is *to reckon, to account* a thing to any Man, *to charge him with it*, to lay *the charge of it to him*. This Action therefore on God's part muſt in the very Nature of it ſuppoſe ſome Action done by the Poſterity of *Adam* which is blame-worthy, and may be juſtly charged upon them, before there can be any ground for imputation of it, and ſhews that it is impoſſible that the Imputation ſhould be the very thing that renders them blame-worthy, or Perſons worthy to be charged with Guilt. And yet if the ſin of *Adam* becomes ours only by Imputation, it muſt be ours only becauſe it is by God imputed to us, and not imputed becauſe it is ours; that is, God by this Imputation muſt make us ſinners, and not find us ſuch, for this Imputation is the Action of the Judge, not of the ſuppoſed Criminal; remove, or take away this Action, and no Crime can be charged upon him. In fine, if the ſin of *Adam* becomes ours only by Imputation, it deſerves Condemnation only by the ſame Imputation, (*i.e.*) by the Action of God; that therefore we deſerve Condemnation for it, is to be aſcribed directly to the Action of God, and only by accident to that of *Adam*: Whence therefore is our deſtruction, according to this Opinion, but of God, who makes us worthy of Condemnation, by imputing to us that ſin, which by his Imputation only we ſtand guilty of?

Theſe Interpretations being ſo inconſiſtent with the *Apoſtle*'s words, and with the plaineſt evidence of Reaſon, I am forced to prefer before them that of the *Greek Fathers*, viz. That we all ſinned in *Adam*, *i. e.* by becoming obnoxious to that Death which was the Puniſhment of his ſin, and that by one man's diſobedience many were made ſinners, by being ſubject to the Death, and Temporal Calamities, and Miſeries which came upon Mankind for *Adam*'s ſin; ſo that we become ſinners in him, or by his diſobedience, by a Metonymie of the effect, by ſuffering the Puniſhment which God had threatned to him for it, as the Experience of all Men and Women ſhew we do in all the parts of the Threat; and this is a common ſenſe of the word חטא, which ſignifies both ſin, and the puniſhment of it. So *Gen.* 4. 7. *If thou doeſt evil*, חטאת *ſin lieth at the door*; that is, the puniſhment of ſin, *v.* 13. So *Gen.* 19. 15. *Make haſt*, ſaith the Angel to *Lot*, *and eſcape, leſt thoube conſumed* בעון העיר *in the ſin of the City*; *i. e.* in the puniſhment of the City, *In plagâ deſcendente propter cultam incolarum urbis.* Arab. And *Gen.* 31. 39. *Jacob* ſpeaks to *Laban* thus: *That which was torn of Beaſts* אנכי אחטנה, ἐγὼ ἀπέτινυον, *pœnas dabam*, *I ſuffer'd for it*; the ſin was upon me, ſaith *Aben Ezra*. Gen. 43. 9. *Judah* ſpeaks thus to *Jacob*, concerning *Benjamin*, *if I bring him not again*, וחטאתי לך ἡμαρτηκὼς ἔσομαι εἰς σε, (i. e.) *I will ſuffer Puniſhment.*

Punishment. See *Chap.* 42. 37. *let me bear the blame*; so also *Chap.* 44. 32. So *Bathsheba* saith to *David*, *I and thy Son Solomon shall be* חטאים ἁμαρτωλοὶ, 1 *Kings* 1.21. That is, *we shall be punished as sinners*, and be in danger of our Life. So לא ירשיענו *impium non faciet*, i. e. he will not condemn him. Psal. 37. 33. ודם נקי ירשיעו *& sanguinem innocentem condemnabant*, Psal. 94. 21. So also *Job* 9. 20. So the Lepers say one to another, we do not well, if we tarry till the Morning light, ומצאנו עון *we shall be found sinners*, 2 Kings 7. 9. *i. e.* we shall be punish'd by the King. And *Zech.* 14. 19. *This shall be* חטאת מצרים ἁμαρτία Αἰγύπτε *the punishment of Egypt, and the punishment of all Nations that come not up to keep the Feast of Tabernacles.* The Phrase of bearing sins is constantly used in this sense; as when 'tis said, חטאם ישאו *they shall bear their iniquity, they shall die*, Lev. 20. 20. עונו ישא ἁμαρτίαν κεκρίνται, ἀπίστονται, Lev. 20. 17, 19. Numb. 14. 34. λήψεσθε τὰς ἁμαρτίας ὑμῶν, Lam. 5. 7. ὑπέχομεν τὰ ἀνομήματα αὐτῶν. If therefore ἁμαρτία in the Old *Testament* so often signifies the punishment of sin, and φέρειν ἁμαρτίαν doth constantly signifie to *bear the punishment of sin*, which in this case was Death, what Exception can be made against these words of *Chrysostom?* (a) *What is the meaning of these words, in whom all have sinned? 'Tis this,* he *saith, even they who did not eat of the Tree, were by him made Mortal,* (b) *even as if they themselves had fallen,* saith Theophylact, *when he did.* For, saith *Theodoret, He being obnoxious to the Decree of Death, in that state he begat* Cain, *and* Seth, *and others:* ἅπαντες ἦν ὡς ἐκ τοιούτε φύντες θνητὴν εἶχεν τὴν φύσιν, *all therefore became Mortal, as being begotten of one that was Mortal.* And seeing it is said, ἁμαρτωλοὶ, or ἡμαρτηκότες ἔσονται, *they shall be sinners*, who are to suffer Punishment; why may not these words, *by the disobedience of one many were made sinners*, admit the sense which *Chrysostom, Oecumenius*, and *Theophylact* give them? Τετέχθη ὑπαίθυνοι κολάσεως, καὶ κατάδικοι θανάτε, they shall for his Disobedience be subject unto Death and Punishment, the effects of sin; For, saith St. *Chrysostom*, *'tis no absurdity to say, that he sinning, and so being Mortal, they who proceed from him should be Mortal also; but how can it justly follow, that by his disobedience another should be made a sinner, for such a one will be found to deserve no Punishment, as not being Personally a sinner?* Τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνε ἕτερον ἁμαρτωλὸν γενέσθαι ποίαν ἀκολουθίαν ἔχει; ἐυρεθήσεται, καὶ ὅτε μηδὲ δίκην ὀφείλων ὁ τοιοῦτος εἰς τὸ μὴ ὄικοθεν γέγονεν ἁμαρτωλός. 'Tis true, we meet not with the words ἥμαρτον, and ἁμαρτωλοὶ κατεστάθησαν in this sense elsewhere in the New *Testament*; but then this may be because the comparison is not elsewhere made betwixt the first *Adam*, and the effects of his Disobedience, and the second *Adam*, and the effects of his Obedience to the Death, and because the opposite Phrase δίκαιοι κατεστάθησαν, required that the words opposed to them should be used in the *Metonymical* sense. For when the *Apostle* saith, *By the obedience of one many were made righteous*, it is evident he speaks not of Christ's Active Obedience, but of his Passive Obedience, or suffering Death for us. For, 1. The whole Chapter is employ'd in setting forth the Benefits accruing to us by his Death, *v.* 6, 8, 9, 10, 11. 2*ly*, The effect of this Obedience is our Justification, now that through the whole Scripture, and in this very Chapter, is constantly ascribed to the Death of Christ, and his Blood shed for us, *ver.* 9, 10, 16, 17, 18. 3*ly*, The Disobedience by which many were made sinners, is plainly declared by the *Apostle* to be *one single act of disobedience* in *Adam*, and therefore the Obedience opposed to it, cannot in reason be the Active Obedience of Christ's whole Life, but that Obedience to the Death, which the *Apostle* mentions, *Philip.* 2. 6, 8. Now by this Passive Obedience we cannot be made formally Righteous, but only *Metonymically*, by being made partakers of that freedom from the condemnation, and the guilt of sin, and that reconciliation which Christ purchased by his meritorious Death and Passion. *Dissolvens enim eam quæ ab initio in ligno facta fuerat hominis inobedientiam, obediens factus est usque ad mortem, mortem autem crucis, eam quæ in ligno facta fuerat inobedientiam per eam quæ in ligno fuerat obedientiam sanans.* Iren. l. 5. c. 56.

Ver. 20. (I say, before the Law we became obnoxious to Death by one man's disobedience,) *but the Law entred that the offence might abound* (unto death, and men might be found obnoxious to it also on the account of their Transgressions against the Law,) *but where sin* (thus) *abounded* (unto death,) *Grace did much more abound* (unto life.)

Ἵνα πλεονάσῃ τὸ παράπτωμα, *the Law entred, that sin might abound unto Death.*] Hence it is stiled the Letter that killeth, the Ministry of Death, and of Condemnation, 2 *Cor.* 3. 6, 7, 9. and subjects all that are under it, to a Curse, *Gal.* 3. 10.

Ver. 21. *That as sin hath reigned unto death,* (seizing on all men for it,) *so grace might reign through righteousness,* (*Gr.* justification) *to eternal life through Jesus Christ our Lord.*

(a) Τὶ δέ ἐστιν ἐφ ᾧ πάντες ἥμαρτον, ἐκείνε πεπόντος, καὶ οἱ μὴ φαγόντες ἀπὸ τῆς ζύλης, γεγόνασιν ὡς ἐκεῖνε πάντες θνητοί. Chrysost. (b) Ὡς ἂν καὶ αὐτοὶ πταίσαντες διὰ ἐκείνου ἔπταισαν. Theoph.

CHAP.

CHAP. VI.

Verſe 1. WHat *ſhall we ſay then? Shall we continue in ſin*, (*Gr.* what do we ſay then? (do we ſay this) let us (who have received this Grace) continue ſtill in ſin) *that grace may abound* (towards us?) That is, do we by declaring that we are juſtified freely by Grace through the Redemption that is in Chriſt Jeſus, *Chap.* 3. 24. and that as Sin abounded, Grace did more abound, *Chap.* 5. 20. give occaſion to this Inference?)

Note here, that if the Faith, to which St. *Paul* in this Epiſtle doth aſcribe Juſtification, did not only oblige us to, but even comprehend *Evangelical*, and conſtant Obedience, there could be no colour for this Objection, that therefore muſt be a miſtake.

Ver. 2. *God forbid* (we ſhould make any ſuch inference from, or any uſe of this Doctrine, ſo contrary to that very Baptiſm by which we enter into the Chriſtian Covenant, and put on Chriſt, for) *how ſhall we who are dead*, (*Gr.* have died) *to ſin* (by our Baptiſm, or entrance into the Chriſtian Covenant) *live any longer therein?*

Ver. 3. *For know ye not that as many* (of us) *as were baptized into* (and by that Baptiſm profeſs'd our ſelves Diſciples of) *Jeſus Chriſt, were baptized into* (the likeneſs of) *his death*, (and ſo engag'd to die unto ſin, as he died for ſin, 1 *Pet.* 4. 1, 2. and this muſt alſo conſequently be an engagement to live to him that died for us, and roſe again, 2 *Cor.* 5. 15.

Ver. 4. (For) *therefore we are buried with him by Baptiſm*, (plunging us under the Water) *into* (a conformity to his) *death*, (which put his Body under the Earth) *that like as Chriſt was raiſed up from the Grave by the glory*(ous Power) *of the Father, even ſo we alſo* (thus dead in Baptiſm) *ſhould* (riſe with him, and) *walk in newneſs of life.*

Συνετάφημεν οὖν αὐτῷ διὰ τῦ βαπτίσματος, *we are buried with him in Baptiſm.*] It being ſo expreſly declared here, and *Coloſ.* 2. 12. that we are buried with Chriſt in Baptiſm, by being buried under Water; and the Argument to oblige us to a Conformity to his Death, by dying to ſin, being taken hence, and this immerſion being religiouſly obſerved by all *Chriſtians* for Thirteen Centuries, and approved by our Church, and the change of it into ſprinkling, even without any allowance from the Author of this Inſtitution, or any Licenſe from any Council of the *Church*, being that which the *Romaniſt* ſtill urgeth to juſtifie his refuſal of the Cup to the Laity, it were to be wiſh'd that this Cuſtom might be again of general uſe, and aſperſion only permitted, as of old, in caſe of the *Clinici*, or in preſent danger of Death.

Ver. 5. *For if we have been planted together in the likeneſs of his death*, (by dying unto ſin) *we ſhall be alſo in the likeneſs of his Reſurrection*, (by being ſo riſen from our Death unto ſin, as never to let ſin have any more Dominion over us, but dying unto ſin once for all, and henceforth living unto God, *v.* 9, 10.)

Ver. 6. (And thus we ſtand engag'd to die to ſin,) *knowing this, that our old man is* (was) *crucified with him, that the body of ſin*, (*i. e.* the appetites of the Body, which ſubject us to ſin,) *might be deſtroyed, that henceforth we might not ſerve ſin.* (For *he bore our ſins in his own body on the Croſs, that we being dead to ſin, might live unto righteouſneſs*, 1 Pet. 2. 24.

Ver. 7. (Which we ſhall not do if we be truly dead unto it,) *for he that is dead is freed from ſin.* (1 Pet. 4. 4. *He ſins no more.*)

Ver. 8. *Now if we be* (thus) *dead with Chriſt, we believe that we ſhall live with him* (not a ſpiritual only, but an happy and immortal Life.)

Συζήσομεν αὐτῷ, *we ſhall live with him.*] As being delivered by his Death, which was the Puniſhment of ſin, and having that Spirit which is the Giver of Eternal Life, and the Pledge and Earneſt of it, imparted to us, it is this Life which is the Object of our Faith, and of this the *Apoſtle* ſpeaks, 2 *Tim.* 2. 11. ſaying, *If we have been dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign together with him.*

Ver. 9. (And thus conform'd to his Death we ſhould be, and therefore) *knowing that Chriſt being raiſed from the dead, now dieth no more, death hath no more dominion over him.*

Ver. 10. *For in that he died he died once to ſin*, (or for ſin, *i. e.* in that he died to the putting away of ſin, *Heb.* 9. 26, 28. he died thus once for all) *but in that he liveth, he liveth unto God*, (*i. e.* the life he liveth is an Eternal Life, wholly dedicated to the Glory of God.)

Ἀπέθανεν ἐφάπαξ, *he died once for all.*] That is, Chriſt ſo died for our ſins once, as never to undergo Death again, and therefore his living to God ſeems to import his Reſurrection to Eternal Life; and ſo the Phraſe is uſed by St. *Luke*, where of the Children of the Reſurrection, which *can die no more*, he ſaith, *they live unto God*, Luke 20. 26, 28. And ſo the Phraſe is uſed in *Joſephus*, who ſaith, That (a) *they who die for God* ζῶσι τῷ θεῷ, *live to God, as* Abraham, Iſaac, *and* Jacob, *and all the Patriarchs do*; (b) *they love that Piety which brings them to Eternal Life.*

(a) *De Macab.* p. 1100. (b) Pag. 1102. A.

Ver.

Ver. 11. *Likewiſe reckon ye your ſelves dead unto ſin, but living to God, through our Lord Jeſus Chriſt.*

Οὕτω καὶ ὑμεῖς, *ſo alſo reckon ye your ſelves dead unto ſin.*] Once for all, ſo as never to have any need of dying to it again, but as ſtill engag'd to live to God's Glory: For, ſay the *Ancients*, we can have but one Baptiſm, and this ſuppoſes we ſhould ſo die to ſin once, as never to have occaſion to perform that work again. Hence therefore it appears how far they are from Conformity to the Death of Chriſt, who ſtill ſuffer ſin to revive in them after that by pious Reſolutions and Repentance they have begun to mortifie it, and ſo are ſtill beginning again to die to it. And oh! that *Chriſtians* would more carefully attend to this Conformity to the Death of Chriſt.

Ver. 12, (Being therefore thus engag'd to die unto ſin,) *let not ſin therefore reign in your mortal bodies, that you ſhould obey it in the luſts thereof.*

Εἰς τὸ ὑπακούειν, *to obey it.*] For this Obedience to it in the luſtings of it, is a certain ſign of the Dominion of ſin in us, and of our being none of *Chriſt*'s Servants; *for they that are Chriſt's, have crucified the fleſh, with the affections and luſts*, Gal. 5. 24.

Ver. 13. *Neither yield ye your Members* (any longer) *as inſtruments of unrighteouſneſs to ſin, but yield* (up) *your ſelves* (entirely) *to* (the Service of) *God, as thoſe that are* (with Chriſt) *alive from the dead, and* (yield) *your Members inſtruments of righteouſneſs to God.*

Ver. 14. (And ſay not this is beyond your ſtrength, ſeeing the Law in your Members leads you Captive to ſin,) *for ſin ſhall not have dominion over you, for you are not under the* (Pædagogy of the) *Law*, (which gives the knowledge of ſin, but not ſufficient ſtrength to mortifie it,) *but under* (that œconomy of) *Grace*, (which affords that Spirit of Life in Chriſt Jeſus, which frees us from the Law of Sin and Death.)

Ἁμαρτία γὰρ οὐ κυριεύσει, *for ſin ſhall not have dominion.*] This is a pious ſenſe, but ſeems to ſome to give no place for the following Objection. Others therefore Paraphraſe the words thus; For then ſin ſhall not have Dominion over you, *ſo as to condemn you for each Tranſgreſſion*, for you are not under the Law, *(which pronounceth a Curſe on them that do not perfectly obey it)* but *(under that Covenant of)* Grace, which affords Pardon and Forgiveneſs of it.

Ver. 15. *What then? Shall we* (go on in) *ſin, becauſe we are not under the Law*, (which condemns us for every Tranſgreſſion,) *but under* (that Covenant of) *Grace*, (which allows the pardon, and promiſes the forgiveneſs of it, *Heb.* 8. 12.) *God forbid.* (Shall we continue in the ſins forbidden by the Law, becauſe we are not under the Law?)

Ver. 16. *Know ye not* (this) *that to whom ye yield your ſelves ſervants to obey, his ſervants you are to whom you obey*, (and from him you muſt expect your Wages) *whether* (you be the ſervants) *of ſin to* (receive the wages of ſin, which is) *Death, or* (the ſervants of God) *by obedience to* (the obtaining the fruits of) *Righteouſneſs.*

Ver. 17. *But God be thanked that* (and God be thanked that though formerly, v. 19.) *ye were the ſervants of ſin, but* (yet, ſince your Converſion) *you have obeyed from the heart that form of* (Chriſtian) *Doctrine which was delivered to you.*

Χάρις δὲ τῷ θεῷ, *but God be thanked.*] He doth not here thank God that they had been the Servants of ſin, but that they who had been Servants to it, were become obedient to the Precepts of Chriſtianity, as our Lord thanks his Heavenly Father that he had *hid theſe things from the wiſe and prudent, and had revealed them to Babes*, Mat. 11. 25. *i. e.* That having hid them from the one, he notwithſtanding had revealed them to the other.

The Particle δὲ is ſometimes rendred *and*, as *Luke* 9. 6. 11. 18. *Acts* 3. 5. 4. 36. 8. 30. 9. 17. 11. 12. 13. 15. 15. 6. 21. 14. 23. 9, 13.

Sometimes *then*, *Acts* 6. 2, 7. 29. 13, 16. 12. 3. *Mat.* 1. 19. *Luke* 8. 29, 35.

Sometimes *ſo*, *Acts* 7. 15. *Rom.* 8. 8.

Sometimes *yea*, 1 Cor. 9. 16. 13. 21. *Rom.* 11. 30. 16. 19. 1 *Cor.* 2. 9.

Sometimes *but*, in the ſenſe of *yet*, *Acts* 28. 22. 1 *Cor.* 14. 1. *and yet*, *Mat.* 6. 9.

Sometimes *for*, *Luke* 12. 2, 48. 23. 14. *Acts* 7. 25. 1 *Theſſ.* 2. 16.

Alſo, *Luke* 12. 8. 13. 6.

Moreover, 2 *Pet.* 1. 15.

Howbeit, 1 *Cor.* 2. 9.

And ſo accordingly the words may be here rendred *and God be thanked*, or *God be thanked then*, that though ye were the Servants of ſin, yet, and in the Verſe following, ἐλευθερωθέντες δὲ.

Ver. 18. *Being then* (for being) *made free from* (the Law of) *ſin* (by the grace and aſſiſtance of that Spirit of Life the Goſpel Miniſters, *Rom.* 8. 2.) *ye are become Servants unto Righteouſneſs.*

Ver. 19. *I ſpeak after the manner of men, becauſe of the infirmity of your fleſh, for as you have yielded your Members ſervants to uncleanneſs, and to iniquity, to* (commit) *iniquity, even ſo now yield your Members ſervants to righteouſneſs unto holineſs.*

Ἀνθρώπινον λέγω.] The *Apoſtle* doth not here ſpeak, as ſome unhappily imagine, by way of Excuſe, for not uſing the beſt Argument he could uſe in this Affair, but ſuch as was beſt fitted to the Capacities and Notions of thoſe he writes to; for what inducements to yield their Members Inſtruments of Righteouſneſs to that Holineſs which will conclude in Life Eternal, could he uſe more rational and proper than

than this, that they had formerly yielded them Servants to commit that ſin, whoſe wages is Death; but he ſpeaks this by way of illuſtration of his Argument, or Exhortation; the ſenſe which the *Ancients* put upon theſe words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my Exhortation with a due conſideration of the infirmity of your fleſh*, requiring that only which even to Humane Reaſon muſt ſeem highly equitable, *viz.* that you ſhould do that Service now to God, which you have formerly done to Sin. I rather think the *Apoſtle* diſcourſeth to this effect: In this Diſcourſe of your being Servants formerly to Sin, and your Obligation now to be Servants to Righteouſneſs, I ſpeak that which all Natural Men muſt have had Experience of, by reaſon of the Infirmity of the Fleſh, and of which they may thence take a juſt Idea, requiring only, that as they have yielded their Members Inſtruments of Sin, ſo they would yield them Inſtruments of Righteouſneſs.

And that this is the genuine import of the words ἀνθρώπινον λέγω, may appear from the like uſe of it, 1 *Cor.* 10. 10. *No temptation hath happened to you but that which is* ἀνθρώπινος *common to humane nature*, and ſupportable by Men of Reaſon, and from the conſtant uſe of the Phraſe κατ' ἄνθρωπον λέγω, *I ſpeak after the manner of men*, of which ſee Note on 1 *Cor.* 9. 8.

Ver. 20. (Now, I ſay, for before you could not do it) *for when you were ſervants of ſin, ye were free from righteouſneſs*, (doing then no ſervice at all to it.)

Ver. 21. (And that you may not be ſtill enamour'd with your former Service unto ſin, I ask) *what fruit had you then in* (from) *thoſe things, of which you are now aſhamed?* (Surely none worthy to be compared with the fruits of Righteouſneſs,) *for the end of theſe things is death.*

Ver. 22. *But now being made free from ſin, and become ſervants to God, you have* (at preſent) *your fruit unto holineſs, and the end thereof* (will be) *everlaſting life.*

Ver. 23. *For the wages of ſin* (to its Servants) *is death, but the gift of God* (to his) *is eternal life through Jeſus Chriſt our Lord.*

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *for the wages of ſin is Death.*] Hence Divines uſually conclude, that even Infants muſt have ſinned, becauſe they are ſubject to Death; now tho' this be ſo far true, that Death came upon all Men, and ſo upon Infants, by that ſin of *Adam*, which rendred him, and by him all his Off-ſpring ſubject to Mortality, yet this will no more follow from theſe words, than it will follow, that becauſe *the wages of Rebellion* is *Death*, all that die muſt be guilty of Rebellion. Moreover, the intention of the *Apoſtle* is not here to teach us that Death is the Puniſhment due to every ſin, but that that Death, which is in Scripture ſtiled *the ſecond Death*, and ſtands oppos'd to *Eternal Life*, will be the certain iſſue of a Life ſpent in the ſervice of ſin. For the *Apoſtle* throughout this Chapter ſpeaks of that ſin in which we continue, *v.* 1. and which we *ſerve*, v. 6, 20. and *which ſo reigneth in our mortal Bodies, that we obey it in the luſts thereof*, v. 12. By which *we yield our members inſtruments of unrighteouſneſs to ſin*, v. 13. 19. In which we ſo ſerve ſin, as to obey its Commands, *v.* 16, 17. and live *free from Righteouſneſs*, or in neglect of it, *v.* 20. The Wages, ſaith he, of ſin thus reigning in, and ſerved by us, is Eternal Death: 'Tis therefore manifeſt the *Apoſtle* ſpeaks not here of ſin imputed, but only of Perſonal ſin, nor of each ſingle Act, but of an habitual Practice, or a courſe of ſin.

CHAP. VII.

Verſe 1. (AND of the truth of what I told you, *Chap.* 6. 14. that you are not under the Law, but under Grace, you cannot well be ignorant, for) *know ye not, Brethren, for I ſpeak to them that know the Law*, (*i. e.* to the converted Proſelytes, or Jews) *that the Law hath dominion over a man as long as he liveth.*

Ὁ νόμος κυριεύει τοῦ ἀνθρώπου.] *i. e.* The Conjugal Law, which gives the Man Power over the Woman, is in force, and obtaineth whilſt the Man liveth, this ſenſe the Verſe following ſeems plainly to require.

Ver. 2. *For the Woman which hath an Huſband* (ὑπανδρος ſubvirilis) *is bound by the Law to* (cleave to, and be ſubject to) *her Huſband as long as he liveth, but if the Huſband be dead, ſhe is* (then) *looſed from the Law of* (ſubjection to) *her Huſband.*

Ver. 3. *So then if while her Huſband liveth ſhe be married to another Man, ſhe ſhall be* (truly) *called an Adultereſs; but if her Huſband be dead, ſhe is free from that Law*, (which bound her to be in ſubjection to, and yield Conjugal Affection to him only,) *ſo that ſhe is no Adultereſs though ſhe be married to another man.*

Μοιχαλὶς χρηματίσει, *ſhe ſhall be called an Adultereſs.*] The *Apoſtle*, ſaith *Theodoret*, conſiders not here the permiſſion given to the Woman divorced by the Law of *Moſes*, to be married to another, as being taught by Chriſt not to approve of ſuch Divorces: But the *Apoſtle* ſeems only to intimate that ſhe

hath

hath no Power to diſſolve that Bond, by putting away her Husband; or perhaps he ſpeaks not of the Law of *Moſes*, but of that given in Paradiſe, *Gen.* 2.

Ver. 4. *Wherefore, my Brethren,* (as this Woman is become free from the Law of her Husband by his Death, even ſo) *ye alſo are become dead to,* (and therefore free from ſubjection to) *the Law by* (the Obligation of) *the Body of Chriſt, that ye ſhould* (or may) *be married to another, even to him who is raiſed from the dead, that* (by vertue of this Union to him) *we ſhould bring forth fruit unto God.*

Ἐθανατώθητε τῷ νόμῳ.] This Phraſe, *Ye are dead to the Law*, is, ſay Interpreters, the Law is put to Death to you; for to that, ſay they, the drift of the Diſcourſe directs. But firſt, this Interpretation puts a plain force upon the words, without any inſtance that they are elſewhere uſed in this ſenſe. 2. The parallel words, *Gal.* 2. 19, 20. run thus: *I through the Law am dead to the Law, that I might live to God: I am crucified together with Chriſt.* Now thoſe words ſeem to fix the proper ſenſe of theſe, ſhewing it to be alſo this: Ye are dead to the Law, that is, you are as free from ſubjection to the Precepts of the Law, and from the motions of Sin which are by the Law, as if you were dead. To ſtrengthen this Interpretation, let the Hebrew Phraſe be noted; (a) *When a Man dies he is made free from the Commands*, the Law μὴ κυριεύσει *hath no dominion over him*, no power to ſubject him to the motions of ſin which are by the Law, *for he that is dead is free from ſin*, Chap. 6. 6, 7. So that he doth no longer δουλεύειν ſerve the motions of it, and hence the *Apoſtle* makes this Inference: That if we be dead with Chriſt, and buried with him, or crucified together with him, ſin ὐ κυριεύσει ſhall not have Dominion over us, as it had whilſt we were under the *Jewiſh* Diſpenſation, *for we are not under the Law, but under Grace.* And again, *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16. & v. 18. For *if ye be led by the Spirit, ye are not under the Law.* Wherefore the ſenſe of theſe four laſt Verſes ſeems to be this: The Law hath Dominion over a Man as long as he lives *(under it,)* for the caſe of a Man's ſubjection to the Law is in this like to the Woman's ſubjection to her Husband, it continues whilſt he lives, but when he is once dead, ſhe is free from any further ſubjection to him, ſeeing he being dead, can have no further Power over her, and ſo ſhe muſt be free to be married to another; in like manner you being dead to the Law, it can have no further Power over you, and the Law it ſelf being alſo dead to you, through the Death of Chriſt aboliſhing it, and freeing *Chriſtians* from the Power and Obligation of it, you are free to Marry to another Husband, even Chriſt.

Ver. 5. (We are, I ſay, become thus dead to the Law, this being neceſſary, that we might bring forth Fruit unto God.) *For when we were in the fleſh, (i. e.* when we lived under the Carnal Ordinances of the Law) *the motions of ſin which were* (occaſion'd) *by that Law, did work in our members to bring forth fruit unto death,* (rendring us obnoxious to Death, the Puniſhment threatned by the Law to the Tranſgreſſors of it.)

Ver. 6. *But now we are delivered from the Law,* (and from the motions of ſin cauſed by it) *that being dead wherein we were held,* (or being dead to that Law wherein we were held) *that we might ſerve God in newneſs of* (that) *ſpirit* (of Life in Chriſt Jeſus which makes us free from the Law of Sin and Death) *and not* (as before) *in the oldneſs of the letter,* (which killeth, or ſubjecteth us to Death, 2 *Cor.* 3. 6, 9.)

Ἀποθανόντος.] The *Syriack* and *Arabick* Verſions, *Origen*, *Theodoret*, *Oecumenius*, and *Theophylact* read ἀποθανόντες, which, ſaith *Origen*, is undoubtedly the beſt Reading: And this Reading confirms the ſenſe of the fourth Verſe as to thoſe words, *Ye are dead to the Law*, which I have offer'd in the Paraphraſe; *i. e.* being freed from the Obligation and Commands of it, and ſo from the luſtings and motions it wrought in us.

Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *that we might ſerve God in the newneſs of the Spirit.*] The Law and the Goſpel are by the *Apoſtle* in this diſtinguiſh'd; that the firſt is only the *miniſtration of the Letter*, the other *of the Spirit*, 2 Cor. 3. 6, 7, 8, 9. The *miniſtration of the Spirit* is alſo declared to be the fruit, not of the Law, but of the hearing of Faith, *Gal.* 3. 3. Hence the *Apoſtle* here infers, that we muſt be dead unto, or free from ſubjection to the Law, that we may be enabled to ſerve God in newneſs of Spirit. Whence it is evident, that to ſerve God in the Spirit, is not to *enjoy the ſpiritual ſenſe of the Law*, as Mr. *Le Cl.* thinks.

Ver. 7. *What ſhall we ſay then? Is the Law* (from which we muſt be delivered, and to which we muſt be dead, that we may not obey the luſts of the fleſh) *ſin?* (Is it the cauſe of that ſin which worketh in our Members, whilſt we are under the Law?) *God forbid*, (that we ſhould ſo affirm,) *nay*, (ſo far otherwiſe is it, that the Law inſtructs us what is to be avoided as ſin, and under what Penalty) *for I had not known luſt, (i. e.* the luſtings, or covetous deſires of the Heart to be things worthy Death,) *except the Law had ſaid, thou ſhalt not covet*, (and ſo made him

(a) *Nidda.* Fol. 76.

that

that coveteth obnoxious to Death, as being a tranſgreſſor of the Law.)

Ver. 8. *But* (or nevertheleſs) *ſin taking occaſion by the Commandment, wrought in me all manner of Concupiſcence*, (which became Mortal to me by vertue of the Prohibition of the Law.) *For* (whilſt I was) *without the Law ſin was dead*, (*i. e.* unable to have this effect upon me,) *for where there is no Law there is no tranſgreſſion* (imputed to death, *Chap.* 5. 13.)

Ver. 9. *For I* (the Seed of *Abraham*) *was alive* (or indeed lived) *without the Law once*, (before the Law was given, I being not obnoxious to death for that to which no Law had threatned death,) *but when the Commandment came*, (forbidding it under that Penalty,) *ſin revived, and I died*, (*i. e.* it got ſtrength to condemn me to Death.)

Ἐγὼ δὲ ἔζων χωρὶς νόμε, *I was alive without the Law.*] Πρὸ τῆ Μωυσέως, *before the Law of Moſes came.* So *Chryſoſt. Oecum. Theoph.*

Ver. 10. *And the Commandment which was ordained to life, was found to me* (tranſgreſſing it, to be) *unto death.*

Ordained.] This word is not in the Original, you may therefore *Paraphraſe* the words thus; (*the Commandment which was given for life*, i. e. *with this Promiſe, do this and live, was found to me unto death.*)

Ver. 11. *For ſin taking occaſion by the Commandment deceived me*, (or enticed me to the commiſſion of it,) *and by it ſlew me.*

For the explication of theſe four laſt Verſes, let it be noted,

1. That it is the Opinion of Judicious Commentators, that when the *Apoſtle* ſaith, *Sin taking occaſion by the Commandment, wrought in him all manner of Concupiſcence*, v. 8. *and deceived him*, v. 11. he means that it did this by ſaying only, thou ſhalt not covet, but aſſigning no Puniſhment to him that coveted. But this Interpretation cannot ſtand, for theſe two Reaſons: For firſt, it plainly contradicts the words of the Law, which pronounceth a Curſe upon *every one who continues not in all things written in the Law to do them*; and much more doth it contradict the drift of the *Apoſtle*'s Diſcourſe in this, and the Epiſtle to the *Galatians*, *viz.* That the Law required perfect Obedience to its Precepts, condemning him to Death, or rendring him obnoxious to Condemnation, who in any thing tranſgreſs'd it, and ſo could be no means of Juſtification, *as many as were under the Law, being under the Curſe*, becauſe tranſgreſſors of it.

2. This agrees not with the following Reaſon, or the Nature of the thing; for if the Law given encouraged them to covet, becauſe it had no preſent Penalty annexed to it, they muſt be more free to covet, or follow their Natural and Carnal Inclinations, when there was no Law at all forbidding them to covet; and therefore ſin could take no more occaſion by a Law without Penalty, than by none at all, to work in us all manner of Concupiſcence, nor could Concupiſcence be dead without the Law, more than with it.

The old and common Interpretation is this, that the Prohibition of what we deſire makes us to think the enjoyment of it more ſweet and valuable, or at leaſt provokes the Carnal Mind, which *is not ſubject to the Law of God*, to a more fervent luſting after it; *dum prohibita non refugit quam ardentius expetit*, and this agrees very well with this expreſſion, *v.* 8. Or,

3. Sin is in Scripture repreſented as an Enemy that ſeeks our ruine and deſtruction, and takes all occaſions to effect it; it is here ſaid to *War againſt the Mind*, v. 23. elſewhere to *War againſt the Soul*, 1 Pet. 2. 11. to ſurround and beſet us, *Heb.* 12. 1. to bring us into bondage and ſubjection, and get the dominion over us, *Rom.* 6. 12. to entice us, and ſo to work our death, *James* 1. 14, 15. and to do all that *Satan*, the grand Enemy of Mankind, doth by tempting and ſolliciting us to the commiſſion of it; when therefore it finds a Law which threatneth Death to the violation of it, it takes occaſion thence more earneſtly to tempt, and to allure us to the violation of it, that ſo it may more effectually ſubject us to Death and Condemnation upon that account, for the *ſting of death is ſin, and the ſtrength of ſin is the Law*, condemning us to Death upon the violation of it: Thus when God had forbidden under the pain of Death the eating the forbidden Fruit, *Satan* thence took occaſion to tempt our firſt Parents to the breach of it, and ſo ſlew them, or made them ſubject to Death: ἀπάτησε, *he deceived them*, Gen. 3. 13. 1 Tim. 2. 14. which is the word here uſed, *v.* 11.

2*ly*. Obſerve the import of the Phraſe, *Without the Law ſin was* (or is) *dead*, which ſeems not to be this, that the inclinations of Men to ſin were in their Nature leſs when they were unreſtrain'd by a Law; But rather this, that ſin was then comparatively dead as to its Power of condemning us to Death: And this, firſt, the *Antitheſis* doth plainly hint, for thus it runs, *Without the Law* ἁμαρτία νεκρά, ἐγὼ δὲ ἔζων *ſin was dead*, but I was living, but *when the Commandment came, ſin revived, and I died.* How were Men living before the Law, but becauſe then no Law condemned them? Sin therefore muſt be then dead as to its Power of Condemning. How did they die when the Law came but by the Law condemning them to Death? Sin therefore then revived as to its Condemning Power, which it received firſt from the ſin of *Adam*, which brought Death into the World, and next from the Law of *Moſes*, *which entred that the offence might abound, and reign more unto death*, Rom. 5. 20, 21. For though ſin was in the World from *Adam* unto *Moſes*, or until the Law given, yet was it not imputed

unto Death, when there was no Law given, that did threaten Death unto it; so that Death reign'd, in that interval, by vertue of *Adam*'s sin alone, even over them who had not sinned after the similitude of *Adam*'s transgression; *i. e.* against a positive Law forbidding it under the Penalty of Death, which Law being delivered by *Moses*, sin revived, (*i. e.*) it had again its force to condemn Men as before to death by vertue of a Law which threatned death to them; and in this sense doth the *Apostle* seem to say, that *the Law was added because of transgressions*, Gal. 3. 19. to convince us of the Wrath and Punishment due to them; and that the Law therefore *worketh wrath, because where no Law is, there is no transgression*, Rom. 4. 15. Subjecting us to Wrath, or no such sense of the Divine Wrath, as where a plain Divine Law threatning death and condemnation is violated, upon the sense thus given of these two Phrases, doth our Exposition stand.

Ver. 12. *Wherefore the Law* (forbidding sin) *is holy, and the commandment* (to abstain from it) *is holy, just, and good*, (as requiring only what is equitable in it self, and good for me to do.)

Ver. 13. *Was that then which is good made death to me? (Gr.* hath that therefore which is good become death to me?) *(i. e.)* Is that the sole and proper cause of bringing death to me?) *God forbid* (we should so say,) *but* (this charge is to be laid upon) *sin*, (which) *that it might appear sin*, (*i. e.* pernicious and destructive,) *working death in* (or to) *me, by that which is good*, (*i. e.* the Law, made me obnoxious to death) *that sin by the commandment* (forbidding it) *might become exceeding sinful.*

Καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceeding sinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα, Chap. 5. 20, 21. *abounding unto death*, and so exceeding vile and hateful to us, the end and wages of it *being death* and condemnation, *Chap.* 6. 21, 23.

Ver. 14. (And that sin should thus prevail over us in this state of lapsed Nature to transgress the Law, and so become obnoxious to death by it, will not seem strange, if every Natural Man considers the contrariety there is betwixt him and the Law,) *for we know that the Law is spiritual*, (and requires spiritual things) *but* (every Natural Man hath cause to say of himself,) *I am carnal, sold under sin*, (*i. e.* enslaved by my corrupt Affections.)

Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *sold under sin.*] i. e. *In peccati potestatem libidinis & concupiscentiæ pretio redactus, Origen*; so enslav'd to it, saith *Theophylact*, ὥστε μὴ ἀνακύψαι δύνασθαι, that he could not look up; a willing Slave, who had sold himself to it, saith *Theodoret*. And this is continually the import of the Phrase in the *Old Testament*, as when it is said of *Ahab*, 1 Kings 21. 20. πέπρασαι ποιῆσαι τὸ πονηρὸν, *thou hast sold thy self to do wickedly*; and *v.* 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he sold himself to do wickedly.* Of the *Jews*, *Isa.* 50. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have sold your selves to your iniquities.* And of the *Jews*, who under *Antiochus Epiphanes* revolted from their Religion to Heathenism, it is said, that ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν, *they sold themselves to do evil*, 1 Maccab. 1. 15.

Ver. 15. (As may be easily discerned from the workings of our own Conscience against the evil that we do.) *For that which I do I allow not* (in my own mind,) *for what I would do*, (in complyance with the Law) *that* (through the prevalence of my corrupt Nature) *I do not*; *but what* (through the conviction of my Conscience) *I hate* (to do) *that I do.*

Ὃ μισῶ, *that which I hate.*] Τοῦτο τῆς ἡδονῆς καταθελγόμενοι ποιοῦμεν ἅπερ ὡς παράνομα βδελυττόμεθα, *being allured with pleasure, we*, say *Theodoret* and *Oecumenius*, *oft do those things which we abominate, as being opposite to the Law*; for whilst the Law represents sin as pernicious, and destructive both to Soul and Body, it is as natural for all Men to hate it, as to love themselves; but then, as *Photius* saith, when τὸ ἡδὺ τῆς πράγματος περιβάλλεται, *the sweetness or pleasure of the Action is proposed to the mind*, the hatred goes off, and the Soul is wrought up to an affection to it; and thus is it with every enlightned Man, that sins against his Conscience, and doth the evil which he would not do. *These words*, saith *Origen*, *shew that the Carnal Man, of whom he speaks*, resistere aliquantulum vitiis conatur, *endeavours a little to resist his Vices*, legis sc. naturalis instinctu, *by the instinct of the Law of Nature, but that at last he is overcome by them, and oppressed with them.*

Ver. 16. *If then* (it be so with me) *that I do that which I would not*, (by this unwillingness to act in contradiction to it,) *I consent unto the Law that it is good*, (and commands what is good for me to do.)

Ver. 17. (Now then this being done by those corrupt Affections which over-power me, against the approbation of my Mind, and the inclination of my Will,) *it is no more I* (according to the better part from which I am denominated) *that do it, but sin that dwelleth in me*, (*i. e.* in my flesh, *v.* 23. and captivates me to the obedience of it.)

Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *sin that dwelleth in me.*] This he speaks, saith *Theodoret*, calling τῇ νῦν τὴν δουλείαν καὶ τῶν παθῶν τὴν δεσποτείαν, *the slavery of the mind, and the dominion*, or, as *Theophylact*, *the Tyranny of the Passions, sin, It is*, saith *Origen*, lex, & voluntas carnis quæ captivos nos ducit in lege peccati, *the Law, and Will of the flesh, which leads us Captive in the Law of sin*; hence this sin dwelling in us is so often stiled *the Law of sin in our members*, v. 20, 21, 22, 25. Chap. 8. 2.

Here

Here the *Apoſtle* ſeems to ſpeak according to the *Philoſophy* of the Heathen, with which the *Jews* began to be acquainted, that Man was not to be denominated from his Body, or his Senſual and Carnal Part, but from his Mind, his νῦς, or λογικὴ διάνοια, which in (*b*) *Philo*'s Phraſe is ὁ ἐν ἑκαστῳ ἡμῶν ἄνθρωπος, *the Man within us*, ὁ πρὸς ἀλήθειαν ἄνθρωπος, (*c*) *the true man, the man properly ſo called:* Who ſaith moreover, λέγει δὲ τοῦτο ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, this *ſaith the true man, the reprover in the ſoul.* And of himſelf he ſpeaks thus; *Men may have power over my Body, but that is nothing to me,* ἐγὼ γὰρ ἀπὸ τῆς χρηστου τῆς ἐν ἐμαυτῳ διανοιας χρηματίζω, (*d*) *for I am denominated from my mind, the better Part, according to which I deſign to live.*

Ver. 18. (And upon this I have juſt ground to charge it,) *for I know that in me, that is, in my fleſh, dwelleth no good thing, for to will* (that which is good) *is preſent with me,* (or to me) *but to perform that which is good I find not* (ſtrength.)

Ver. 19. *For* (in event I find that) *the good that I would* (do) *I do not, but the evil which* (the Law prohibits, and) *I would not* (do) *that* (being over-power'd by the fleſh) *I do.*

Ver. 20. *Now if I* (thus) *do that I would not, it is no longer I* (chuſing and approving the action in my mind) *that do this, but ſin that dwelleth in me,* (*i. e.* in my Fleſh, that hurries me to the commiſſion of it againſt the Law, and inclination of my Mind.)

Ver. 21. (For ſo it is that) *I find* (Gr. ἄρα indeed) *a Law* (in my Members ſo thwarting the inclinations and convictions of my Mind,) *that when I would do* (the) *good* (to which the Law directs me) *evil is preſent with me,* (to oppoſe and hinder me from doing it.)

Ver. 22. (I ſay, when I would do good,) *for I delight in the Law of God in the inward man,* (my mind approving for ſome time, and being pleaſed with its good and holy Precepts.)

Κατὰ τὸν ἔσω ἄνθρωπον, *according to the inward man.*] It is plain the inward Man here cannot ſignifie the *new man, which is created after God in righteouſneſs and holineſs,* Eph. 4. 24. and which is not put on, till all *old things are paſt away,* 2 Cor. 5. 17. and *all things are become new,* and till we have *put off the old man with his deeds,* Coloſ. 3. 9, 10. For ſure this cannot be ſaid of him, who is ſtill *carnal, ſold under ſin,* and *captivated to the Law of ſin which is in his members*; but only the Mind of Man, the νῦς, as the *Apoſtle* doth interpret himſelf, v. 25. So *Origen* informs us, that the Soul uſing the Body as its Inſtrument, is called ὁ ἔσω ἄνθρωπος, *the inward man.* Contra Celſ. l. 7. p. 357. Ἔσω ἄνθρωπον τὸν νῦν λέγει. So *Theodoret, Oecumenius, Theophylact.* So the very next Verſe ſhews the coherence, Seeing *I delight in the Law of God in the inward man, but I ſee another Law in my members warring againſt the Law of my mind,* (i. e.) of my inward Man. And ſo the *Apoſtle* uſeth the Phraſe when he ſaith, 2 *Cor.* 4. 16. that though ὁ ἔξω ἄνθρωπος, the outward Man, (*i. e.*) the Body, was corrupted, yet ὁ ἔσωθεν, *the inward man was renewed day by day.* And that this delight is no Evidence of a regenerate Man is evident from the Example of the *ſtony Ground,* which *heard the Word* μετὰ χαρᾶς *with joy,* Mat. 13. 20. Of *Herod,* who heard *John Baptiſt* ἡδέως *with delight,* Mark 6. 20. Of the *Jews,* who *rejoiced in his light,* John 5. 35. and heard our Saviour *gladly,* Mark 12. 37.

Ver. 23. *But I ſee* (or perceive) *another Law* (of the fleſh) *in my members warring againſt the Law of my mind, and bringing me into captivity to the Law of ſin, which is in my members,* (for of what a man is overcome, of that is he brought into bondage, 2 *Pet.* 2. 19. *John* 8. 34. *Rom.* 6. 16.)

Ver. 24. (And being thus enſlaved to that ſin which renders me obnoxious to death, the wages of it, I am even forced to cry out) *Oh wretched man that I am, who ſhall deliver me from the Body of* (ſin, which worketh) *death?*

Ver. 25. (And ſo) *I* (have great reaſon to) *thank God through Jeſus Chriſt,* (whom he hath ſent to Redeem me from this death, to which I am obnoxious by ſin.) *So then* (to ſhut up this Diſcourſe, thus is it with me whilſt under the Law only) *with the mind I my ſelf* (or I the ſame man) *ſerve the Law of God, but with the fleſh the Law of ſin.*

Εὐχαριστῶ τῳ θεῳ, *I thank God.*] The *Latin* Verſion, and one *Greek* Copy reads χάρις τῳ θεῳ, *the Grace of God*; but the *Syriack, Arabick,* and all the *Greek* Commentators agree with our Tranſlation, which therefore is to be preferred before that Lection.

Αὐτὸς ἐγὼ, *the ſame man.*] Of whom he had before ſpoken, not I *Paul* now writing this Epiſtle. It hath been a Controverſie ſince St. *Auſtin*'s time, whether St. *Paul* here ſpeaketh in his own Perſon, or in the Perſon of a Regenerate Man, or only in the Perſon of a *Jew* conflicting with the motions of his Luſts, only by the aſſiſtance of the letter of the Law, without the aids and powerful aſſiſtance of the Holy Spirit; which is as great an inſtance of the force of Prejudice, and the heat of Oppoſition to pervert the plaineſt Truths, as can be haply produced; for I think nothing can be more evident and unqueſtionably true than this, that the *Apoſtle* doth not here

(*b*) *De profugis.* p. 360. B. (*c*) *Ibid.* p. 3663. (*d*) *De Joſepho.* p. 42.

ſpeak of himſelf in his own Perſon, or in the ſtate he was then in, but as the *Ancient Commentators* do interpret him, δι' ἑαυτοῦ ὁ Ἀπόστολος τὸν κοινὸν ἄνθρωπον ἐδίδαξε, *by himſelf he repreſents man in common*, and ſaith not as he might have done, you that are under the Law are Carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ σχηματίζων, καὶ τὸ τραχὺ, καὶ σκοδρὸν ἐκλύων, καὶ λεαίνων τῇ περὶ ἑαυτοῦ ῥηματολογίᾳ, *repreſenting what belonged to them in his own Perſon, and ſo taking off the harſhneſs, and mollifying the invidiouſneſs of the Sentence, by ſpeaking of it in his own Perſon, he ſaith, I am carnal, ſold under ſin.* So *Photius* and *Oecumenius*, *Theodoret* alſo doth inform us that the *Apoſtle* here introduceth, v. 14. Τὸν πρὸ τῆς χάριτος ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, *a Man before Grace overcome by his Paſſions, for he calls him Carnal, who had not yet obtained the aſſiſtance of the Holy Spirit.* And again, v. 23. he adds, that the *Apoſtle* having diſcourſed all theſe things, ὥστε δεῖξαι τίνες μὲν πρὸ τῆς χάριτος ἦμεν, *to ſhew what we were before Grace, and what we are made after Grace, and as it were taking upon himſelf the Perſon of thoſe who before Grace were vanquiſh'd by ſin, he groans, and laments as a Man ſet in the midſt of his Enemies, enſlav'd and conſtrain'd to ſerve, and ſeeing no help, and thus he ſhews the Law unable to help us.* And ſo *Origen* alſo frequently in his Commentary on the Place, and St. *Auſtin* ſaith expreſly, and frequently, *Deſcribitur homo ſub lege poſitus ante gratiam*, liber expoſ. quar. propoſ. ex Epiſt. ad Rom. *Quo loco videtur mihi Apoſtolus transfiguraſſe in ſe hominem ſub lege poſitum ad ſimplic.* Mediol. l. 1. *Et in hæc verba non ego operor illud*, &c. *loquitur adhuc ex perſonâ hominis ſub lege conſtituti nondum ſub gratiâ.* Though he was pleaſed afterwards to change his Opinion, and ſo gave occaſion to the perverting the plain ſenſe of the *Apoſtle*. For confutation of this dangerous Opinion, I need not to ſay much after the Labours of *Arminius*, the Reverend Dr. *Hammond*, Mr. *Bull*, and Mr. *Kettlewell*, who have made it manifeſt,

1. That it is uſual with the *Apoſtle* to make this *Metaſchematiſm*, or to ſpeak eſpecially of things that might be otherwiſe offenſive, or ungrateful, in his own Name, when indeed they belong not to him, but to other Men: As in theſe words, *Rom.* 3. 7. *If the truth of God hath more abounded through my lye, why am I alſo judged as a ſinner, i. e.* not I *Paul*, but I who make this Objection? So *Galat.* 2. 16, 17. 1 *Cor.* 4. 6. *Theſe things* μετεσχημάτισα *I have in a figure transferred to my ſelf, and to Apollos for your ſakes.* So 1 *Cor.* 6. 12. 1 *Cor.* 13. 2. 1 *Cor.* 10. 22, 30. *Eph.* 2. 3. 1 *Theſſ.* 4. 17.

2*ly*. That ſuch things are in this Chapter ſaid of the Perſon ſpoken of, as can by no means agree to St *Paul*, or to any regenerate Perſon; to which may be added,

1. That had St. *Paul* here ſpoken of himſelf, conſidered in the ſtate in which he was at the enditing of this Epiſtle, he muſt have contradicted what he had ſaid of himſelf in the Epiſtle to the *Theſſalonians*, and to the *Corinthians*, which were writ before this Epiſtle. For (1.) In his Epiſtle to the *Theſſalonians* he ſaith, *You are Witneſſes, and God alſo, how holily, and righteouſly, and unblameably we behaved our ſelves among you that believed*, 1 Theſſ. 2. 10. In his Second Epiſtle to the *Corinthians* he ſpeaks thus; *This is our rejoicing, even the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom, but by the grace of God we have converſed in this World*, 2 Cor. 1. 12. *That he knew nothing by himſelf*, for which to condemn himſelf, 1 *Cor.* 4. 4. That he *kept under his Body, and brought it into ſubjection*, 1 Cor. 9. 27. Now, can the Man who is *carnal*, and *ſold under ſin*, who hath no power in him to do any good, who finds *a Law in his members warring againſt the Law of his mind, and bringing him into captivity to the Law of ſin, which is in his members*, call God and the Church to Witneſs to his holy and unblameable Life? Can he boaſt of keeping under his fleſhly Body, and bringing that *into ſubjection*, which by his own confeſſion bringeth him into *captivity*? Can he who does not what he would in his Mind and Conſcience do, but what he hates; not the good which he would, but the *evil which he would not*; can he, I ſay, rejoice in the Teſtimony of his Conſcience? Can he honeſtly declare *he knows nothing by himſelf*, for which his Conſcience can condemn him?

2. How oft doth the *Apoſtle* propoſe himſelf a Pattern to the Churches unto whom he writes, requiring them *to be followers of him, as he was alſo of Chriſt*, 1 Cor. 11. 1. And again, *What things you have learned, and received, and heard, and ſeen in me, theſe do, and the God of love and peace ſhall be with you*, Philip. 4. 8. *i. e.* be you *carnal, ſold under ſin*, living in the commiſſion of the things you hate, and your mind condemns, and doing what you judge to be evil, and yielding your ſelves *captive to the Law of ſin, which is in your members*, and then *the God of love and peace ſhall be with you*? This ſure is an abſurd, if not blaſphemous Exhortation, and yet, according to this Expoſition, it muſt be ſuitable unto the mind of the *Apoſtle*.

3. With what indignation doth he reject the Accuſations of them who look'd upon him as *Walking after the Fleſh*, and how ſeverely doth he threaten them, how peremptorily doth he reject their ſcandalous Imputation? Declaring, that *though he walked in the fleſh*, yet did he not *walk according to the fleſh*, 2 Cor. 10. 2, 3. and yet if he were *carnal, ſold under ſin*, if *with the fleſh he ſerved the Law of ſin*, if the Law of his fleſhly Members

warred

warred againſt the Law of his mind, and brought him into captivity to the Law of ſin, he doth here in effect confeſs what there he peremptorily denies, and with ſuch indignation doth reject.

4. This Expoſition of the Seventh Chapter makes it entirely to confute the Chapter which immediately goes before, and follows after; it gives an invincible ſtrength to the Objections he endeavours to anſwer in the Sixth Chapter. The firſt Objection there begins by way of Enquiry, *What do we ſay then, ſhall we ſtill continue in ſin that grace may abound?* His Second by way of like Enquiry, *Shall we ſin, becauſe we are not under the Law, but under Grace?* v. 15. *God forbid*, ſaith he, that it ſhould be thus with any Chriſtian, and yet according to this Expoſition it was thus with himſelf, one of the beſt of *Chriſtians*; for ſure he muſt continue in ſin, who was ſtill *ſold under ſin*, ſtill *ſerving the Law of ſin with his fleſh*, ſtill doing that evil he allowed not, the evil which he hated, and he would not do, and who was ſtill brought *into captivity to the Law of ſin which was in his members.*

Again, In his Anſwer to theſe Enquiries he ſhews the *Chriſtian* could not continue in ſin, or live any longer in it, becauſe he was dead to ſin, *his old man was crucified with Chriſt, that the body of ſin might be deſtroyed, that henceforth he might not ſerve ſin*, v. 2, 6. *And becauſe being dead to, he was freed from ſin*, v. 7. *He was made free from ſin, and become the ſervant of righteouſneſs.* But can he that is ſold under ſin, and is brought into Captivity to the Law of ſin which is in his Members, be at the ſame time dead to ſin, and free from ſin? Can he who with his Fleſh ſerves the Law of ſin, be ſaid to ceaſe from ſin, *and not henceforth to ſerve ſin? Not to obey it in the luſts thereof*, v. 12. *not to yield his members inſtruments of ſin unto unrighteouſneſs*, v. 13. Surely there is as clear an Oppoſition betwixt the *Chriſtian* repreſented in the Sixth Chapter, as *free from ſin*, and in the Seventh, as miſerably *enſlaved to the Law of ſin and death which was in his members*, as betwixt Light and Darkneſs.

Again, he ſaith expreſly, *Chap.* 8. 2. *The Law of the ſpirit of life in Chriſt Jeſus hath made me free from the Law of ſin and death.* Whereas the Perſon mentioned in the 7*th. is ſold under ſin*, is *brought into captivity to the Law of ſin*, and cryeth out under his Bondage, *Oh miſerable man that I am, who ſhall deliver me from the body of this death!* He therefore cannot be the Perſon freed *by the ſpirit from the Law of ſin and death.*

In fine, this Expoſition of the cloſe of this Chapter contradicts the beginning of it, for there the *Apoſtle* ſaith of himſelf, and all his *Chriſtian* Brethren, that this was only their ſtate under the Law, from which they are delivered, that *they might bring forth fruit unto God, and ſerve him in newneſs of ſpirit.* For what elſe can be the meaning of theſe words, *v.* 5, 6. *For when we were in the fleſh, the motions of ſin which were by the Law did work in our members to bring forth fruit unto death, but now we are delivered from the Law, that being dead, wherein we were held, that we ſhould ſerve God in newneſs of ſpirit, and not in the oldneſs of the letter.* So that they who make the *Apoſtle* ſay of himſelf, that *he was brought into captivity to the law of ſin, which was in his members*, and to cry out, *Oh wretched man that I am, who ſhall deliver me from the body of this death!* i. e. this body of ſin which worketh Death; Make him alſo to confeſs that *the motions of ſin did ſtill work in his members to bring forth fruit unto death*, and therefore that *he was ſtill in the fleſh.* I therefore conclude this Diſcourſe, in the words of *Grotius* on *v.* 19. *Deo laus ſit quod optimi*, i. e. *trium priorum ſæculorum Chriſtiani, hunc locum, ſicut oportet, intellexerint, dictante illo ſpiritu per quem vita ipſorum regebatur.*

CHAP. VIII.

Verſe 1. (BEing then married to this other Husband, Chriſt, and ſo freed from the motions of ſin which are by the Law, that we may ſerve God in the newneſs of the Spirit, *Chap.* 7. 4, 5, 6.) *There is therefore* (ἄρα verily) *no condemnation to them which are in Chriſt Jeſus*, (by Faith they being ſuch who now) *walk not after the fleſh*, (as whilſt they were under the Law they did) *but after the ſpirit* (conferred upon them by Faith in Chriſt.)

Ἐν Χριστῷ.] The Phraſe εἶναι ἐν Χριστῷ, ſaith Mr. *le Cl. is often uſed by St.* Paul *for being a Chriſtian*, which Note he borrowed from *Caſtalio*, who renders it *Chriſtiani facti*; but if either of them mean only *Chriſtians* by Profeſſion, or by being only Members of the *Chriſtian* Church, this will by no means agree with this Place, or any other of like Nature, ſince freedom from *Condemnation*, and other Benefits conferred upon us through *Chriſt Jeſus* will not follow our being *Chriſtians* in this ſenſe, but upon a lively Faith in Chriſt, our Union to him by the Spirit, our being ſo in him, as to become *new Creatures*, according to theſe words, *v.* 9. *If any man have not the ſpirit of Chriſt*, dwelling in him, *he is none of his*, 2 Cor. 5. 17. *They that are Chriſt's have crucified the fleſh, with its affections and luſts.* See 1 *Cor.* 1. 30. 2 *Cor.* 10. 7. & 13. 5. *Gal.* 3. 28, 29. & 5. 6. 1 *Theſſ.* 4. 16. 1 *John* 5. 20.

Ver.

Ver. 2. *For the law of the ſpirit of life in Chriſt Jeſus hath made me* (believing in him) *free from the law of ſin and death.*

Ὁ γὰρ νόμος τοῦ πνεύματος, *for the law of the ſpirit of life.*] *i. e.* The Spirit of Chriſt giving me a new Life, is now another Law, or Rule of my Actions, freeing me from the motions, and power of ſin, to which I was ſubject whilſt under the Law, and from the Death to which that ſubjected me, or the Goſpel, attended with the Spirit, hath wrought this freedom in me, as *Methodius* interprets the words ὁ γὰρ νόμος τοῦ πνεύματος, ὃ δή ἐστι τὸ εὐαγγέλιον. Method. apud Phot. p. 918.

Ver. 3. *For what the law could not do,* (*i. e.* that life, and that deliverance from Death it could not give) *in that it was* (made) *weak through the fleſh,* (rendring us ſubject to the tranſgreſſion of it, and ſo to Death) *God ſending his Son in the likeneſs of ſinful fleſh,* (did) *and for ſin,* (Gr. καὶ περὶ ἁμαρτίας, and by a Sacrifice for ſin) *condemned ſin in the fleſh,* (*i. e.* took away its Power to condemn us, the Condemnation due unto us for it being inflicted on him.)

Καὶ περὶ ἁμαρτίας.] This Phraſe in the Old Teſtament is the uſual Phraſe for *a Sin-Offering*: So *a Bullock for a Sin-Offering* is μόσχος περὶ ἁμαρτίας, Lev. 4. 3, 18. 8. 2, 14. 9. 2, 8. 16. 3, 6, 27. & *v.* 9. 11. *The Lamb for a Sin-Offering* is πρόβατον περὶ τῆς ἁμαρτίας, Lev. 4. 32. or ἀμνὰς περὶ ἁμαρτίας, Lev. 5. 6, 7. Numb. 6. 16. And in like manner *the Goat for a Sin-Offering* is χίμαιρα περὶ ἁμαρτίας, Lev. 5. 6. or χίμαρος, Lev. 9. 3, 15. 10. 6. 16. 5, 15, 27. 23. 19, *&c.* *The Dove for a Sin-Offering* is ὁ τρύγων περὶ ἁμαρτίας, Lev. 5 7. 12. 6, 8. 14. 22, 31. 15. 15, *&c.* The Sin-Offering is τὸ περὶ ἁμαρτίας, Lev. 5. 8, 9, 11. 6. 30. 7. 7, 37, *&c.* and ſo in many other places. This therefore is ſufficient to eſtabliſh the ſenſe of theſe words given in the *Paraphraſe*; now the conſtant effect of this Sin Offering was this, *To make an atonement for the ſin committed, that it might be forgiven, and the guilt of it might be done away.* It therefore ſeems moſt reaſonable to interpret the effect of this Sacrifice delivered in theſe words, *And for ſin condemned ſin in the fleſh,* agreeably to the conſtant deſign of all Sacrifices for ſin, and then theſe words muſt ſignifie, not that he gave us power to kill ſin, or by this Example, of his Wrath againſt it, engaged us to forſake our ſinful courſes, but that he took away its condemning Power; he condemn'd that which before condemn'd us, enabling us to ſay, τίς ὁ κατακρίνων, *Who is he that condemns us? It is Chriſt that died,* Rom. 8. 34. He killed ſin, or made it dead by the death which cauſed it not to be imputed to us to Death, 2 *Cor.* 5. 19. And this is the thing which the Law could not do, it could not give Life to a Perſon condemn'd to Death, *Gal.* 3. 21. it could not juſtifie or free us from Condemnation.

Ver. 4. *That the righteouſneſs of the law,* (*i. e.* that inward Purity and Righteouſneſs the Law required) *might be* (performed and) *fulfilled in* (and by) *us, who walk not after* (the luſts of) *the fleſh, but after the* (motions of the) *ſpirit.* Or,

That *the Juſtification* which the Law promiſed by ſaying, *Do this, and thou ſhalt live,* Luke 10.28. Deut.4.1. 30.15,19. Ezek.20. 11. And that *this ſhould be their Righteouſneſs,* Deut. 6. 25. might be compleated in us, who walk according to the Spirit, and ſo are abſolved not only from Condemnation for our paſt ſins by Faith, but from Condemnation by the new Covenant, by walking according to the Spirit, for *to be ſpiritually minded is life,* v. 6.

Τὸ δικαίωμα τοῦ νόμου, *the Righteouſneſs of the Law.*] Is a Phraſe which occurs only here and *Rom.* 2. 26. where it plainly ſignifies the Righteouſneſs contained in the Moral Law, or thoſe internal Principles of Holineſs, Juſtice, and Goodneſs, which are compriſed in it, theſe being the weightier matters of the Law, *Mat.* 23. 23. and the only things in which the uncircumciſion, or the *Gentiles* could keep τὰ δικαιώματα τοῦ νόμου, *the Righteouſneſſes of the Law*; here therefore I conceive the Phraſe bears the ſame ſenſe, and confutes the vain Imaginations of the *Antinomians.*

That which hath made moſt Commentators interpret the Third Verſe otherwiſe than I have done, ſeems to be this, that they ſeem not ſufficiently to have conſidered the double effect of our Lord's Death and Paſſion, and the Order in which they are placed in Scripture, *viz.* 1. freedom from Condemnation, Juſtification, and Reconciliation to God: And, 2. the vouchſafement of his Spirit as the conſequent of that Faith which rendreth us the Sons of God, God being firſt reconciled to us by Faith in his Sons Blood, and then giving us this Token of his Love, *viz.* his Spirit to dwell in our hearts; by the firſt of which we are juſtified, and by the ſecond we are ſanctified; by the firſt freed from the Law of Death, by the ſecond from the Law of Sin, 1 *Cor.* 6. 11. The firſt is the Grace of God, *We being juſtified freely by his grace through the redemption that is in Chriſt Jeſus,* Rom. 3. 24. The ſecond is, *the gift through Grace*; the firſt *Juſtification,* the ſecond ἡ δωρεὰ δικαιοσύνης, *the gift* following upon our Juſtification, *being juſtified freely by his grace, we have peace with God,* Rom. 5. 1. And then *the love of God is ſhed abroad in our hearts by the ſpirit that he hath given us,* v. 5. *Ye are all Sons of God by Faith in Chriſt Jeſus, and becauſe ye are Sons, God hath ſent the Spirit of his Son into your hearts,* Gal. 4. 6. Whence he is here ſtiled *the Spirit of Adoption.* v. 16. *Chriſt hath redeemed us from the curſe of the law, that the Bleſſing of Abraham,* (i. e. *Juſtification by Faith*) *might come upon the Gentiles,*

Gentiles, that they might receive the promiſe of the Spirit, Gal. 3. 14. For *believing in him*, *we are ſealed with the Holy Spirit of Promiſe*, Eph. 1. 14. Now theſe two being always connected, the *Apoſtle* goes frequently from the one to the other; firſt mentioning our freedom from Condemnation, then our walking in the Spirit, *v.* 1, 2. Our freedom from the guilt of ſin by the Death of Chriſt, *v.* 3. and then our fulfilling the Righteouſneſs of the Law by the Spirit of Chriſt, *v.* 4. And becauſe the Law could not juſtifie or free us from the Condemning Power of ſin, therefore concluding that it could not give the Spirit of Chriſt to ſanctifie us, and that we therefore muſt be *freed from the Law*, that we might *ſerve God in the newneſs of the ſpirit*, Rom. 7. 6. Gal. 3. 3.

Ver. 5. (Not after the fleſh, I ſay,) *for they that are of the fleſh, do mind the things of the fleſh*, (*i. e.* affect, and deſire, and purſue carnal things) *but they that are after the ſpirit*, (affect, deſire, and purſue) *the things of the ſpirit*, (and ſo the one purſues the things which tend to Death, and the other thoſe things which tend to Life.)

Ver. 6. *For to be carnally minded is* (the way which tends to) *death, but to be ſpiritually minded is* (the way that leads to) *life and peace*, v. 7. (which life and peace cannot be obtained by them that are carnally minded) *becauſe the carnal mind is* (that which ſets us at) *enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be* (ſubject to it whilſt it continues ſuch.)

Ver. 8. *So then they that are in the fleſh cannot pleaſe God.*

Ver. 9. *But* (tis not ſo with you Chriſtians, for) *ye are not in the fleſh, but in the ſpirit, if ſo be the ſpirit of God dwell in you; now if any man have not the ſpirit of Chriſt* (dwelling in him) *he is none of his.*

Ver. 10. *But if Chriſt be in you* (by his Spirit,) *the body is dead*, (it is indeed ſtill Mortal) *becauſe of ſin*, (which will never ceaſe to be in us till we die,) *but the ſpirit is life*, (*i. e.* will give life to it again) *becauſe of Righteouſneſs*, (or of that Juſtification which is unto Life, *Rom.* 5. 17, 18.)

Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the Body is dead becauſe of ſin.*] That the *Apoſtle* ſpeaks not here of the Moral, but of the Natural, Death of the Body, appears from this Conſideration, that in the Verſe following he ſpeaks of this *mortal Body*, and of *the raiſing it from the dead*; and that by the Spirit he doth not underſtand the ſpirit of a Man, but the Holy Ghoſt is alſo evident, becauſe this Spirit in the foregoing Verſe is the *ſpirit of Chriſt*; in the following Verſe, *the ſpirit that raiſed Chriſt from the dead, and will raiſe us, in whom he doth inhabit, from it.*

Now the reaſon why after our freedom from Condemnation by the Death of Chriſt, our Bodies are ſtill ſubject to Death, is thus aſſigned by the *Fathers*: Becauſe (a) *ſhould we have lived for ever in this imperfect ſtate, we ſhould have ſinned for ever, and therefore God permits good Men ſtill to die, that ſin might not live for ever in them; doing this not out of his diſpleaſure to puniſh them for ſin, but out of mercy to free them from it.*

Ver. 11. *But* (for) *if the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead* (by the Spirit dwelling in him) *ſhall alſo quicken your mortal bodies by the* (ſame) *ſpirit that dwelleth in you.*

Διὰ τοῦ ἐνοικοῦντος πνεύματος ἐν ὑμῖν, *by the Spirit that dwelleth in you.*] This is ſpoken according to the Opinion of the *Jews*, that the Reſurrection ſhall be effected by vertue of the Holy Spirit, which they conclude from thoſe words of the Prophet *Ezekiel*, Chap. 37. 9, 10. *Come, Oh Spirit, from the four Winds, and blow upon theſe dead, that they may live.* Thus was our Lord raiſed from the Dead, 1 *Pet.* 3. 18. Thus ſhall we be raiſed, who are *the Temples of the Holy Ghoſt*, ſaith this Verſe: And with this agrees the Doctrine of the Ancient Fathers. (b) *Our Bodies riſing by the Spirit*, ſaith *Irenæus*, *ſhall be made ſpiritual, and by the Spirit ſhall have Life.* (c) *They who are dead and buried with Chriſt, may know that by the Spirit which raiſed him up, they ſhall be raiſed.* Origen.

Ver. 12. *Therefore Brethren, we are debtors not to the fleſh, to live after the fleſh* (any longer, but rather to live after the Spirit.)

Ver. 13. *For if ye live after the fleſh, ye ſhall die*, (*i. e.* be ſubject to Death, as the Puniſhment of ſin, or to the ſecond Death,) *but if ye through the ſpirit do mortifie the*

(a) *Deus ejecit hominem de Paradiſo, & à ligno vitæ longe tranſtulit eum, non invidens ei lignum vitæ, quemadmodum quidam dicunt ſed miſerans ejus, ut non perſeveret ſemper tranſgreſſor, neque immortale eſſet, quod eſſet circa eum peccatum, & malum interminabile & inſanabile, prohibuit autem ejus tranſgreſſionem interponens mortem, & ceſſare faciens peccatum.* Iren. l. 3. Cap. 37.

Ὁ θεὸς μεγάλην ἐνεργείαν πάρεχε ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum. l. 2. p. 103. Τὸν θάνατον ὁ θεὸς ὡρίσατο τῆς ἁμαρτίας χάριν ἡμῶν ἔθετο, ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀνατείλασα ἀθάνατος ᾖ. Method. apud Epiph. Hær. 64. Sect. 60. Ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἁμαρτίαν διατηρήσῃ. Baſil. Tom. 1. Hom. quod Deus non ſit author mali. p. 368.

(b) *Deinde per ſpiritum ſurgentia fiunt corpora ſpiritualia uti per ſpiritum ſemper manentem habent vitam.* Iren. l. 5. c. 7.

(c) *Sciant ſe per ſpiritum ejus qui ſuſcitavit Jeſum à mortuis vivificandos eſſe & ad Chriſti ſimilitudinem reſuſcitandos à mortuis.* Orig. in Rom. 8. 11.

deeds

deeds of the fleſh, ye ſhall live, (and your Bodies ſhall be raiſed to Life Eternal.)

Ver. 14. *For as many as are led by the ſpirit of God, they are the Sons of God.*

Υἱοὶ θεοῦ, *Sons of God.*] The ſtrength of this Argument will be exceeding clear from theſe Conſiderations, That the adopted Sons of God *are Heirs of God*, *Joint-heirs with Chriſt*, and ſo muſt Reign with him, *v.* 17. which till they live again, and be raiſed from the dead, they cannot do. 1. That the Adoption is *the redemption of their Bodies* from Corruption, *ver.* 23. 2. That we are then compleatly the Sons of God when we are *Sons of the Reſurrection*, Luke 20. 37. When we have overcome, according to thoſe words, *Rev.* 21.7. *He that overcometh ſhall inherit all things, and I will be to him a God, and he ſhall be to me a Son.* And ſomething like this is that of the Jews on theſe words, (*d*) ינון שמן (e) *filiabitur nomen ejus*; for, ſay they, his Name is called *Jinnon* שחוא עתיר לינוד כל ישבו עפר quia ipſe filiaturus eſt omnes dormientes in pulvere, *becauſe he will raiſe, and ſo make Sons all that ſleep in the duſt.*

Ver. 15. *For we have not received the ſpirit of bondage again to* (the) *fear* (of Death, as they who were under the Law did, that threatning Death to every one that continued not in all things written in the Law to do them, *Deut.* 27. 26.) *but we have received the ſpirit of Adoption*, (given to us becauſe we are Sons, *Gal.* 4. 6.) *whereby we cry, Abba, Father*, (*i.e.* we are aſſured that God is our Father, and ſo that we are Heirs of God, and Sons of the Reſurrection.)

Πνεῦμα δουλείας, *the Spirit of Bondage.*] That the Law was to the *Jews* a *Yoke of Bondage*, the *Apoſtle* doth inform us, *Gal.* 5. 1. And that they who were under it were *in bondage to the Elements of the World*, Gal. 4. 3, 8. that it *gendred to Bondage*, and ſubjected its Children *to Bondage*, *v.* 24, 25, 31. That *they were all their life-time ſubject to Bondage* through the fear of Death, he informs us, *Heb.* 2. 15. And they had reaſon ſo to be, ſince, as the *Apoſtle* teacheth, the Law given by *Moſes* did not exempt them from the Death which *Adam*'s ſin had brought upon them, but rather made that Death abound, and them obnoxious to it on many freſh accounts; for *the Law entred that the offence might abound* (unto Death) *Rom.* 5. 21. And the Law coming, *ſin revived, and I died*; and *the Commandment was found to be unto death, the motions of ſin which were by the Law working in their members to bring forth fruit unto death*, Chap. 7. 4, 10. This therefore gives a clear Account of the *Paraphraſe* of the firſt part of the Verſe, but we, ſaith he, ſhall live a Life immortal, and enjoy a happy Reſurrection, as being the Sons of God, and in token of this, we have received the Spirit of Adoption, enabling us to call God Father, and aſſuring us we are his Children, and ſo he being our God, muſt have *prepared for us a City*, Heb. 11. 16.

Ver. 16. *The ſpirit it ſelf*, (*Gr.* the ſame Spirit) *beareth Witneſs with our ſpirit that we are the Children of God*, (and this gives us a full aſſurance of that bleſſed Life, enabling us to conclude thus.)

Ver. 17. *And if we be Children, then* (are we alſo) *Heirs, Heirs of God, and joint-heirs with Chriſt*, (the Son of God, now reigning glorioufly in Heaven,) *if ſo be we ſuffer with him*, (and ſo be conformed to his Image, *v.* 29.) *that we may be alſo glorified together.*

Κληρονόμοι μὲν θεοῦ, *Heirs of God, joint-heirs with Chriſt.*] All having our ſhare in this Glorious Inheritance, though he, as the eldeſt Brother, hath the double Portion.

Ver. 18. (Which ſufferings we have reaſon to endure for the ſecuring this glorious Eſtate.) *For I reckon that the ſufferings of this preſent time* (we live in this World) *are not worthy to be compared with the glory which ſhall be revealed in us*, (or to the Glory afterwards to be revealed to us.)

Εἰς ἡμᾶς often ſignifies *to*, or *towards us*, and is ſo rendred in this Epiſtle, *Chap.* 5. 8. Or *for us*, as *Chap.* 16. 6. See for the firſt ſenſe, 1 *Cor.* 14. 36. 2 *Cor.* 1. 11. 9. 5, 8. 10. 1. 13. 3. *Eph.* 1. 8, 19. *Coloſſ.* 1. 6. 1 *Theſſ.* 4. 8. *Heb.* 2. 3. And for the ſecond, 1 *Cor.* 15. 10. 2 *Cor.* 2. 4. *Eph.* 3. 2. *Coloſſ.* 1. 25. 1 *Theſſ.* 5. 18.

Ver. 19. *For* (ſo deſirable is it, that) *the earneſt expectation of the Creature* (ſubject now to vanity) *waiteth for the manifeſtation of the Sons of God*, (*i. e.* the whole race of Mankind earneſtly expects it.)

Ἀποκαραδοκία τῆς κτίσεως, *the earneſt expectation of the Creature.*] Here it is to be noted, that in the Sacred *Dialect*, *deſire* and *expectation* is aſcribed to Creatures, in reference to things they want, and which tend to their Advantage, though they explicitly know nothing of them. Thus the *Meſſiah* is called προσδοκία τῶν ἐθνῶν, *the expectation of the Gentiles*, Gen. 49. 10. חמדת *the deſire of all Nations*, Hag. 2. 4.

Ver. 20. *For the Creature was made ſubject to vanity, not willingly, but by reaſon of him that ſubjected it*, (*i. e.* the ἡ κτίσις whole race of Men, ἡ κτίσις ἀνθρωπίνη, 1 *Pet.* 2. 13. were made ſubject to Corruption, not of their own accord, but by reaſon of *Adam*, who by his ſin ſubjected his Poſterity to Death and Corruption, and the Earth to a Curſe, *Gen.* 3. 17. This Creature waiteth)

Ver. 21. *In hope, becauſe* (*Gr.* ὅτι that)

(d) Pſal. 72. 17. (e) *Midraſh Tillim. in* Pſal. 93. 2.

the

the Creature it ſelf alſo ſhall be (then) *delivered from the bondage of corruption, into the glorious liberty of the Sons of God.*

Ἐπ' ἐλπίδι, *in hope.*] So the *Syriack* and many *Greek* Commentators do begin this Verſe.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *from the bondage of Corruption.*] That is, from the Mortality which all their lives long made them ſubject to Bondage, *Heb.* 2. 15.

Ver. 22. *For we know that the whole Creation groaneth and travelleth in pain together* (under this Bondage to Corruption) *until now.*

Πᾶσα ἡ κτίσις, *the whole Creation.*] All the World under that ſenſe of Mortality, which ſtill ſubjects them to Bondage; for as *Cicero* confeſſes, (f) *Death muſt be terrible to thoſe, who with their life loſe the enjoyment of all good things*; *and* (g) *if it be an evil, muſt be an eternal evil, becauſe it doth for ever deprive them of all good.* That (h) Mortis metu omnis quietæ vitæ ſtatus perturbatur, *the fear of it diſturbs all the tranquility of life.* And that this renders our whole Life miſerable, (i) *Quæ enim poteſt in vitâ eſſe jucunditas, cum dies & noctes cogitandum ſit jam jamque eſſe moriendum?* For what pleaſure can there be in that Life which is perpetually perplex'd with the thoughts of Death?

Ver. 23. *And not only ſo, but our ſelves alſo, who have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption,* (*viz.* the glorious Reſurrection, and thereby) *the redemption of the Body.*

Υἱοθεσίαν, *the Adoption.*] I know there is another Expoſition of theſe words to this effect: That by the Creature we are to underſtand the *Gentile World* in oppoſition to the *Chriſtian*, the word ברוא among the *Rabins*, ſignifying the *Gentiles*, in oppoſition to the *Jews*, the People of God; that their *waiting for the manifeſtation of the Sons of God*, is their waiting to ſee what the *Jews* will do, who of them will be true Sons of God, who not; who of them will embrace the Faith of Chriſt, who not; their Happineſs depending punctually upon the iſſue of this: Their being made ſubject to Vanity, is their being ſubject *to the vanity of their Minds, Ignorance*, and *Idolatry*, Rom. 1. 21. Epheſ. 3. 20. Eph. 1. 17. That to this Idolatry they were made ſubject, *not willingly, but by the Devil's impoſing it upon them as an act of Religion*, ſaith the Reverend Dr. *Hammond*; in pœnam incœpti Babylonici, *in puniſhment of their attempt to build the Tower of Babel*, ſaith Dr. *Lightfoot*. That their hopes of being *delivered from this Bondage of Corruption*, is their *hopes of being reſcued from this Idolatry*, thoſe filthy courſes they were engaged in, and the Bondage they were in to *Satan*, and to be made *Chriſt's* Freemen, to have a Right to God's Favour, and the future Bleſſings conſequent upon it, the word φθορὰ having that ſenſe, *Deut.* 4. 16. *Wiſd.* 14. 12. 2 *Pet.* 1. 4. 2 *Pet.* 2. 12. 1 *Cor.* 15. 33. 2 *Cor.* 11. 3. But againſt every part of this Interpretation there lies this Objection, That it is not only new, but wholly contrary to all *Antiquity*, and alſo to the Text, and it is liable to many juſt Exceptions; as, *v. gr.* Firſt, κτίσις, ſaith this Interpretation, is the *Gentile World*, whereas πᾶσα κτίσις hath no ſuch ſenſe in Scripture. The Phraſe πᾶσα κτίσις is uſed but three or four times more in the New *Teſtament*; twice in the Epiſtle to the *Coloſſians*, where Chriſt is ſtiled *the firſt-born* πάσης κτίσεως *of the whole Creation*, not of the *Gentile* World ſurely. And the Goſpel is ſaid to be preached ἐν πάσῃ τῇ κτίσει, *Col.* 1. 23. (*i. e.*) to *Jew* and *Gentile*, to the whole World, or to all Mankind, v. 6. Once in St. *Peter*, where Subjection is required πάσῃ ἀνθρωπίνῃ κτίσει *to all Magiſtrates among men*, 1 Pet. 2. 13. not only *Heathen* ſure, but *Jew* and *Chriſtian*, when the Government ſhould be put into their hands. And once in St. *Mark*, where the *Apoſtles* are commanded to Preach the Goſpel πάσῃ τῇ κτίσει *to every Creature*, Mark 16. 15. Now becauſe the ſame Diſciples are commanded to Preach εἰς πάντα τὰ ἔθνη *to all Nations*, Mat. 28. 18. Hence it is argued, that πᾶσα κτίσις ſignifies the *Heathen* World, in oppoſition to the *Jews*, whereas it plainly ſignifies all Nations, both *Jew* and *Gentile*, as is evident from theſe words of Chriſt to them, That *they ſhould Preach in his Name repentance and remiſſion of ſins* εἰς πάντα τὰ ἔθνη *to all Nations, beginning at Jeruſalem*, Luke 24. 47. And ſo the whole of this Interpretation is deſtroyed, for in theſe Places πᾶσα κτίσις is equivalent to *all Mankind.*

To *wait for the manifeſtation of the Sons of God*, is not to wait to ſee what the *Jews* would do, who had not received the Adoption, and were not the Sons of God, as wanting that Faith by which Men become Sons, *Gal.* 3. 26. but to expect τὴν ὑμετέραν τελείωσιν *our perfection*, τὴν ἀφθαρσίαν, *our advancement to a ſtate of incorruption*; τὴν μέλλουσαν ὑμῶν δόξαν, *our future Glory*; ſo *Chryſoſtom*, *Theodoret*, *Cecumenius*, *Theophylact*: For it muſt (by reaſon of the connective Particle γὰρ) be the ſame with *the glory that is to be revealed*, v. 18. and with *the glorious liberty of the Sons of God*, ver. 21. *they expect*, ſaith *Origen*, *that time when theſe things ſhall be revealed which are prepared for them that are the Sons of God.*

(f) *Sit mors terribilis iis quorum cum vitâ omnia extinguuntur.* Parad. 20.
(g) *Si mors malum eſt ſempiternum malum.* Tuſc. Qu. lib. 1. p. 1190.
(h) *De fin. bonorum.* l. 1. p. 38. (i) *Tuſcul. quæſt.* 1. 11. 13.

To *be made ſubject to Vanity*, is not to be made ſubject to *Idolatry*, but to be made ſubject to Corruption, τῇ φθορᾷ, ſo *Chryſoſtom*, *Oecumenius*, *Theophylact*; for τὴν ματαιότητα καλεῖ τὴν φθόραν, *he calls that mutability and Vanity, to which all things in the World are ſubject: Corruption*, ſaith *Theodoret*, when the *Apoſtle* ſaith *the Creature was made ſubject to Vanity*, and in Bondage to Corruption, (k) *Mihi videtur quod de hac materiali, & corruptibilis corporis ſubſtantiâ iſta dicuntur, neque enim corruptio alicui quicquam dominatur niſi corpori*, as is apparent alſo from the thing they groan for, viz. *the redemption of the Body from corruption, that this mortal might put on immortality, be cloathed with its houſe from Heaven, that mortality might be ſwallowed up of life*, 2 Cor. 5. 1, 2, 3, 4, 5. Secondly, It cannot truly be ſaid that the *Heathen* were *not willingly* ſubject to Idolatry, for the *Apoſtle* ſaith, they ſubjected themſelves to it againſt the Light of Nature, and ſo became *without excuſe*, and that *when they knew God, they did not glorifie him as God*, Rom. 1. 20, 21, 22, 23. And this ſenſe of the word Vanity is very frequent in the *Pſalms*, and in *Eccleſiaſtes*. *David* contemplating the frailty of Man, and how ſoon he vaniſheth away, cries out, *Every man therefore is but Vanity*, τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Pſal. 39. 5, 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, *Man is like to vanity, his days paſs away like a ſhadow*, Pſal. 144. 4. And becauſe all things here below are ſo frail, ſo ſubject to change, and to vaniſh, and Man hath ſo ſhort a time to poſſeſs them; therefore, ſaith the Preacher, *Vanity of vanities are they, all is vanity*, Eccleſ. 1. 2. And when *Adam* became Mortal, he called his Son *Abel* Vanity, *Gen.* 4. 2.

The Vanity to which the whole Creation is ſubject does not therefore ſignifie *the vain employments and diſtractions of this preſent life*, but that ſtate of Mortality from which the *Pſalmiſt* infers every Man therefore is but Vanity; for it is thus ſubject to Vanity in hope of a deliverance from that Bondage of Corruption, which Mr. *Cl.* owns to be the Corruption to which our Body is naturally liable, and from which we *Chriſtians* wait to be delivered by the Redemption of the Body from Corruption. See Note on ver. 23. And therefore he who ſubjected us to this ſtate, is not God, who brought not Death into the World, but *Adam*, by whom *ſin entred into the World, and death by ſin*.

To be *delivered from this Bondage to Corruption*, is not to be delivered from Idolatry, nor doth ἐλευθερία τῆς φθορᾶς ever bear this ſenſe, but the ſenſe is ἐκ ἐπὶ ἔσται φθαρτὴ, *the Creature ſhall not then be corruptible*, ἔσται γὰρ ἡ κτίσις ἄφθαρτος ὥσπερ καὶ ἐξ ἡμᾶς γέγονε φθαρτὴ, *for as the Creature was made corruptible by us, ſo ſhall it be made incorruptible with us*; *Oecumenius*, *Theodoret*, *Theophylact*. For that which it groans for is its redemption from Corruption, v. 23. Having thus offered my Reaſons againſt this Interpretation, it will be very eaſie to confirm the Ancient and true Explication of the words from the Scope and Argument of the *Apoſtle* here. For I have ſhewed from v. 11. that the *Apoſtle* is here treating of the Reſurrection of the Body to Eternal Life; that v. 13. he declares this Life belongs to them alone, who *through the Spirit do mortifie the deeds of the fleſh*; that v. 14. he proves they ſhall enjoy this Life, and Reſurrection, becauſe they are *the Sons of God*: And v. 17. that *being Sons*, they muſt be *Heirs of God, joynt-heirs with Chriſt*; firſt ſuffering, and then reigning in Glory with him; that v. 18. to encourage Chriſtians thus to ſuffer, he ſhews the greatneſs of that Glory they ſhall then enjoy, ſtiling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the glory to be revealed hereafter*; i. e. after the ſufferings *of this preſent Life*, to which it is oppoſed, are ended; for, as *Chryſoſtom* and *Theophylact* well note, he ſaith not πρὸς τὴν μέλλουσαν ἄνεσιν, theſe ſufferings are not worthy to be compared *to our future eaſe from them in this life*; but πρὸς τὴν μέλλουσαν δόξαν, *to our future glory in the next*, when they that have communicated with Chriſt in his ſufferings, ſhall rejoyce ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ, *in the revelation of his glory*, ſaith St. *Peter*, 1 *Pet.* 4. 13. συνδοξάσθητε, *ſhall be glorified with him*; here v. 17. this Glory is ſtiles ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ, *the revelation of the Sons of God*; *i. e.* ſay the *Fathers*, the time when they ſhall τὴν ἀφθαρσίαν ἀπολαμβάνειν, *become incorruptible*, this corruptible putting on incorruption, when they ſhall appear to be the Sons of God, τῇ ἀναστάσει υἱοὶ ὄντες, *being Sons of the Reſurrection*, v. 14. comforting them in the expectation of it, and their groaning after it with this Conſideration, that it is the expectation of all the World, and that they groan together with them for it, deſiring with them to be delivered from this *Bondage to Corruption into the glorious liberty of the Sons of God*; adding, that not only they, but even *Chriſtians* alſo, who had the firſt fruits of that Spirit, who is the earneſt of our Inheritance, εἰς ἀπολύτρωσιν περιποιήσεως, *till the redemption of the purchaſed Poſſeſſion*, Eph. 1. 14. and by whom we are ſealed up εἰς ἡμέραν ἀπολυτρώσεως *to the day of Redemption*, Eph. 4. 30. *did groan, waiting for the Adoption*, viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the redemption of our Bodies* from Corruption, v. 23. For that this was the thing for which they groaned, the ſame *Apoſtle* informs us in theſe words, *We that are in this Tabernacle groan*,

(k) Origen *in locum.*

being

being burthen'd, that we might be cloathed upon with our houſe from Heaven, that mortality might be ſwallowed up of Life, 2 Cor. 5. 2, 4. And as here, they who have the firſt fruits of the Spirit, do thus groan, ſo there it is ſaid, *v.* 5. *He who hath wrought this expectation in us is God, who hath alſo given to us the earneſt of his Spirit.* That this was the *Ancient*, and almoſt *Primitive* Expoſition of theſe words, we learn from (l) *Irenæus*, in theſe words: *Oportet ergo & ipſam conditionem reintegratam ad priſtinum, ſine prohibitione ſervire juſtis, & hoc* Apoſtolus *fecit manifeſtum in eâ quæ eſt ad Romanos ſic dicens, nam expectatio Creaturæ revelationem filiorum Dei expectat.* And ſom theſe of (m) *Tertullian*, *Tunc erit mali finis, cum præſes ejus Diabolus abierit in ignem--cum revelatio filiorum Dei redemèrit conditionem à malo utique vanitati ſubjectum.* I differ only from the *Fathers* in this Interpretation as to this ſingle Circumſtance, that I do not extend this deſire of *the redemption of the Body from Corruption* to brute Beaſts, and inſenſate Creatures, but only to Mankind in general, ſubject by *Adam*'s Fall to Mortality.

Ver. 24. (Waiting, I ſay, for it, though we do not ſee it,) *for* (as yet) *we are ſaved only by hope, but hope* (of a thing) *that is ſeen, is not hope* (truly ſo called,) *for what a man ſeeth, why doth he yet hope for?*

Τῇ γὰρ ἐλπίδι ἐσώθημεν, *we are ſaved by hope.*] Of this Reſurrection and Redemption of the Body, being *begotten to a lively hope, through the Reſurrection of our Lord Jeſus Chriſt, of an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the Heavens for us*, 1 Pet. 1. 5. *And rejoycing in hope of the glory of God*, Rom. 5. 2. *And through the ſpirit waiting for the hope of righteouſneſs through Faith*, Gal. 5. 5.

Ver. 25. *But if we hope for that we ſee not, then do we with patience wait for it.*

Ver. 26. (And as patience, ſo) *likewiſe the ſpirit helpeth* (to relieve us in) *our infirmities, for* (when we are burthen'd with them) *we know not what to pray for as we ought*, (whether for increaſe of patience under, or deliverance from them, or if ſo, whether by abſence from the Body, or being cloathed upon) *but the ſpirit it ſelf*, (or the ſame Spirit which teſtifies that we are the Sons of God, *v.* 16.) *intercedeth for us with groanings that cannot be uttered*, (*Gr.* with ſilent groanings after this Redemption, *v.* 23. 2 *Cor.* 5.2,4,5.)

Ver. 27. *Now he that ſearcheth the hearts* (of the Saints,) *knoweth what is the mind* (or the deſire) *of the ſpirit, for he maketh interceſſion for the Saints, according to the will* (or purpoſe) *of God* (to give them this Redemption of the Body.)

Τὸ πνεῦμα, *the Spirit*] Here cannot ſignifie the Spirit of a Man, for that cannot be ſaid to help with us, being a conſtituent part of us; or to intercede for us, when we know not our ſelves what to pray for; but that Spirit of God who is ſaid to intercede for us, not as an Advocate, or *Mediator* betwixt God and us, that being the Office of our great *High-Prieſt*, but as an exciter and director of us in our Addreſſes to God, and to render them for matter, according to the Will of God, and for manner, fervent and effectual, προσωχὴ ἐνεργουμένη, *in wrought Prayer*, and to make our very ſighs and groanings prevalent, for he is here ſaid only to intercede for us *with ſighs and groanings*, excited by him after that Redemption to which he ſealeth us, and of which he being the Earneſt and Pledge, we are hence moved with greater Faith and fervency to long for the enjoyment of it; and this is the reaſon why I think not fit to interpret this Paſſage, with ſome of the *Fathers* of a publick *Chariſma*, or Gift of Prayer, ſince that muſt ſpend it ſelf in words for the Edification of the Church, and not in ſilent groanings. See *Exod.* 2. 24. & 6. 5. *Judges* 2. 18. *Pſal.* 38. 9. & 102. 20. *Acts* 7. 34. Thus when our Lord had twice *groaned in ſpirit*, John 11. 33, 38. he ſaith, *I thank thee, O Father, that thou haſt heard me*, v. 41.

Ver. 28. *And* (though we know not in our diſtreſſes what to pray for in particular, or when we ſhall obtain this Redemption of the Body, οἴδαμεν δὲ, yet) *this we know, that all things ſhall work together for good* (for the promotion of this Happineſs) *to them that love God, to them that are called* (to the Adoption of Sons) *according to his purpoſe*, (of bringing many Sons to glory by him, *Heb.* 2. 10. He having predeſtinated us to the Adoption of Sons through Jeſus Chriſt, according to the good pleaſure of his will, *Eph.* 1. 5. or according to his purpoſe in Chriſt Jeſus, 2 *Tim.* 1. 9.

Πάντα, *all things.*] That under all things, ſhould be comprehended the ſins of good Men, is the unreaſonable ſuggeſtion of St. *Auſtin*, and ſome of the *Schoolmen* after him, confuted by the declaration of God by *Ezekiel*, That *if the righteous man forſake his righteouſneſs, and commit iniquity, in the ſin that he hath done ſhall he die*, Ezek. 18. And by this *Apoſtle* declaring to the *Hebrews*, *The juſt ſhall live by his Faith, but if he draws back, my ſoul*, ſaith God, *ſhall have no pleaſure in him*, Heb. 10. 37, 38. 2*ly*, The Teſt of love to God being *keeping his Commandments*, this Interpretation makes the ſenſe of theſe words run thus: To them that *keep his Commandments*, even all their diſobedience to them, *ſhall work together for good.* 3*ly*, If the word all things comprehend all the ſins that

(l) Lib. 5. c. 32. & c. 36. p. 506. (m) *Contra Hermog.* c. 11.

are, or can be committed by them that love God, they may as well rejoyce in all their Wickedneſs, as in all their Sufferings for the ſake of Chriſt, ſeeing they may rejoyce in that which by God's deſignation tendeth to their good; and ſo all the Motives urged, *Chap.* 6. to engage them to die to ſin, and live no longer in it, muſt be not only enervated, but even eſteemed motives deſigned to hinder them from that which is for their good, or, according to the deſcants of St. *Auſtin* and St. *Bernard*, to hinder their proficience *in Caution and Humility.*

Ver. 29. *For whom he did* (thus) *foreknow, he did predeſtinate* (or appoint) *to be conform'd to the Image of his Son*, (by having their vile Bodies changed into the likeneſs of his glorious Body, *Phil.* 3. 21.) *that he might be the firſt-born* (or chief) *among many Brethren*, (who are to be co-heirs, and glorified together with him, *v.* 17.)

Ὅτι οὓς προέγνω, *for whom he did foreknow.*] This Particle ὅτι is connective, and this Verſe giving the reaſon or confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret it thus, whom he foreknew to be Perſons called according to his purpoſe, and therefore qualified for this Adoption. It therefore is to be obſerved, that the words *know*, and *foreknow*, in the Scripture-language, imports an affectionate knowledge joyn'd with approbation and affection. So *Mat.* 7. 23. *John* 10. 14. 1 *Cor.* 8. 3. *If any man love God, οὗτος ἔγνωσται, he is known of God*, Gal. 4. 8. *But now that ye know God, or rather are known of God*, 2 Tim. 2. 19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω uſed in this Epiſtle, *Chap.* 11. 2. when the *Apoſtle* ſaith, *the Lord hath not caſt off his People* οὓς προέγνω, (n) *whom he foreknew* to be faithful, as were thoſe Seven Thouſand Perſons who had not bowed the Knee to *Baal*, whom he thus foreknew.

Προώρισε, *he before appointed*] to be conformed to the Image of his Son, that as *they had born the Image of the earthly Adam, they might alſo bear the Image of the heavenly*, 1 Cor. 15. 49. Having Glorious Bodies like to his, ſaith *Theodoret*; and this agrees well with the ſcope and ſubject-matter of this Chapter, and with the following words, *That he might be the firſt-born*, or chief *among many Brethren*; for as here theſe Brethren are ſaid to be Co-heirs with him, the elder Brother, *v.* 17. ſo elſewhere he is ſtiled, *the firſt-born from the dead, that in all things he might have the pre-eminence*, or that they might be changed into his Image by the participation of the ſame Spirit. See Note on 2 *Cor.* 3. 18.

Ver. 30. (And the method he uſed to bring thoſe whom he had deſigned to be thus conform'd to the Image of his Son, was this, *viz.*) *whom he thus predeſtinated, them he alſo called* (firſt to the Profeſſion of the Chriſtian Faith,) *and whom he called*, (upon their cordial embracing of that Faith) *them he alſo juſtified*, (and ſo freed from condemnation to Death;) *and whom he juſtified, them he alſo glorified.*

Τούτους καὶ ἐδόξασε, *them he alſo glorified.*] At preſent in their Head Chriſt Jeſus, (*they being bleſſed with all ſpiritual bleſſings in Heavenly places in Chriſt Jeſus*, Eph. 1. 3. *They being quickned together with Chriſt, and raiſed up together, and made to ſit together in Heavenly places in Chriſt Jeſus*, Eph. 2. 5, 6. And then he will hereafter glorifie, by making their vile Bodies like unto his glorious Body. Or,

Τούτους καὶ ἐδόξασε, *them he hath alſo glorified.*] By giving them that Spirit who is the Earneſt of their Glory. Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς υἱοθεσίας. Διὰ τῶν χαρισμάτων τῆς υἱοθεσίας, ſo *Chryſoſtom* and *Oecumenius*. Ἐδόξασεν ὡς ἐνομαζόμενος, καὶ πνεύματος ἁγίου δωρεὰν μεμισθωκότας χάριν, *Theodoret* & *Theophylact.* Magnificavit illos ut ſimiles fiant filio Dei, *Pſeud. Ambroſius.* And by reaſon of which Spirit given, with the Preaching of the Goſpel, the miniſtration of Juſtification is ſaid to be ἐν δόξῃ in Glory, as being the miniſtration of the Spirit, 2 *Cor.* 3. 8, 9, 10, 11. And we by participation of this Spirit of the Lord, are ſaid not only *to behold the glory of the Lord*, but alſo to be *changed into the ſame Image with him from glory to glory*, v. 18. See the Note there, and *John* 17. 22. So *Origen* on the Place; *De glorificatione poſſumus in præſenti ſæculo illud intelligere quod dicit Apoſtolus, nos autem omnes revelatâ facie gloriam domini ſpeculantes eadem imagine transformamur à gloriâ in gloriam tanquam à Domini ſpiritu.* In favour of this Interpretation, let it be noted, that when the *Apoſtle* ſpeaks of our final glorification in this Chapter, he ſtill ſpeaks of it as of a thing future, ſaying, *we ſhall be glorified with him*, v. 17, 18, 21. Whereas he here ſpeaks of it as a thing paſt, ſaying, *whom he hath juſtified, them he hath alſo glorified.* So when a Miracle was wrought in his Name, ἐδόξασε, *God glorified him*, Acts 3. 13. See *Luke* 4. 15. *John* 8. 54. 11. 4. 13. 31, 32. 16. 14. 1 *Cor.* 12. 26. See the Preface to the Epiſtle to the *Galatians.*

Ver. 31. *What ſhall we ſay then?* (Gr. What ſay we then) *to theſe things?* (*i. e.* what further ground of aſſurance, and ſo of patient waiting for theſe things can we want) *for if God be for us who can* (ſucceſsfully) *be againſt us?* (ſo as to fruſtrate, or deprive us of this glorious ſtate.)

Ver. 32. *He that* (in purſuance of this deſign) *ſpared not his own Son, but freely gave him up for* (the Redemption of) *us all, how*

(n) *Quos præſcivit futuros ſibi devotos, ipſos elegit ad præmiſſa præmia capeſſenda.*

ſhall

ſhall he not together with him freely give us all things (belonging to that Glory and Happineſs he hath purchaſed for us?)

Ver. 33. *Who ſhall lay any thing to the charge of God's Elect?* (*i. e.* to them who are called by him to Chriſtianity, to hinder their Redemption, by charging them with that guilt which rendreth them obnoxious to Death,) *it is God that juſtifieth*, (and who will therefore glorifie them.)

Ver. 34. *Who is he that condemneth them* (to abide ſtill under the Power of Death?) *It is Chriſt that died* (to redeem them from it;) *yea rather that is riſen again* (for their Juſtification, *Rom.* 4. 25. And if when we were Enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life, *Rom.* 5. 10.) *who is even at the right hand of God* (inveſted with all manner of Power, that he ſhould give Eternal Life unto them, *John* 17. 2.) *who alſo maketh interceſſion for us*, (and ſo is able to ſave us to the uttermoſt, εἰς τὸ παντελὲς, *Heb.* 7. 25.)

Ver. 35. *Who ſhall ſeparate us from the love of Chriſt?* (that love which he hath ſhewed in procuring this Redemption for us, *v.* 37.) *ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?*

Ver. 36. (Befalling us,) *as it is written*, (Pſal. 44. 22.) *For thy ſake we are killed all the day long, we are accounted as ſheep* (appointed) *for the ſlaughter.*

Ver. 37. *Nay*, (as there it is ſaid, all this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant, *v.* 17, 18. So may all this happen to us ἀλλ') *but in all theſe things we are* (already) *more than Conquerors through* (the Grace and Spirit of) *him that loved us.*

Ὑπερνικῶμεν, *we are more than Conquerors.*] For we not only bear, but *glory in tribulations*, Rom. 5. 3. We are *in Deaths often, but ſtill delivered from Death*, 2 Cor. 1. 10. *And as the ſufferings of Chriſt abound towards us, ſo alſo doth our conſolation under them abound through Chriſt.*

Ver. 38. (And I truſt after this happy Experience it will be ſo ſtill,) *for I am perſwaded that neither* (fear of) *Death, nor* (hope of) *life, nor* (evil) *Angels, nor Principalities, nor Powers*, (perſecuting us for Chriſt's ſake) *nor* (the) *things* (we endure at) *preſent, nor things to come*,

Ver. 39. *Nor height* (of Honour,) *nor depth* (of Ignominy,) *nor any other Creature*, (or thing) *ſhall ſeparate us from the love of God, which is* (vouchſafed to us) *in Chriſt Jeſus.*

CHAP. IX.

Verſe 1. (AS for the unbelieving Jews, my Brethren in the fleſh, that what I am to ſpeak concerning them, may not ſeem to proceed from any diſaffection to them,) *I ſay the truth in Chriſt, I lye not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt*, (*i. e.* I call Chriſt and the Holy Ghoſt to bear Witneſs with my own Conſcience, that I only ſpeak the Truth, when I ſay)

Συμμαρτυρούσης μοι τῆς συνειδήσεως ἐν πνεύματι ἁγίῳ, *my Conſcience bearing me witneſs in* (or with) *the Holy Ghoſt.*] This Verſe not only ſhews, that in caſes of great moment, which cannot otherwiſe be ſufficiently confirmed, a Chriſtian may eſtabliſh his ſaying by an Oath, but alſo that he may ſwear by *Chriſt*, and by the *Holy Ghoſt*, and call them to be Witneſſes of the ſincerity of his own Conſcience in what he doth aſſert. So (a) *Philo*, θεὸν μάρτυρα καλῶ τὸν συνειδότα, *I call God to witneſs with my Conſcience.* Now an Oath being an Act of Religious Worſhip, in which God is called upon as a Witneſs to the Truth, or an Avenger of the Falſhood of what we Teſtifie, or Promiſe, by ſwearing by our Lord Chriſt, and the *Holy Ghoſt*, the *Apoſtle* muſt perform an Act of Religious Worſhip to them, and by that agniſe their Divinity, according to thoſe words of *Moſes*, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name*, Deut. 6. 13. And by calling upon them to bear Witneſs to the ſecrets of his Heart and Conſcience, he muſt aſcribe to them the knowledge of the ſecrets of the Hearts of Men, which is the Property of God alone, 1 *Sam.* 16. 7. 1 *Kings* 8. 39. 1 *Chron.* 28. 9. *Pſal.* 7. 9. *Jer.* 11. 20. 17. 10. 20. 12.

Ver. 2. *That I have great heavineſs, and continual ſorrow in my heart* (on the account of their infidelity, the obduration, and Spirit of ſlumber, and the rejection of them, which are the diſmal conſequences of their unbelief.)

Ver. 3. *For* (ſo great is my concern for them, that were it proper, and could it avail to the procuring their Salvation) *I could wiſh that my ſelf were accurſed from Chriſt for* (theſe) *my Brethren, my Kinſmen according to the fleſh.*

Ἠυχόμην γὰρ ἀνάθεμα εἶναι, *for I could wiſh my ſelf accurſed.*] The word *Anathema* being

(a) *De Joſepho.* p. 439. E.

ſtill

ſtill uſed in St. *Paul*'s Epiſtles in the ſevereſt ſenſe, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. And the words ἀνάθεμα εἶ ἀπὸ τοῦ Χριστοῦ, *to be Anathema from Chriſt*, importing in their literal ſenſe a ſeparation from Chriſt himſelf, and not only from the external Communion of his Church, and being in the deſcants of the Greek (*b*) *Fathers* the ſame as χωρισθῆναι τῆς ἀγάπης, ἐκπεσεῖν τῆς δόξης, ἀλλότριον εἶ τοῦ Χριστοῦ, à ſalute ſeparari, *to be ſeparated from the love of Chriſt, to be alienated from him, to fall from the Glory, and the Salvation purchaſed by him*: I think it reaſonable to interpret the *Apoſtle*'s words in this ſenſe. Nor is it a ſufficient Objection againſt this Interpretation, that this can be no truly *Chriſtian* Wiſh, for the *Apoſtle* doth not ſay, *I wiſh*, but as the *Ancients* do well interpret him, εἰ ἐνεχώρει, εἰ ἐνεδέχετο, *if it were proper to make ſuch a wiſh*, if it would avail to make ſo great a multitude for ever happy, ηὐχόμην optarim equidem, *I could even wiſh* ſo great a Bleſſing to my Brethren, though with the loſs of my own Happineſs.

Ver. 4. (And ſurely I have very great reaſon to be highly concerned for them,) *who are Iſraelites*, (*i. e.* Perſons deſcended from one whoſe Faith and Vertue were ſo eminent, that as a Prince he prevailed with God, and ſo had his Name changed from *Jacob* to *Iſrael*, as a mark of God's Affection to him, *Gen.* 32. 28.) *to whom pertaineth the Adoption*, (God having owned them as his Sons, and his Firſt-born, *Exod.* 4. 22, 23. *Hoſ.* 11. 1.) *and the Glory*, (the Shechinah, or Glorious Preſence dwelling among them between the two Cherubims, and from thence ſhining forth upon them, *Pſal.* 50. 2. & 80. 2.) *and the Covenants* (made with Abraham, *Gal.* 3. 17. and with Moſes, *Exod.* 24. 8. the two Covenants, *Gal.* 4. 24. the Old and New Covenant, *Jer.* 31. 31. & 32. 40.) *and the giving of the Law*, (that writ with his own Finger in Tables of Stone, *Deut.* 10. 1. 4. and many other excellent Judicial Laws,) *and the promiſes*, (not only of ſignal Bleſſings in the Land of *Canaan* to thoſe that ſhould obſerve his Laws, but the Promiſe of a Meſſiah, and of a New Covenant eſtabliſhed upon better Promiſes.)

Ver. 5. *Whoſe are the Fathers*, (they being the Off-ſpring of thoſe Patriarchs to whom the Promiſes were firſt made, *Heb.* 11. 9, 13, 17. and confirmed with an Oath, *Heb.* 6. 13. 17.) *and of whom, as concerning the fleſh, Chriſt* (the promiſed Meſſiah) *came*, (he being born of one of their Nation, and ſo according to the Fleſh their Off-ſpring, even he) *who* (according to his Divine Nature) *is God over all, bleſſed for ever. Amen.*

Ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς αἰῶνας, *who is God over all, bleſſed for ever.*] This Place galls the *Arians*, the Note of *Le Cl.* upon it is this, *That Dr.* Hammond *ſhould rather have examined the Animadverſion of* Grotius *upon it, than copyed out* Jewiſh *Fables, which make little to the purpoſe*, Eraſmus *having written enough to overthrow all that can be inferr'd from them, for if what* Grotius *and* Eraſmus *have obſerved ſtand good*, Dr. Hammond's *Reaſoning cannot be thought of any force.* Now here I might refer him to the ſolid confutation of what *Eraſmus* had ſaid by *Joſue Placæus*, *Part.* 3. *Diſp.* 25. Or to himſelf, *Art. Crit. Part.* 3. *p.* 102. 106. But to give him all poſſible Satisfaction in this matter,

Firſt, I aſſert, that the Reading we follow, is certainly the true Reading.

1. Becauſe it is the Reading with which all the Verſions agree, the *Latin*, the *Arabick*, the *Æthiopick*, and the *Syriack*; for it is a miſtake in *Grotius*, when he inſinuates the contrary of the *Syriack* Verſion, which in *Tremellius* runs thus; *Qui eſt Deus qui eſt ſuper omnia.*

2. Becauſe it hath the general conſent *omnium fermè Patrum*, of *almoſt all the Fathers*, who have thus cited it from the Second to the Sixth Century, *viz.* the Teſtimony of *Irenæus*, l. 3. c. 18. of *Origen in locum*, of *Tertullian*, contra Praxeam, Cap. 13. 15. *Novatian*, de Trin. Cap. 13. 20. *Cyprian*, l. 2. de Teſtim. contra Jud. Sect. 6. *Quod Deus Chriſtus, ubi Editio Oxonienſis hæc habet, interea agnoſcere oportebit vocem* Deus *in Spirenſi veteri innominato Remboldi, & Eraſmi Editionibus abeſſe, ſed in ſequentibus habetur, atque etiam in omnibus Editionibus quas conſului, quamobrem defectus iſte jure merito ab Eraſmo librariis imputatur.* Hilarius *in Pſalm* 122. Unus Deus ex quo omnia— *Et rurſum* ex quibus Chriſtus qui eſt ſuper omnia Deus. *Notat hic Eraſmus, neſcio ex quibus MSS. adduxiſſe* Hilarium *hunc locum omiſſa Dei mentione quod tamen inquit incuriâ librariorum omiſſum videri poteſt, de quo ne quiſpiam ulterius dubitet, Eraſmi, aut Grotii verſutiis deceptus, ex locum parallelum* (c) *de Trin.* Sed non ignorat Paulus Chriſtum Deum dicens quorum Patres, & ex quibus Chriſtus qui eſt ſuper omnia Deus non hic creatura in Deum deputatur, ſed creaturarum Deus eſt qui ſuper omnia Deus eſt, *verba hæc etiam in Chryſoſtomi Textu occurrant, qui inſuper verba ſequentia* ὃς ἔστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *ab Apoſtolo dicta pronuntiat, pro omnibus gratiarum actionem unigenito Dei referente, agnoſcente autem Eraſmo non poteſt hæc particula ad Chriſtum pertinere niſi ad eundem, & illa referantur* qui eſt ſuper omnia Deus. *His adde Teſtimonia* Athanaſii, *Orat.* 2. *& quinta contra Arian.* Greg. Nyſſeni, *l.* 10. *contra Eunom.* Ambroſ. *Apoſtolus de Chriſto dixit qui eſt ſuper omnia Deus Benedictus in ſecula de Sp. Sancto, l.* 1. *c.* 3.

(b.) *Origen, Chryſoſtom, Theodoret, Oecumenius, Photius, Theophylact.* (c) Lib. 8. p. 177. F. & l. 4. p. 75. A.

p. 154. Hilarius *Diac. in locum.* Marius Victorinus *contra Arium, l. primo.* Theodoret *in locum.* Cyrill. *l.* 1. *Theſ.* Auguſtin *de Trin. l.* 2. *c.* 13. Idacius *contra varimadum, l.* 1. *Caſſian. init. l.* 3. *de incarn. cap.* 1. G. Magnus, *Hom.* 8. *in Ezek.* Iſid. Hiſpal. *l. de different. Num.* 2. *Vide* Petav. *Theol. dogm. de Trin. l.*2. *c.* 9. *Sect.* 2. *Quid de hoc loco ſacient Ariani, in quo aperte Chriſtus ſuper omnia Deus eſſe perſcribitur.* Orig. *in locum.*

Secondly, I aſſert, that the words will not admit of that interpunction, and Interpretation of *Eraſmus*, which will do any Service to the *Arians* or *Socinians*, *viz.* that a Colon muſt be put after the words κατὰ σάρκα, *after the fleſh*; and the words following muſt be an *Ecphonema*, and grateful Exclamation for the Bleſſings conferred upon the *Jews*, thus: *God, who is over all, be bleſſed for ever.* For this Expoſition is ſo harſh, and without any like Example in the whole New Teſtament, that as none of the *Orthodox* ever thought upon it, ſo I find not that it ever came into the Head of any *Arian*; *Socinus* himſelf rejects it for this very good Reaſon, that Θεὸς εὐλογητὸς, *God be bleſſed*, is an unuſual, and unnatural conſtruction; for where-ever elſe theſe words ſignifie *bleſſed be God*, εὐλογητὸς is put before God, as *Luke* 1. 68. 2 *Cor.* 1. 3. *Eph.* 1. 3. 1 *Pet.* 1. 3. and Θεὸς hath an Article prefixed to it, nor are they ever immediately joyned together otherwiſe. The Phraſe occurs Twenty times in the *Old Teſtament*, but in every Place εὐλογητὸς goes before, and the Article is annexed to the word God, which is a Demonſtration that this is a perverſion of the ſenſe of the *Apoſtle*'s words. 2. The *Apoſtle* having ſaid in the immediate preceding words, that Chriſt *came from the Fathers* κατὰ σάρκα, *according to the fleſh*, or as to his Humane Nature, is it not reaſonable to conceive he ſhould proceed to ſay what he was *according to his Divine Nature*, eſpecially when he was diſcourſing of, and to thoſe *Jews*, who, as (d) *Trypho* ſaith, and (e) *Origen*, and (f) *Jerome* teſtifie, held their *Meſſiah* was only to be a Man, and denyed his Divinity? Is it not unreaſonable to think he ſhould ſay nothing of the τὸ κατὰ πνεῦμα, or the ſuperiour Nature of Chriſt? Eſpecially if we conſider that the limitation τὸ κατὰ σάρκα, *according to the fleſh*, plainly inſinuated there was another Nature in him, according to which he came not from the *Fathers*. In a word, all the *Ancient Verſions* render the words as we do, taking no notice of this Interpunction: All the *Greek Scholiaſts*, and the *Ancient Commentators* among the *Latines*, excepting St. *Chryſoſtom*, here Triumph over *Arius*; one of them indeed hinting, that (g) *there might be Men who would be enclined to ſay, theſe things were not ſpoken of Chriſt*, but none ever ſaying that any did then actually aſcribe them to any other Perſon. Hence from the beginning theſe words have been uſed by the *Fathers* as an Argument of Chriſt's Divinity. For, ſaith (h) *Irenæus*, *Becauſe he is* Emanuel, *leſt we ſhould think him a Man only, the Apoſtle ſaith, of whom, as concerning the fleſh, Chriſt came*; Qui eſt Deus ſuper omnes Benedictus in ſæcula. And in a like Expreſſion to this of the *Apoſtle*, he ſaith, Secundum id quod verbum Dei homo erat ex Radice Jeſſæ, filius Abrahæ: (i) *According to that Nature in which the Word of God was Man, of the Root of* Jeſſe, *and the Son of* Abraham, *the Spirit of God reſted upon him*, ſecundum autem quod Deus erat; *but as to that Nature by which he was God, he judged not after the ſight of his Eyes, for he knew what was in Man.* And if theſe words are ſpoken by the Spirit of God concerning Chriſt, the Arguments hence to prove him truly and properly God are invincible. For firſt, ὁ Θεὸς ἐπὶ πάντων, is the *Periphraſis* by which all the *Heathen Philoſophers* did uſually repreſent the Supream God. And ſo is God the Father deſcribed both in the Old and the New Teſtament as ὁ ἐπὶ πάντων, *he that is over all*, Eph. 4. 6. Secondly, This is the conſtant Epithet and Periphraſis of the great God in the Old Teſtament, that he is εὐλογητὸς εἰς τὸν αἰῶνα, *God bleſſed for evermore*, 1 Chron. 16. 36. Pſal. 41. 13. and 89. 52. And alſo in the New, where he is ſtyled the God ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *who is bleſſed for evermore.* This was ſo evident to *Enjedinus* the *Socinian*, that he ſaith, *This Epithite is ſo peculiar to God the Father, that it is never attributed in the New Teſtament to any other, but whereſoever we find this Phraſe, God bleſſed for ever, it is always aſcribed to the Father.* Of the Cuſtom of adding to the Name of God, *Bleſſed for evermore*, uſed by the *Jews*, the *Reverend Doctor* hath ſaid ſufficient; and why all that he here ſaith, ſhould paſs with Mr. *Cl.* for *Jewiſh Fables*, what Reaſon can be given, if not that of his averſeneſs to the Doctrine the *Doctor* here endeavours to eſtabliſh, eſpecially when we find this very Phraſe εὐλογητὸς Κύριος ὁ Θεὸς ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, Pſal. 40.13. & 88.51.

(d) Ἐγὼ δὲ καὶ πολλοῖς Ἰουδαίοις καὶ σοφοῖς δοκῶ ἐπαγγελομένοις τὸ συμβαλεῖν ἀδύνατα ἀκήκοα ἐπαινοῦντος τὸν λόγον τὸν ὑὸν τοῦ Θεοῦ. Contra Celſ. l. 2. p. 79. & l. 4. p. 162. (e) *Judæi ſpem habent in homine in Chriſto videlicet ſuo, quem non filium Dei, ſed parum hominem putant eſſe venturum.* Hier. in Jer. 17. F. 135. F. (f) Tryph. *Apud Juſt.* p. 267. B.

(g) *Si quis autem non putat de Chriſto dictum quod eſt Deus, det perſonam de qua dictum eſt: de Patre enim Deo hoc loco mentio facta non eſt.* Pecad. Ambroſ.

(h) Lib. 3. c. 18. p. 276. (i) Lib. 3. c. 10.

105. 48. and find St. *Paul* following his Example, and *Clemens Romanus* in his Epiſtle, ſo often uſing the ſame *Epithite* when he makes mention of the God of Heaven. *Edit. Jun.* p. 29. 42. 50. 57. 59. 66.

Ver. 6. *But* (we muſt) *not* (exaggerate this blindneſs and rejection of the Jews, whoſe were the Covenants, and the Promiſes in prejudice of the veracity of God) *as though the Word of God had taken none effect*, (*i. e.* the Promiſes of God concerning the Seed of *Iſrael*, and the Bleſſings to be conferred upon them ἐκπέπτωκεν had failed, this doth by no means follow) *for they are not all Iſrael, who are of Iſrael*, (*i. e.* all that are deſcended from the Loyns of *Iſrael* by Carnal Generation, are not the Children of the Promiſe made to *Jacob*, Gen. 28. 14. which yet are only to be accounted for the Seed, *v.* 8.)

Ver. 7. *Neither becauſe they are the ſeed of Abraham* (according to the fleſh,) *are they all Children* (of the Promiſe made to Abraham,) *but* (only they who are the Seed of Iſaac, for thus the Promiſe runs,) *in Iſaac ſhall thy ſeed be called.*

Ver. 8. *That is, they which are the Children* (of Abraham) *according to the fleſh*, (and have the ſign of the Covenant in their fleſh,) *theſe are not* (on that account alone) *the Children of God*, (of whom it is ſaid, I will be a God unto thee, and thy Seed after thee, *Gen.* 17. 7.) *but* (they only who are) *the Children of the Promiſe*, (as Iſaac was) *are* (to be) *accounted for the Seed.*

Ver. 9. *For this is the word of Promiſe*, (Gen. 18. 10.) *At this time will I come, and Sarah ſhall have a Son*, (which words confine the Children of the Promiſe to the Seed of *Sarah*, excluding that of *Hagar* from it.)

Λογίζεται εἰς σπέρμα, *are accounted for the Seed.*] That is, of this diſtinction of Seeds, to which the Promiſe belongs, you have a manifeſt inſtance in the Seed of *Abraham*, for before *Abraham* had any Seed at all, the Promiſe of Inheriting the Land of *Canaan* was made unto him thus: *Unto thy Seed will I give this Land*, Gen. 12. 7. *All the Land which thou ſeeſt, to thee will I give it, and to thy Seed for ever*, Gen. 13. 15. *Unto thy Seed have I given this Land*, Gen. 15. 18. But though *Iſhmael* was his firſt-born, and had that Circumciſion which was the Seal of the Covenant made with *Abraham*, yet he and his Poſterity, thoſe twelve *Princes*, and great Nations which iſſued from him, were all excluded from the Covenant, and *Iſaac* not yet circumciſed, or born, and his Poſterity are declared to be the Seed of *Abraham*, to whom the Promiſe ſhould be made good, and with whom the Covenant ſhould be eſtabliſhed. For when *Abraham* ſaid to God, *Oh that Iſhmael might live before thee!* God returns him this Anſwer: *As for Iſhmael, I have heard thee, behold I have bleſſed him, and will make him fruitful, and will multiply him exceedingly, twelve Princes ſhall he beget, and I will make him a great Nation; but my Covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee*, Gen. 17. 18, 20, 21. Again, when *Sarah* had ſaid of *Iſhmael*, *Caſt out this bond-woman and her Son, for the Son of this bond-woman ſhall not be Heir with my Son, even with Iſaac*, Gen. 21. 10. And *Abraham* thereupon was grieved becauſe of his Son, *v.* 11. God ſpeaks thus to him: *Let it not be grievous in thine eyes becauſe of the Lad, in all that Sarah hath ſaid, hearken to her, for in Iſaac ſhall thy Seed be called*, v. 12. Which Inſtance ſhews it was not being of the Seed of *Abraham* according to the Fleſh, or having the ſign of the Covenant in the Fleſh, that rendred Men the Sons of God, or Children of the Promiſe then: For *Iſhmael* was *Abraham's* firſt-born, and circumciſed, and yet by God excluded from the Promiſe; *Iſaac* not circumciſed, not yet born, not having the Right of Primogeniture, and yet to him and his Seed alone belong the Adoption, and the Promiſe. Two things may here be added for Illuſtration of this Inſtance.

Firſt, That the *Jews* can make no juſt Exceptions againſt this Argument of the *Apoſtle*, it being ſuitable to their own *Theology*; for it is a Rule among them, That (k) *whoſe vows concerning* Abraham's *Seed, is free from* Iſhmael's *and* Eſau's *Sons, and is not bound but touching* Iſraelites, *for in* Iſaac *ſhall Seed be called to thee. And ſo* Iſaac *ſaid of* Jacob, *And God give thee the Bleſſing of Abraham.*

Secondly, That there is a great Emphaſis in theſe words, *the Children of the Promiſe*, for upon this account it was ſaid of *Iſaac*, that he was not born according to the Fleſh, but *according to the Promiſe*, Gal. 4. 23. That *Iſhmael* was *Abraham's* Son according to the Fleſh, but *Iſaac according to the Spirit*; to be therefore Children of the Promiſe, ſeems to be *Abraham's* Spiritual Seed: Whence the *Apoſtle* ſaith of thoſe who believe in this Seed, that *they are the Sons of God by Faith in Chriſt Jeſus*, and ſo are *Abraham's* Seed, and *Heirs according to the Promiſe*, Gal. 3. 29. that they, according to *Iſaac's*, are *Children of the Promiſe*, Gal. 4. 28. That they are Children not *of the bond-woman, but of the free*, v. 31. Accordingly the *Jews* ſay, (l) *A Proſelyte is the Son of* Abraham, *who is the Father of the whole World, as it is ſaid, A Father of many Nations have I made thee.*

And becauſe the *Jews* might quarrel againſt the pertinence of this Inſtance, alledging this might be becauſe *Iſhmael* was only the Son of

(k) *Maimon. of Vows. Chap.* 9. § 21. (l) *Pug. fid. Part.* 2. *Chap.* 9. § 6. p. 303.

Abraham's

Abraham's Bond-maid, whereas *Iſaac* was the Seed of his own Wife; or that *Iſhmael* had forfeited his Right by *Idolatry*, or denying the World to come, of which they accuſe him; here follows the inſtance of chuſing *Jacob* and his Seed, excluding *Eſau* and his Seed, againſt which no ſuch Cavil could take place. For, ſaith he,

Ver. 10. *And not only this* (inſtance is proper to demonſtrate the diſtinction of the Seed of Abraham according to Promiſe,) *but* (that) *alſo* (of) *Rebeca, who conceived by one, even our Father Iſaac,* (two Children born of the ſame Father, and of the ſame Mother, and lying in the ſame Womb.)

Ver. 11. *For the Children* (of her Womb) *being not yet born, neither having done any good or evil* (which might move God to diſlike the one more than the other, as may be alledged in the caſe of *Iſhmael*) *that the purpoſe of God according to Election might ſtand, not of* (Gr. from) *works, but of him that calleth,* (*i. e.* that the purpoſe of God in preferring one of theſe Seeds, and Nations before the other to be the promiſed Seed, and ſo his Church and People might appear to be not on conſideration of their Works, but his free choice.)

Ver. 12. *It was* (then) *ſaid unto her, the elder* (in his Poſterity) *ſhall ſerve the younger,* (*i. e.* ſhall be inferiour to him who had the Right of Primogeniture according to the fleſh.)

Ver. 13. (According to which preference it happened to their Poſterity,) *as it is written,* Mal. 1. 2, 3. *Jacob have I loved, but Eſau have I hated.*

Μήπω γὰρ γεννηθέντων, *for the Children being yet unborn.*] The Argument of the *Apoſtle* is to this effect, that though both *Jacob* and *Eſau* had the ſame Father, and the ſame Mother, yet of theſe two, when they were yet unborn, and ſo were neither circumciſed, nor had done any thing at all to oblige, or diſoblige God, or to give any ground for any difference to be made betwixt them and their Off-ſpring, God ſpeaks thus of them to *Rebekah*, *Two manner of People ſhall be ſeparated from thy bowels, and the one People ſhall be ſtronger than the other People, and the elder ſhall ſerve the younger*, Gen. 25. 23. *i. e.* Not he to whom by Birth-right it belonged, but he whom God was freely pleaſed to chuſe ſhould inherit the Land of *Canaan*, promiſed to the Seed of *Abraham*, and the other Privileges of his Seed. Which Inſtance ſeems plainly to inform us, that the choice which God makes of Men to the enjoyment of the Favour of being his People, and beloved by him above others, as to ſuch things, is not according to their external Privileges, or Works, but according to his free Choice.

And this Prediction was fully verified in After-Ages, for *Jacob* and his Poſterity were planted in the Land of *Canaan*, which *flowed with Milk and Honey, and was the glory of all Lands*; whereas the *Edomites* were planted in a barren Deſart Land, and this gave ground for thoſe words of the Prophet *Malachi*, *I have loved you, ſaith the Lord to Iſrael, yet ye ſay, wherein haſt thou loved us? Was not Eſau Jacob's Brother, ſaith the Lord? Yet I loved Jacob, and hated Eſau, and laid his mountains, and his heritage waſte for the Dragons of the Wilderneſs.* Now for farther explication of theſe words, let it be obſerved,

1. That this Inſtance of *Eſau*'s being rejected, and not owned by God as belonging to the promiſed Seed, is ſuitable to the Sentiments of the *Jews*, not only becauſe he being an (m) *Idolater*, and a denyer of the Reſurrection, and of the Bleſſings of the World to come, was not, according to their forementioned Canon, to be accounted for the Seed, and their received Rule, That *he who ſwears concerning the Seed of* Abraham, *is free from* Iſhmael *and* Eſau's *Sons, and is not bound but touching Iſraelites*, but alſo from their Obſervation upon theſe words of *Jacob*, (n) *The God of my Father Abraham, and of my Father Iſaac*, viz. that *he ſaith not ſo of* Eſau, that *Abraham* and *Iſaac* were his Father, *becauſe he choſe not to walk in their ways, and to do their works.*

2*ly*, Hence it is evident that the *Apoſtle* ſpeaks not here of the Perſons, but of the Nations and Poſterity of *Jacob* and *Eſau*, or not of them Perſonally, but Nationally conſidered, according to the Note of *Irenæus*, *Partum Rebeccæ Prophetiam fuiſſe duorum populorum*, l. 4. c. 38. This is plain,

1. From the words of God to *Rebekah*, *Two Nations are in thy womb, and two manner of People ſhall be ſeparated from thy bowels, and the one People ſhall be ſtronger than the other.* 2. And from this Obſervation, that as to the Perſons of *Eſau* and *Jacob*, it was never true that the *elder did ſerve the younger*, but only as to their Poſterity, when the *Edomites* became Tributaries to *David*, 2 *Sam.* 8. 14. And 3. Becauſe what is here offered as a Proof, or Confirmation of the truth of this, is cited from the Prophet *Malachi*, who propheſied long after *Jacob* and *Eſau* were perſonally dead, and ſo could only ſpeak of their Poſterity the *Iſraelites* and *Edomites*, as he expreſly doth. And,

3*ly*, Hence it clearly follows, that the *Apoſtle* cannot here diſcourſe of any Perſonal Election of them to Eternal Life, or any abſolute love and hatred of them with reſpect to their Eternal Intereſts, for if ſo, ſeeing he manifeſtly ſpeaks of the whole Nation of *Iſrael*,

(m) See *Targ. Jeruſ.* and *B. Uziel* in Gen. 25. 29. 34. (n) *Beriſth. Rabba minor. Paraſh.* 76. in Gen. 32. 9.

they muſt, according to that Opinion, be all elected to Salvation; whereas the *Apoſtle* informs us that God had no pleaſure in many of them, 1 *Cor.* 10. 5. and the whole *Jewiſh Hiſtory* ſhews the contrary. Again, then muſt the whole Poſterity of *Eſau* be the Objects of God's hatred, and his Reprobation, which is ſo far from being true, that *Job* and all his Friends appear to have been of the Poſterity of *Eſau*. And 2*ly*, then it muſt follow, as *Eſtius* contends, that not only Election, but even Reprobation alſo muſt be without any reſpect to Works, and ſo God muſt adjudge Men to Eternal Perdition without reſpect to any evil done, or to be done by them; for *the Children having done neither good nor evil*, ſaith the *Apoſtle*, it happened to them as it is written, *Jacob have I loved, and Eſau have I hated.* 'Tis certain then that the *Apoſtle* ſpeaks here only of the Election of one Seed and Nation before another, to be accounted and treated by him as the Seed of *Abraham*, this only doth his Argument require, and his Inſtances prove, and this is ſufficient to juſtifie God's dealing with the unbelieving *Jews*, ſo as to reject them from being accounted for, or treated as the Seed of *Abraham*; and his raiſing up Children to *Abraham* out of thoſe believing *Gentiles*, who imitating the Faith of *Abraham*, became his Spiritual Seed, and *Heirs according to the Promiſe*, that he would be *a God to his Seed*, and that he ſhould be *the Father of many Nations*, and *in him ſhould all the Families of the Earth be bleſſed*, and his calling them to the Faith, though ſinners of the *Gentiles*; that depending not on Works, but his free Pleaſure.

Note alſo, that thoſe words, *The Children being not yet born, nor having done good or evil*, being uſed as an Argument to prove that the Election, or the preference of the one above the other, could not be of Works, is a ſtrong Argument againſt the *pre-exiſtence* of Souls, and their being ſent into Bodies by way of Puniſhment for their former ſins; for, upon that Suppoſition, it could not be true, that *the Children had done neither good or evil*, before they were born; nor would the Argument be firm, that one could not be preferred before the other on the account of any Works done by them, ſeeing the one might have ſinned more than the other in their ſtate of pre-exiſtence.

Ver. 14. *What ſhall we ſay then* (after theſe inſtances?) *is there* (any cauſe to ſay there is) *unrighteouſneſs with God* (in taking them for the Seed of *Abraham*, or for his Sons and People the Poſterity of *Iſaac* rather than of *Iſhmael*, the Poſterity of *Jacob* rather than the *Edomites*; or in calling now the Gentiles, and, upon their Faith, owning them for his People, the Spiritual Seed of *Abraham*; and rejecting the Jews from theſe Advantages and Privileges becauſe of their unbelief,) *God forbid* (that we ſhould accuſe God of unrighteous dealing upon this account.)

Ver. 15. *For* (to begin with the freedom which God reſerveth to himſelf in ſhewing acts of Grace and Favour to an offending People, in this he only doth what) *he ſaith to Moſes* (he would do, making this Declaration to him, *Exod.* 33. 19.) *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.*

Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this Declaration after *Iſrael* had committed *Idolatry* in making the *Golden Calf*, and ſo had made themſelves *naked*, i. e. deveſted of the Divine Preſence and Perfection, or of a Covenant-Relation to him, inſomuch that God ſent this dreadful Meſſage to them, *I will come up into the midſt of thee in a moment, and conſume thee*, Exod. 33. 5. and ſaid to *Moſes*, *Let me alone, that I may deſtroy them in a moment.* And though God ſuffered himſelf to be prevailed upon by *Moſes* to adopt them again for his People, yet he lets him know this was part of his Glory, *to be gracious to whom he will be gracious, and to ſhew mercy to whom he will ſhew mercy*, Exod. 33. 19. If therefore upon the Infidelity of the *Jews*, he will call the *Idolatrous Gentiles*, and receive them to be his People, as he did the *Jews* again after their *Idolatry*, who can accuſe him of Injuſtice upon that account?

Ver. 16. *So then* (theſe Inſtances ſhew that) *it is not of him that willeth*, (for Abraham willed that Iſhmael might live to be partaker of the Bleſſings promiſed to his Seed, when he ſaid, Oh that Iſhmael might live before thee, *Gen.* 17. 18. And when he was grieved at the ſaying of Sarah, the Son of the Bondwoman ſhall not be Heir with my Son Iſaac, *Gen.* 21. 11.) *nor of him that runneth*, (for when Eſau ran to fetch Veniſon for his Father, that he might receive the Bleſſing, *Gen.* 27. 5. God's Wiſdom ſaw it fit to have it otherwiſe,) *but of God that ſheweth mercy* (that any one is choſen to be the Seed to which the Promiſe made to Abraham belongs, and ſo to be his Church and People.)

Οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, *'tis not of him that willeth, nor of him that runneth.*] *i. e.* You ſee this is not to be obtained by the moſt paſſionate wiſhes of a faithful *Abraham*, nor by the fervent deſires of an *Eſau*, *Heb.* 12. 17. nor by the greateſt Zeal we can employ in ſuch courſes as ſeem beſt to our own Wiſdom, but we muſt own it to be a Bleſſing which depends meerly upon the Divine Goodneſs, and therefore muſt ſeek it according to his pleaſure in ſuch ways as he appoints, and not in thoſe which ſeem to us moſt proper to obtain it, though then you have *a zeal for God*, and *follow after the Law*, that you may obtain

obtain Righteouſneſs, it is not to be wondred you obtain not the Bleſſing of Juſtification promiſed to the Seed of *Abraham*, becauſe you ſeek it not by Faith in the *Meſſiah*, which is the only way in which God hath declared he will confer it.

Some of the *Fathers* interpret theſe words thus: (o) *It is not of him that wills, or runs only, but of God that ſheweth mercy, and crowns the Work by his aſſiſtance, for otherwiſe*, ſay they, *it cannot be our Duty either to will, or run, provided we neither can by willing, or running do any thing to encline God to ſhew mercy; and why then doth God blame us for not willing?* Mat. 23. 27. John 5. 40. *and require us ſo to run that we may obtain?* 1 Cor. 9. 24. Heb. 12. 1. And whereas St. *Auſtin* objects, that, according to this Interpretation, *it might be ſaid, it is not of God that ſheweth mercy only, but of Man that wills, and runs.* (p) *Origen*, (q) *Chryſoſtom*, and (r) *Theophylact* Anſwer, That this follows not becauſe man's willing and running would not avail without the Divine Aid to enable him to run, and his Grace and Mercy to accept his running; and therefore, according to the Cuſtom of the Scripture, the Effect is to be aſcribed to the chief Agent only; as, *except the Lord build the houſe, their labour is but vain that build it*, &c. *Pſal.* 127. 1. So *Paul that plants, and Apollo that waters is nothing, but God that giveth the increaſe*, 1 Cor. 3. 6, 7. *I laboured, yet not I, but the Grace of God*, 1 Cor. 15. 10.

To proceed now to the other part of the Objection, the ſeeming Injuſtice, or ſeverity of rejecting, and reſerving them to wrath, and giving them up to an obdurate heart, who will not accept of the way God hath appointed for their Juſtification, *viz.* that of Faith in Chriſt, but rather will continue in their Infidelity; this will be cleared by another Inſtance, to wit, that of *Pharaoh*, who had ſo often hardned his heart, refuſing to let *Iſrael* go.

Ver. 17. *For the Scripture ſaith* (upon that account) *to Pharaoh, even for this cauſe have I raiſed thee up*, (*i. e.* have made thee ſtand in the Plague of Boils, and prolonged thy Life for ſome farther time,) *that I might* (the more illuſtriouſly) *ſhew my power in thee, and that my Name might be declared throughout all the earth* (by that conſpicuous Judgment I will execute upon thee in the ſight of all the Nations of the Earth, *Joſh.* 2. 10. 1 *Sam.* 4. 8.)

Ver. 18. *Therefore* (from theſe Inſtances and Scriptures we may learn that) *he* (God) *hath mercy on whom he will have mercy, and* (that) *whom he will he hardeneth*, (or reſerves for puniſhment.)

Ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει σκληρύνει, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.*] That is, hence it appears that God ſhews Mercy according to his own wiſe Pleaſure, and not as we think fit, and that he gives Men up to the hardneſs of their own hearts, and ſo reſerveth them to be Examples of his Illuſtrious Judgments according to the ſame good Pleaſure, and not according to the time and meaſures that he would preſcribe; ſhewing Mercy to you *Jews*, when you deſerved to have been cut off for your Idolatry in making, and worſhipping the Golden Calf, and reaſſuming you to be his People, and reſerving the Execution of his Wrath upon *Pharaoh*, who had before deſerved it for the hardneſs of his Heart, till his Deſtruction would miniſter to the greater Illuſtration of his Power and Juſtice upon ſtubborn Sinners.

Execrable is the Note of *Eſtius*, that God is here ſaid to harden whom he will, Quod induratio cujuſpiam in primâ ſuâ origine, quæ eſt prima derelictio, ſeu peccati permiſſio, non aliam habet cauſam, quam Dei voluntatem: *Becauſe the firſt riſe of any man's induration, which is God's dereliction of him, hath no other cauſe than the Will of God.* For as this is contrary to the known ſaying even of St. *Auſtin*, Deus non deſerit niſi deſerentem, *God deſerts no Man who leaves not him firſt*; ſo it makes God alone the cauſe of all mens hardening, ſince *cauſa cauſæ eſt cauſa cauſati*; for if this dereliction be the cauſe of induration, and that hath no other cauſe but the Will of God, it alſo makes all God's Exhortations to Men not to harden their Hearts, and his Reproofs and Puniſhments of them for ſo doing, Exhortations to what his Will is the like cauſe of their not doing, and Reproofs and Puniſhments of that which his Will cauſed them to do.

Ἐξήγειρά σε *I have raiſed thee up.*] Heb. העמדתיך *I have made thee to ſtand*, Exod. 9. 16. or have preſerved thee, ἕνεκεν τότε διετηρήθης, *for this cauſe haſt thou been kept*, ſo the *Seventy*, from falling by the Plague of Boils. So *Junius* and *Tremellius*, feci ut ſuperſtes maneres. *I have kept thee alive*, ſaith the *Targum* of *Ben. Uziel.* See the *Chaldee*, the *Syriack*, the *Arabick* Verſions to the ſame ſenſe and the connexion of this with the former Verſe rightly rendred, makes this ſenſe neceſſary; for the Fifteenth Verſe cannot be rendred in the Future Tenſe, as our Tranſlation doth, *Now I will ſtretch out my hand, that I may ſmite thee and thy People with Peſtilence*,

(o) Οὐ τῷ θέλοντι μόνον οὐδὲ τῷ τρέχοντι μόνον ἀλλὰ δεῖ καὶ τὸ θεόθεν ἔλεος καὶ τὸ ἐκεῖθεν συμπαρεῖναι. Oecum. Chryſoſt. Hom. 12. in Hebr. p. 498. G. Nazianz. Orat. 31.

(p) Orig. *de Princip.* l. 3. c. 1. (q) Chryſoſt. *Ibid.* (r) Theoph. *in locum.*

and thou ſhalt be cut off from the Earth, for *Pharaoh* and his People did dot die by the Peſtilence. It is therefore to be rendred as the *Jews Fagius*, *Amama*, & *Cartwright*, and *Ainſworth* tranſlate it: For (f) *now I had ſent out my hand, and I had ſmitten thee and thy People with the Peſtilence, and thou hadſt been cut off from the Earth, but in very deed for this cauſe I have made thee ſtand up.* So the *Targum* of *B. Uziel*, *Quum jàm miſerim plagam fortitudinis meæ, æquum erat ut percuterem te, & populum tuum morte, & perderem te è terra, verum profectò non ut beneſaciam tibi, in vita conſervavi te, ſed ut videre faciam te robur meum*, &c. Whence we may learn how alien from the Truth, and from the import of the words is that Expoſition which ſaith, *For this cauſe have I created thee*, or *raiſed thee to be King of Ægypt.*

Obſerve further, that God hardened *Pharaoh*'s Heart not by any poſitive influx upon it, which made it neceſſary for him to continue obſtinate. This *Origen* obſerves from thoſe words, *If thou refuſe to let my People go*, I will do ſo and ſo, that *Pharaoh*'s heart was not ſo hardened, as to take away τὸ αὐτεξούσιον *all Power from him to let the People go*, for this he doth at laſt when God's Hand was ſtrong upon him, according to theſe words, *Ch.* 3. 19. *I am ſure that the King of Ægypt will not let you go*, ולא ביד חזקה *niſi per manum fortem*, vulg. ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, *if not by a ſtrong hand*, *Septuagint*; niſi cum manu valida, Samarit. *but by a ſtrong hand*, ſo the *Biſhop of Bath and Wells.* This ſenſe the words will bear, ſaith *Ainſworth*, being rendred *ſi*, *Exod.* 4. 23. *Numb.* 12. 14. And this ſenſe is plain and certain from the words following, *And I will ſtretch out my hand, and ſmite Ægypt with all my wonders which I will do in the midſt thereof, and after that he will let you go*, Exod. 3. 20. And again, Chap. 6. 1. *Then ſaid the Lord to Moſes, now ſhalt thou ſee what I will do to Pharaoh, for with a ſtrong hand ſhall he let them go.* Hence God is always ſaid to have brought them out of *Ægypt* ביד חזקה *with a ſtrong hand*, Exod. 32. 11. Deut. 5. 15. 6. 21. 7. 8. 9. 26. Dan. 9. 15. Nor can they who think otherwiſe, ſhew any way how, or in what ſenſe *Pharaoh* can be ſo often ſaid to have hardened his own Heart, if God himſelf had hardened his Heart before; or why God doth ſo oft command him *to let his People go*, Chap. 7. 16. & 8. 1, 20. & 9. 1, 13. *i. e.* to do what he had rendred him unable to do. Or why *Moſes* ſhould ſay, *Let not Pharaoh deal deceitfully any more, in not letting the People go*, Chap. 8. 29. Or why God did reprove him becauſe he had refuſed hitherto to let them go, *Chap.* 7. 16. 8. 29. 9. 17. 10. 3. Or why he threatens Judgments to him if he refuſe to let them go, *Chap.* 8. 2, 21. 9. 2, 3, 14, 15. and executes them on him upon that refuſal, ſince *nemo tenetur ad impoſſibilia*, no Man is obliged to do what he cannot, much leſs what he cannot do by vertue of a diſability that God hath laid upon him; and no Man juſtly can be blamed, and much leſs puniſhed for not doing what he is not obliged to do. Nor can God command any Man to do, what he himſelf by his own influx reſtrains him from doing, even when he doth command it; for what he thus reſtrains him from he is not willing he ſhould do, whereas what he Commands he is willing ſhould be done; and when he puniſheth any one for not obeying his Command, he puniſheth him for not doing his Will. Now it is impoſſible that God at the ſame time, and in reference to the ſame Action, ſhould be both willing, and not willing that it ſhould be done. This will be farther evident from a conſideration of all the places where the Heart of *Pharaoh* is ſaid to be hardened. As

Chap. 7. 13. *And he hardened Pharaoh's heart.* Heb. ויחזק *and the heart of Pharaoh was hardened.* So the ſame words are rendred by us, *v.* 22. and ſo here by *Ainſworth*, the *Biſhop* of *Bath* and *Wells*, the *Biſhop* of *Ely*, and all the Verſions on this Verſe; nor is there any Perſon mentioned in the Verſe beſides *Pharaoh* to whom this Action can be aſcribed, his Heart was therefore hardened at this time, not by God, but by the Arts of his Sorcerers, *for the Magicians did ſo with their Inchantments, and Pharaoh's heart was hardened*, v. 22.

Chap. 8. 15. We read thus, *When Pharaoh ſaw there was reſpite, he hardened his heart.* Whence the *Fathers* truly obſerve, that ἡ μακροθυμία σκληροκαρδίας αἰτία, that the Heart of *Pharaoh* was hardened by God's Mercy, in taking off his Hand from him: Thus upon the removal of the Flies, *Pharaoh hardened his heart*, v. 31, 32. *And when he ſaw that the Rain, and the Hail, and the Thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.* And then immediately follow theſe words: *And the Lord ſaid to Moſes, Go in unto Pharaoh, for* (or although) *I have hardened his heart, and the heart of his ſervants*, Chap. 10. 1. So *v.* 20. *The Lord then hardened Pharaoh's heart* only by taking away the Locuſts. And *v.* 27. the Lord hardened *Pharaoh*'s Heart by taking away the Darkneſs, the three days aſſigned to it being ended, as *Aben-Ezra* obſerves on *v.* 24. *none roſe from his place* during thoſe three days, but *poſt triduum*, they being ended, *Pharaoh* called unto *Moſes*, and hence we read not as at other times, that *Pharaoh* asked

(f) See the Biſhop of *Ely* on the Place.

for

for the removal of this Plague; and therefore when it is ſaid, *Chap.* 9. 12. That *the Lord hardened the heart of Pharaoh, and he hearkened not unto them, i. e.* not to *Moſes* and *Aaron*, we have reaſon to conclude he did that alſo by removing the Plague of the Boils, for had the Boils continued upon the *Ægyptians*, there was no reaſon for calling for the ſucceeding Plague of Hail, nor could the Servants of *Pharaoh*, with their Boils upon them, have gone into the Field to Houſe their Cattel, *v.* 20—11. We read alſo, *Chap.* 14. *v.* 8. 17. *that the Lord hardened Pharaoh's heart* to follow the *Iſraelites*; and of this we may give the ſame account, that he did this by cauſing the *Iſraelites* to encamp ſo as to give occaſion to *Pharaoh* to ſay, *They are entangled in the Land, the Wilderneſs hath ſhut them in*, v. 3. and by cauſing him to ſee the *Iſraelites* walk ſafely through the midſt of the Sea. But I am not concerned for theſe Places, the hardening of *Pharaoh* then being not for ſin (God having not commanded *Pharaoh* not to purſue after them, or follow them into the Red-Sea) but for Puniſhment. When therefore God ſaith, *Chap.* 4. 21. *I will harden the heart of Pharaoh, that he ſhall not let the People go*; his meaning may be only this, I will ſo order matters, by removing the Plagues inflicted on him and his People, to mollifie him, and engage him to permit them to go, that he ſhall be hardened, till I come with my ſtrong Hand, and ſlay his Son, even his Firſt-born, *v.* 23. after which he did let them go, *Chap.* 12. 31. 33. From theſe two Obſervations it is eaſie to diſcern how appoſite this Example is to the caſe of the *Jewiſh* Nation. For,

1. Did God harden *Pharaoh* by his Lenity in removing his Plagues and Judgments from him? The ſame God ſaith of the *Jews* in this Epiſtle, when he ſpeaks thus unto them, *Chap.* 2. 4, 5. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance; but after thy hardneſs, and impenitent heart treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of God's righteous Judgment.*

2. If they Object, that if God would have caſt them off from being his People, and have cut them off from any ſhare in the Promiſes made to the Seed of *Abraham*, why did he it not before, when they had ſo oft deſerved it for their *Idolatries*, from which they were now free? The Anſwer is from the Example of *Pharaoh* preſerved alive when he had long deſerved to be cut off, that he might fall at laſt more to the Illuſtration of God's Power, Juſtice, and Glory; and this is the thing hinted, *v.* 22. as you will ſee in the Expoſition of it.

Ver. 19. *Thou wilt ſay then* (againſt this account of the Divine Diſpenſations towards the unbelieving Jews, if God hardeneth us becauſe he will, (*why doth he yet find fault* (with us for our impenitence) *for who hath* (at any time) *reſiſted his will?* (How therefore is it in our power to avoid being hardned, if it be his Will we ſhould be ſo?)

Ver. 20. *Nay, but O Man, who art thou that replyeſt* (thus) *againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus?*

Ver. 21. *Hath not the Potter power over the Clay, of the ſame lump to make one Veſſel unto honour, and another unto diſhonour?*

Οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, *hath not the Potter power over the Clay?*] That is, there is no more cauſe from God's Diſpenſation in this caſe, in taking away the means of Grace from, and rejecting ſuch an hardned People, and ſhewing his Favour unto others, who ſubmit to his terms of Mercy, to make this Objection, than for the Clay of *Jeremy*, when it was *marred* and *broken*, *Jer.* 18. 4. 6. to complain that he took one part of it, and made it a Veſſel of diſhonour, and another part of it, and made it a Veſſel of honour.

That this Example of the Clay in the hands of the Potter, relates to God's dealing with ſinners according to his pleaſure, is evident not only from the application of it there to the impenitent, *v.* 7, 8. but alſo from the like Paſſage in *Eccleſiaſticus*, where we are taught from this very Inſtance that the ways of God are κατὰ τὴν εὐδοκίαν αὐτοῦ, according to his good pleaſure, *becauſe as the Clay is in the hands of the Potter, ſo is Man in the hands of him that made him, to render to them as liketh him beſt*, κατὰ τὴν κρίσιν αὐτοῦ, *according to his righteous judgment*, Eccluſ. 33. 13.

Ver. 22. *What* (therefore) *if God* (being) *willing to ſhew his wrath, and make his power* (more illuſtriouſly) *known, endured with much long-ſuffering* (you refractory Jews, which were ſo long ago) *the Veſſels of his wrath fitted for deſtruction*, (or for breaking, *Pſal.* 31. 13.)

Ver. 23. *And* (what if God) *that he might make known the riches of his Glory*, (ſhewed mercy) *on the Veſſels of his mercy, whom he had before*, (by working Faith in them) *prepared for his Glory.*

Ver. 24. *Even us whom he hath called*, (us I ſay) *not only of the Jews* (the Natural Seed of Abraham,) *but alſo of the Gentiles.*

Εἰ δὲ θέλων ὁ Θεὸς, *what if God*, &c.] *i. e.* What Injuſtice therefore is it in God to deal with you as he dealt with an hardened *Pharaoh*, you having as oft refuſed to hearken to his voice as *Pharaoh* did? Or what if he long hath, and ſtill at preſent bears with ſuch Veſſels of his Wrath fitted for Deſtruction, till in a more illuſtrious manner, and with more ſignal marks of his diſpleaſure, for thus rejecting the Goſpel, and the promiſed *Meſſiah*, he ſwallow up their Nation, their People,

their

their *Temple*, and their *Holy City* in one general Deſtruction? Is it not for the Glory of the Divine Power and Wiſdom to reſerve the rejecters of the *Meſſiah* ſent to bleſs them, and the Perſecutors of the *Chriſtian* Faith, to be at laſt cut off with ſuch a Remarkable Deſtruction, as ſhall render it viſible to the World that God's Indignation is incenſed againſt them for this ſin, and ſo ſhall give to *Jew* and *Gentile* a farther motive to believe in *Jeſus*?

And again, what if God is pleaſed, upon their impenitence and obduration, to ſhew the Riches of his glorious Goodneſs and Mercy upon thoſe *Jews* and *Gentiles* whom he hath called to the Faith of Chriſt, and ſo hath fitted and prepared to be the Veſſels of his Mercy? Hath he not a juſt Right to ſhew his Mercy to ſuch Perſons who have ſubmitted to the terms upon which he hath promiſed Favour and Acceptance, and ſo to own them as the Spiritual Seed of *Abraham*, and ſo as his peculiar People?

Ἃ προητοίμασεν εἰς δόξαν, *whom he hath prepared for his Glory.*] Thus the *Apoſtle* diſcourſing of the Day of the Lord, which was coming to execute his dreadful Judgments on the *Jews*, ſaith thus, *God hath not appointed us to wrath, but to obtain Salvation by our Lord Jeſus Chriſt*, 1 Theſſ. 5. 9.

Ver. 25. (And firſt, as for the called Gentiles, is not this the very thing foretold by their own Prophet *Hoſea*, when he introduceth God thus ſpeaking,) *as he ſaith in Oſee, I will call them my People, which were not my People; and her beloved, which* (then) *was not beloved.*

Ver. 26. *And it ſhall come to paſs that in the place* (and Nation) *where* (formerly) *it was ſaid unto them, Ye are not my People, there ſhall they be called* (*i. e.* there ſhall ariſe a People which ſhall be called) *the Children of the living God.*

Ἐκεῖ κληθήσονται, *there ſhall they be called the Children of the living God.*] It muſt be acknowledged that in theſe words the *Prophet* primarily ſpeaketh of the Reſtoration of the *Jews* exiled and caſt off from being his People, but yet that theſe words may not only be accommodated, but even extended to the *Gentiles*, who were emphatically not his People and yet by Faith became the Seed of *Abraham*, and the true *Iſraelites*, being the Sons of God by Faith in Chriſt Jeſus, *v. 6*, 8. may be argued from the Phraſe במקום in the Place or Nation where it was ſaid, *ye are not my People*; and ſo the *Jews* themſelves interpret theſe words in the Gloſs upon the *Talmud*, ſaying, *They who were not of my People ſhall adhere to the Lord, and be to me for a People, Gloſs. Talmud.* in Tract. de Paſchate ad Cap. 8, according to that of the Prophet *Zechariah*, *And many Nations ſhall adhere to the Lord in that day, and ſhall be my People*, Zech. 2. 11.

Ver. 27. (And whereas but a ſmall remnant of Iſrael have believed, and ſo but few of them are fitted to be Veſſels of his Mercy: Is not this alſo the very thing foretold by their own Prophet) *Eſaias alſo* (when he) *crieth concerning Iſrael*, Chap. 10 22, 23.) *though the number of the Children of Iſrael be as the ſand of the Sea*, (yet) *a remnant* (only of them) *ſhall be ſaved*, (*i. e.* ſhall be converted to good, faith (t) *R. Salomon*, and ſo continue to enjoy the Name and Title of his People.)

Ver. 28. *For* (ſaith he) *he will finiſh the work, and cut it ſhort in Righteouſneſs, becauſe a ſhort work will the Lord make upon the Earth*, (*i. e.* the Land of Judæa.)

Λογὸν συντελῶν μένον, *a ſhort work.*] *i. e.* Such a Conſumption and Deciſion is by God deſigned upon that multitude of evil doers in the Land of *Iſrael*, as ſhall cut them very ſhort, and lop them off, ſo that they ſhall be lett as a Tree, of which only the ſtump remaineth; *they ſhall be reduced*, ſaith *R. Salomon*, *to a ſmall remnant, and a remnant of that Remnant only ſhall be converted.*

Ver. 29. *And* (this hath happened according) *as Eſaias ſaid before*, Chap. 1. 9. *viz.* that there was a time when the ſins of that People were ſo highly provoking, that) *except the Lord of Sabaoth had left us a Seed*, (except his exceeding Goodneſs had redeemed us in mercy, there were ſins in us, ſaith the *Chaldee Paraphraſt*, for which) *we had been as Sodom, and been made like unto Gomorrah.*

Ver. 30. *What ſhall we ſay then?* (Gr. τί οὖν ἐροῦμεν, what do we ſay then? *i. e.* What is therefore the ſubſtance of what I have intended in this Diſcourſe? it is even this,) *that the Gentiles, which followed not after Righteouſneſs*, (*i. e.* who before the coming of Chriſt were not ſollicitous touching Juſtification before God, as having no Idea, and no notice of it, or call to it, and ſo as little thought of being preferred before *Iſrael*, as *Iſaac*, being not born, of being preferred before *Iſhmael*, and *Jacob* in the Womb, of being choſen to be the promiſed Seed before *Eſau*) *have* (yet through God's Grace and Favour through Faith) *attained to Righteouſneſs, even the Righteouſneſs which is of Faith*, (and ſo are made God's Sons, and his peculiar People.)

Τί οὖν ἐροῦμεν, *what do we then ſay?*] From this recapitulation of the whole Diſpute of the *Apoſtle* in this Chapter and Declaration, that this was the deſign of it, to juſtifie God in this proceeding and dealing with them both, it is exceeding evident that it was not at all deſigned to determine any thing touching

(t) See the conſent of the *Jews* to this Interpretation. *Pug. fid. Part.* 3. *diſt.* 3. *Cap.* 23. § 5.

God's

God's abſolute Decrees of dealing with Mankind in general thus or thus, as to their final and eternal ſtate, but only to juſtifie his dealings, as in his Providence he had actually done with the unbelieving *Jews*, rejecting them upon their ſtubborn Infidelity, and the hardneſs of their hearts; and with the believing *Gentiles* admitting them to be his Church and People, and the Spiritual Seed of *Abraham* upon their Faith, and Submiſſion to the terms he had propoſed for their Juſtification and Acceptance with him.

Ver. 31. *But Iſrael* (to whom the Promiſes were firſt made, and) *which followed after the Law of Righteouſneſs*, (*i. e.* earneſtly purſued after Righteouſneſs and Acceptance by the works of the Law) *have not attained to the Law of Righteouſneſs*, (or to the Righteouſneſs which God accepteth.)

Ver. 32. (And) *wherefore* (is it ſo) *becauſe* (they ſought not this Juſtification) *by* (that) *Faith* (which alone God preſcribeth for that end) *but as* (if) *it were* (to be obtained) *by the works of the Law*, (by which no fleſh can be juſtified, *Chap.* 3. 20. And the reaſon why they ſought it not by Faith in Chriſt is this,) *becauſe they ſtumbled at the ſtubling-ſtone*, (and ſo it happened to them.)

Ver. 33. *As it is written, behold I lay in Zion a ſtumbling-ſtone, and a Rock of offence, and whoſoever believeth in him, ſhall not be aſhamed.*

Προσέκοψαν γάρ, *for they ſtumbled*, &c.] They ſought not Juſtification by Faith in Chriſt, becauſe whereas God had pointed out to them this way of Salvation, by ſaying, *Behold, I lay in Zion a Corner-ſtone, elect and precious, and whoſoever believeth in him, ſhall not be aſhamed*, Eſa. 28. 16. this Corner ſtone became to them of *Iſrael*, according to the words of the ſame *Prophet*, *Chap.* 8. 14. *a ſtone of ſtumbling, and a rock of offence*, they being offended at him becauſe of his Poverty, Humility, and outward meanneſs, and the Spirituality of his Kingdom; and ſo they ſtumbled, and fell off from being God's People, and excluded themſelves from the Bleſſings procured for, and offered to them by the *Meſſias* promiſed to their *Forefathers*. See 1 *Pet.* 2. 6, 7, 8.

Ὡς ἐξ ἔργων νόμου.] Ὡς, ſay *Heſychius* and *Phavorinus*, is uſed ἀντὶ τοῦ ὄντως ἀληθῶς as ב in the *Hebrew* is, or as an Expletive. So *Mat.* 14. 5. 21. 26. *John* 1. 14. 2 *Cor.* 2. 17. *Philip.* 2. 7. 1 *Pet.* 1. 19. See *Naldius Concord. Partic.* p. 376, 377. and is, as the Greek Commentators often note, οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβήτου δηλώσεως, a *Particle not of ſimilitude, but of confirmation*, and ſo may here be rendred but verily, or plainly by the works of the Law, or *but indeed by the works of the Law.*

Προσκόμματος λίθον, *a ſtone of ſtumbling*, &c.] The *Jews* ſay, the Son of *David*, *i. e.* the *Meſſias*, cometh not till the two Houſes of the Fathers of *Iſrael* ſhall be taken away, to wit, the Head of the Captivity of *Babylon*, and the Prince who is in *Iſrael*, as it is ſaid, *He ſhall be a ſtone of ſtumbling, and a rock of ruine to the two Houſes of Iſrael, and many of them ſhall ſtumble, and fall, and be broken.* And the *Chaldee Paraphraſt* upon the place ſaith thus, &c. ואם לא תקבלון וידי, *and if they will not obey or receive* (him,) *my word ſhall be to them for ſcandal, and ruine to the Princes of the two Houſes of Iſrael.*

CHAP. X.

Verſe 1. BRethren, *my hearts deſire, and Prayer for Iſrael is, that they may be ſaved.*

Ἡ μὲν εὐδοκία μου, *my Prayer.*] That the *Apoſtle* ſpeaks not in the preceding Chapter of the abſolute, and peremptory rejection, and reprobation of *Iſrael*, is evident from this Prayer and vehement deſire of the *Apoſtle*; for on ſuppoſition of ſuch a Decree of Reprobation, this muſt not only be a vain Prayer, but alſo an oppoſing of his Will and εὐδοκία to the good pleaſure of Almighty God revealed to him; for it is evident he prays here for *all Iſrael*, for them whoſe *Zeal to God was not according to knowledge*, and who *were ignorant of God's Righteouſneſs*, v. 2, 3. Not for thoſe only, as *Eſthius* deſcants, whom God had predeſtinated to be ſaved by the Prayers of the Saints.

Ver. 2. *For I bear them record that they have a zeal of God*, (being very deſirous to do what they conceive well-pleaſing to him, and acceptable in his ſight,) *but* (this Zeal is) *not according to knowledge*, (*i. e.* not joined with the knowledge of thoſe things which would render them truly acceptable to him.)

Ζῆλον Θεοῦ, *a zeal for God.*] Hence were ſome of them called *Zealots*, taking that Name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτῶν, *from thoſe who were zealous for that which was good*, ſaith (a) *Joſephus.*

Ver. 3. *For they being ignorant* (through unbelief, 1 *Tim.* 1. 13.) *of God's Righteouſneſs*, (*i. e.* of that way of Juſtification which alone renders us righteous and acceptable in the ſight of God. See Note on *Rom.* 1. 17. 2 *Cor.* 5. 21.) *and going about to eſtabliſh their own Righteouſneſs* (which is of the Law,

(a) *De Bello Jud.* l. 7. c. 30. p. 986.

Philip. 3. 9. and ſo a Righteouſneſs peculiar to them who are Jews) *have not ſubmitted themſelves to* (that Righteouſneſs which is through Faith in Chriſt, and is) *the Righteouſneſs of God.*

Ver. 4. *For Chriſt is the end of the Law for Righteouſneſs* (to be imputed) *to every one that believeth* (in him, the Law being our School-Maſter to bring us to Chriſt, that we might be juſtified by Faith, *Gal.* 3. 25.)

Ver. 5. (Which Righteouſneſs by Faith can never be obtained by the works of the Law,) *for Moſes deſcribeth the Righteouſneſs of the Law* (thus,) *that the man that doth theſe things ſhall live by them,* (ſo that this Righteouſneſs is plainly not of Faith, but Works.)

Ζήσεται ἐν αὐτοῖς, *ſhall live by them.*] A Proſperous and happy Life in the Land of *Canaan*, as (b) *Origen* interprets the words, Eternal Life being not the Promiſe of the Law, but of the Goſpel; and if Eternal Life was obſcurely hinted as the Reward of their Obedience to the Law of *Moſes*, it related not to their Obedience to the *Ceremonial*, but to the *Moral* Law, of which our Saviour ſaith, *If thou wilt enter into life* (Eternal, v. 16.) *keep the Commandments*, Mat. 19. 18. And *this do, and thou ſhalt live*, Luke 10. 28. Obedience to which includes Faith in his Word and Promiſes: And ſo Faith in Chriſt, when once that is revealed as the Condition of our Juſtification, and the Obedience they yielded to it availed to their Salvation only through that New Covenant of Grace which pardoned the Infirmities of that Obedience.

Ver. 6. *But the Righteouſneſs which is of Faith ſpeaketh* (ſo as that we may accomodate the words of Moſes to it) *on this wiſe, ſay not in thy heart, who ſhall aſcend into Heaven, that is, to bring down Chriſt from above* (to be a teacher of it to us?)

Ver. 7. *Or, who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead,* (to give us the Salvation purchaſed by his Death.)

Τὶς καταβήσεται εἰς τὴν ἄβυσσον, *who ſhall deſcend into the deep?*] The words, *Deut.* 30. 13. are theſe, *Who ſhall go over the Sea?* That is, ſay the *Targum* of *Jeruſalem*, and *B. Uziel*, *the great Sea*, or the deep Sea; and the *Jeruſalem Targum* renders the words thus, *Oh that there were one like* Jonas *the Prophet who would deſcend* לעומקי ימא *into the depth of the great Sea.* Now we know *Jonas* deſcending into the Deep, was a Type of *Chriſt*, Mat. 12. 40. *Deſcending into the deep of the Earth*, Pſal. 71. 20. And being brought again, ſaith the *Seventy*, ἐκ τῶν ἀβύσσων γῆς, *from the Abyſſes of the Earth*; and this might give occaſion to the *Apoſtle* to allude to this Traditional Interpretation, or *Paraphraſe* of the words of *Moſes*. Note alſo that the *Apoſtle* ſays not to bring Chriſt *ab inferis*, as *Eſthius* here doth, but only to bring him ἐκ νεκρῶν *from the dead*, this Place therefore concerns not Chriſt's deſcent into Hell, in the ſenſe of *Eſthius*.

Ver. 8. *But what ſaith it? the Word is nigh thee, even in thy mouth, and in thy heart, that is, the word of Faith which we preach.*

Ἐγγύς σου, *nigh thee.*] It is neither far from any man's hearing, for we Preach it every where, nor far from his Underſtanding, for in Preaching it *we uſe great plainneſs of ſpeech*, 2 Cor. 3. 12. It is in thy Mouth to profeſs, and in thy Heart to believe it, and thus we Preach.

Ver. 9. *That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.*

Ἐὰν ὁμολογήσῃς, *if thou ſhalt confeſs*, &c.] Obſerve here,

1. That Juſtification is here expreſly aſcribed to Faith, and that not as including Works, but only as being that Principle, which, were it cordial and ſincere, will certainly produce them: I ſay, not as including all thoſe Works which by the Goſpel are required to Salvation, for then the Righteouſneſs of Faith muſt be deſcribed as is the Righteouſneſs of the Law, *viz.* that *the man who doth theſe things, ſhall live in them*, which is contrary to the words of the *Apoſtle*, v. 5, 6. See the Preface to the Epiſtle to the *Galatians*.

2. Obſerve, That the Faith to which Juſtification and Salvation is aſcribed, is not here, as elſewhere ſaid to be *Faith in his Blood*, but a belief that *God hath raiſed up Jeſus from the dead.* So St. *Paul* having diſcourſed of the Faith of *Abraham*, which was imputed to him for Righteouſneſs, ſaith, *This was not written for his ſake alone, that it was imputed to him, but for us alſo, to whom it ſhall be imputed, if we believe in him that raiſed up Jeſus our Lord from the dead*, Rom. 4. 23, 24. Thus are we ſaid to be *riſen with Chriſt through the Faith of the operation of God, who hath raiſed him from the dead*, Coloſſ. 2. 12. And in St. *Peter* the Chriſtian is ſaid to *believe through Chriſt in God, who raiſed him from the dead, that our faith and hope might be in God*, 1 Pet. 1. 21. Now this belief in God as raiſing our Lord Jeſus from the Dead, is therefore repreſented as Faith unto Salvation, becauſe it miniſtreth to us a full Aſſurance of Salvation by Chriſt, and of our Reſurrection alſo; for *if we believe that Jeſus Chriſt died, and roſe again, even ſo them alſo that ſleep in Jeſus will God bring with him*, 1 Theſſ. 4. 14. *Knowing that he that raiſed up the Lord Jeſus, ſhall alſo raiſe up us by Jeſus*, 2 Cor. 4. 13, 14. And this belief of an happy

(b) *Non dixit in æternum, ſed tantummodo vivet in eâ.* Orig. *in locum.*

Reſurrection

Reſurrection to Eternal Life is a ſufficient motive *to be ſtedfaſt, immoveable, always abounding in the fear of the Lord*, 1 Cor. 15. 58. And where it hath not theſe Effects upon us, it is not in the *Scripture*-ſenſe duly believed and attended to.

Note 3*ly*, That when the *Apoſtle* ſaith, *If thou doeſt thus confeſs and believe, thou ſhalt be ſaved*, we need not underſtand this of actual and compleat Salvation to be imparted at the Day of Judgment, but that this Faith, and this Confeſſion will put us into the way of Salvation, and give us a Right to it, whilſt we continue to act ſuitably to this Faith, which I have ſhewn to be the frequent import of the word *Salvation*, and *Saved*, when Salvation is aſcribed to Faith and Grace. See the Notes on *Epheſ.* 2. 8. *Titus* 3. 5.

Ver. 10. *For with the heart man believeth unto Righteouſneſs*, (*Gr.* to Juſtification) *and with the mouth confeſſion is made* (of that Faith) *unto Salvation.*

Στόματι δὲ ὁμολογεῖται, *with the mouth confeſſion is made to Salvation.*] For in thoſe Times of Perſecution for the ſake of Chriſt, he that continued, under thoſe fiery Tryals, to hold faſt his Profeſſion, could do it only through that lively Faith, and that ſincere Affection to him above all Worldly Intereſts, which he hath promiſed to Reward with Life Eternal.

Ver. 11. *For the Scripture ſaith, whoſoever believeth on him, ſhall not be aſhamed* (of his hope of Salvation by him, *Rom.* 5. 5.) And

Ver. 12. (It rightly ſaith whoſoever) *for there is no difference* (as to the way of Juſtification and Salvation) *between the Jew and the Greek, for the ſame Lord over all, is rich unto all that call upon him* (for Salvation.)

Ver. 13. *For* (as the Prophet *Joel* ſaith, *Chap.* 2. 32.) *whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.*

Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *ſhall call upon the Name of the Lord.*] The word in the Original is *Jehovah*, whence it is certain that the *Prophet* ſpeaks theſe words of the true and only God, and yet it is as certain that the *Apoſtle* here aſcribes them to our Lord Jeſus Chriſt, both from the following words, *How ſhall they call on him in whom they have not believed?* For the *Apoſtle* in this whole Chapter diſcourſeth of Faith in Chriſt, and from the words forgoing, of which theſe are a Proof, and to which they are connected with the Particle γάρ, for thoſe words, *whoſoever believeth in him ſhall not be aſhamed*, are ſpoken by the *Prophet Iſaiah* of *Jeſus Chriſt the Corner-ſtone*, Iſa. 28. 16. And ſo they are interpreted by St. *Peter*, 1 *Pet.* 2. 6, 7. And in the Prophet *Joel* theſe words follow, εὐαγγελιζόμενοι ὃς Κύριος προσκέκληται, *and the evangelized, whom the Lord ſhall call, ſhall be ſaved.* Here then we have two Arguments for the Divinity of Chriſt. (1.) That what is ſpoken of *Jehovah*, is aſcribed to him. (2.) That he is made the Object of our Religious Invocation. See Note on 1 *Cor.* 1. 1, 2.

Ver. 14. (Now this calling upon him ſuppoſes God's intention that the Gentiles as well as Jews ſhould hear, in order to their believing, for did they not believe,) *How then ſhall they call upon him in whom they have not believed?* (Did they not hear,) *and how ſhall they believe in him of whom they have not heard? And* (this hearing ſuppoſeth ſome Preacher was to be ſent unto the Gentiles, for) *how ſhall they hear without a Preacher?*

Ver. 15. *And* (this Preacher muſt have a Commiſſion from God, for) *how ſhall they Preach unleſs they be ſent?* (now certainly we have been ſent to you Jews, Preaching Peace to you by Jeſus Chriſt, *Acts* 10. 36.) *as it is written* (Iſa. 52. 7, 8.) *how beautiful* (upon the Mountains) *are the feet of them that preach the Goſpel of Peace, and bring glad tidings of good things*, (that ſay unto Zion, thy God reigneth, *or as the Chaldee*, the Kingdom of thy God is revealed.)

Ὡς ὡραῖοι, *how beautiful*, &c.] The *Midraſh Shir Haſſchirim* upon thoſe words of *Cant.* 2. 12. *The voice of the Turtle is heard in our Land*, ſaith thus, *This is the voice of the King Meſſiah, crying out, and ſaying*, how beautiful, &c.

Ver. 16. *But* (if the Apoſtles were ſent to the Jews, how is it that) *they have not all obeyed the Goſpel?* (I anſwer, this incredulity of the Jews is only that which was foretold by their own Prophets) *for* (ſo) *Iſaiah ſaith* (of them, *Chap.* 53. 1.) *Lord, who hath believed our report?* (τῇ ἀκοῇ ἡμῶν.)

Ver. 17. *So then* (theſe Teſtimonies ſhew that) *Faith comes by hearing, and hearing by* (the Preaching of) *the Word of God.*

Ver. 18. *But* (*Gr.* moreover) *I ſay* (of the Gentiles,) *have they not heard*, (that of the Pſalmiſt being true of us the Preachers of the Goſpel) *their ſound went into all the Earth, and their words into the ends of the World*, (Rom. 1. 8. Col. 1. 6, 23.)

Ὁ φθόγγος αὐτῶν, *their voice.*] Theſe words being ſpoken literally of the Preaching of the Heavens to the *Gentiles*, touching the Power, Wiſdom, and the Goodneſs of God; and the *Pſalmiſt* ſpeaking immediately after of God's teaching his People by the Law, as a more glorious diſcovery of his Will to the *Jews*, the *Apoſtle* very appoſitely accomodates theſe words to the Revelation of his Power, Wiſdom, Goodneſs, and Mercy in the Goſpel to the *Heathens.*

Ver. 19. *But* (yea, or alſo) *I ſay, did not Iſrael know* (of the Preaching of the Goſpel to the Gentiles, and of their own Infidelity in rejecting it? this ſurely they might know from their own Scriptures, for) *firſt, Moſes ſaith, I will provoke you* (refuſing to believe)

to jealouſie by them that are (yet) *no People* (of God,) *and by a fooliſh Nation I will anger you.*

Ἀλλὰ, *but.*] That ἀλλὰ ſignifies *yea*, ſee our Tranſlation rendring it ſo five times, 2 *Cor.* 7. 11. *John* 16. 2. That it ſignifies *quin etiam, quin immo*, ſee *Naldius* and *Luke* 12. 7. 1 *Cor.* 3. 2. 12. 22.

Ἐπ᾽ οὐκ ἔθνει, *by them that are no People.*] That this is the Deſcription of the *Heathens*, ſee Note on 1 *Cor.* 1. 28. who are alſo ſtiled not only by the *Jews*, but by the Scriptures whilſt *Idolaters*, *a fooliſh People*, Jer. 10. 8. Rom. 1. 21, 22. Titus 3. 3.

Ver. 20. *But Iſaias is very bold* (in his expreſſion) *and ſaith* (of the Gentiles,) *I was found of them that* (formerly) *ſought me not, I was made manifeſt to them that asked not after me.*

Ver. 21. *But to Iſrael* (foretelling their infidelity) *he ſaith, all day long have I ſtretched forth my hands to a diſobedient and gainſaying People.*

Ὅλην τὴν ἡμέραν, *all the day long.*] Theſe words are cited from *Iſa.* 65. 1, 2. and *Aben-Ezra* informs us that (c) *R. Moſes Hacohen* ſaid, *the firſt Verſe is to be underſtood of the Nations of the World, as if it had been ſaid, I am found of the Nations which are not called by my Name, but to my People have I ſtretched out my hand:* And ſo the *Apoſtle* interprets, and applies the words here.

(c) *Voiſin de lege div.* p. 594.

CHAP. XI.

Verſe 1. I *Say then* (that the generality of the Jews are hardened) and caſt off, but what then?) *hath God caſt away his People* (utterly, and without exception?) *God forbid* (we ſhould ſo think,) *for I alſo am an Iſraelite, of the Seed of Abraham, of the Tribe of Benjamin*, (and yet choſen to be an Apoſtle of Chriſt.)

Ver. 2. *God* (therefore) *hath not* (thus) *caſt away his People whom he foreknew*, (and to repreſent this in a like caſe well known to you) *wot you not what the Scripture ſaith of Elias* (ἐν Ηλίᾳ, in the Hiſtory of Elias) *how he* (in it) *maketh interceſſion to God againſt* (the King and People of) *Iſrael, ſaying,*

Whom he foreknew, οὓς προέγνω.] Concerning the People of *Iſrael*, *Moſes* ſpeaks thus; *Thou art an Holy People to the Lord thy God, the Lord thy God* προείλετο *hath choſen thee to be a ſpecial People to himſelf above* (or before) *all People that are upon the face of the Earth*, Deut. 7. 6. 10. 15. Now to be *choſen*, and to be *known of God*, are the ſame thing in Scripture, and therefore the Phraſe is elſewhere varied thus; *You only have I known* מכל *before all the Families of the Earth*, Amos 3. 2. ὑμᾶς ἔγνων ἐκ πασῶν, τῶν φυλῶν τῆς γῆς. So *Numb.* 16. 5. *To morrow* ויד֫ע *and the Lord will know who are his, and who is holy, even him whom he hath choſen.* Seventy, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τὸν ἁγίους-ὃν ἐξελέξατο αὐτῷ, and *v.* 7. *the man whom the Lord doth chuſe, he ſhall be holy.* And thoſe words of *Hoſea*, *Judah yet ruleth with the Lord, and is faithful with his Saints*, Chap. 11. 12. are by the *Septuagint* thus rendred, καὶ ἰδοὺ νῦν ἔγνω αὐτὸς ὁ Θεὸς, καὶ ὁ λαὸς ἅγιος κληθήσεται θεοῦ, *ſo that the People whom he foreknew*, may be here only a Periphraſis of the *Jewiſh Nation*, which God had choſen before all other Nations of the World, and therefore would not utterly caſt off, becauſe *his gifts and callings are without repentance*, v. 29. Or it may ſignifie thoſe of them who believed in Chriſt, and ſo were ſuch as he had purpoſed to ſave, or the Election according to Grace, *v.* 5, 7. which ſenſe this Phraſe bears, *Rom.* 8. 29. 1 *Pet.* 1. 1, 2.

He maketh interceſſion to God againſt Iſrael, ἐντυγχάνει Θεῷ κατὰ τοῦ Ἰσραήλ.] Ἐντυγχάνειν τινὶ, is to intercede, or be an Advocate for a Perſon, and he that doth ſo, is called συνήγορος, and this is the Office of our Bleſſed Lord, *who ever lives to make interceſſion for us*; but ἐντυγχάνειν κατά τινος is to accuſe, or charge a Perſon with a Crime, and ſo to intercede againſt him. So 1 *Maccab.* 8. 32. *If the Jews complain againſt thee*, ἐὰν ἐντυχῶσι κατά σε, *we will do them Juſtice.* And when wicked Men came to King *Alexander* to complain againſt *Jonathan*, the King commanded a Proclamation to be made, τὸ μηδένα ἐντυγχάνειν κατ᾽ αὐτοῦ περὶ μηδενὸς πράγματος, *that no Man ſhould complain againſt him about any matters*, 1 Maccab. 10. 61, 63. And again, *Chap.* 11. 25. ſome wicked Men *complained againſt him*, ἐνέτυχαν κατ᾽ αὐτοῦ. So here ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain againſt Iſrael* thus:

Ver. 3. *Lo, they have killed thy Prophets, and digged down thine Altars, and I am left alone* (of all thy Prophets) *and they ſeek my life.*

Τὰ θυσιαστήριά σου, *thy Altars.*] Not thoſe which God approved of after the building of the Temple, they being then obliged to offer all their Sacrifices *at the place which God had choſen to put his Name there*, Deut. 12. 5, 6. but thoſe which had before been uſed by the *Patriarchs* and *Prophets* for the Service of God, as that of *Samuel* in *Ramah*, and in *Miſpah*, 1 Sam. 7. 9. 9. 13. in *Gilgal*, Chap. 11. 16. at *Bethlehem*, Chap. 16. 2, 4. and the Altar of

of the Lord at *Carmel*, 1 Kings 18. 30. on which the pious People of the Ten Tribes ſacrificed when they were not permitted to go up to *Jeruſalem*, that Law, ſaith *Kimchi*, then ceaſing as to them.

Ver. 4. *But what ſaith the anſwer of God to him?* (in that Hiſtory it ſpeaks thus,) *I have reſerved to my ſelf ſeven thouſand men who have not bowed the knee to Baal.*

To Baal, τῇ Βάαλ.] That is, *to the Image of Baal.* So *Hoſ.* 2. 8. *I gave her the Gold and Silver which ſhe prepared for Baal*, Gr. αὐτὴ δὲ ἀργύριον καὶ χρυσὸν ἐποίησε τῇ Βάαλ. But ſhe prepared this Gold and Silver *for the Image of Baal, ſhe made Idols of them*, ſaith the *Targum*. So *Tobit* 1. 5. ἔθυον τῇ Βάαλ τῇ δαμάλει, *they ſacrificed to the Heifer Baal*, Jer. 2. 28. *according to the number of their ſtreets* in *Jeruſalem*, ἔθυον τῇ Βάαλ *have they ſacrificed to* the Image of *Baal*, for ſure they had not as many *Baalims* as they had Streets, and therefore where the *Septuagint* read τῇ Βάαλ, there the *Chaldee* adds *Idols*, or *Images*. *I will blot out the names of Baal*, τὰ ὀνόματα τῆς Βάαλ; *reliquias Idolorum Baal*, Targum. See *Hoſ.* 13. 1. This I prefer before that Notion of the learned *Selden*, that *Baal* was ἀρρενοθήλυς, *Male* and *Female*.

Ver. 5. *Even ſo then* (is it) *at this preſent time alſo*, (for even now) *there is a remnant according to the Election of Grace.*

Ver. 6. *And if* (they who are choſen in Chriſt, *Eph.* 1. 4. to be God's Church and People, are put into this ſtate) *by Grace*, (being juſtified freely by his Grace, *Rom.* 3. 24.) *then it is no more of* (the) *works* (of the Law that they are thus juſtified and accepted by him,) *otherwiſe Grace is no more Grace*, (for what need is there of Grace, where men have continued in all things written in the Law to do them? *Moſes* having ſaid, the man that doth theſe things ſhall live by them, *Rom.* 10. 5.) *but* (on the other hand) *if it be of works* (that we are juſtified and accepted) *then it is no more* (of) *Grace, otherwiſe work is no more work*, (for Grace comes in only to ſupply the defect of Works, that is, to procure pardon for the non-performance of them according to the tenor of the Law.)

Ver. 7. *What then* (muſt be ſaid in this caſe but this, *viz.* that the whole Nation of) *Iſrael hath not obtained that* (Righteouſneſs, or Juſtification, *Rom.* 9. 30, 31.) *which it ſeeketh for, but the Election* (the choſen Generation of Believers, 1 *Pet.* 2. 9.) *hath obtained it, and the reſt were blinded.*

The Election of Grace.] See Note on *v.* 28.

Ver. 8. (And this blindneſs hath happened to them) *according as it is written, God hath given them a ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.*

Ver. 9. *And* (as) *David ſaith, let their Table be* (or their Table ſhall be) *made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them* (of their evil deeds.)

Ver. 10. *Let their eyes be*, (or their eyes ſhall be) *darkened, that they may not ſee, and ever* (ſhalt thou) *bow down their back.*

God hath given them a ſpirit of ſlumber, ἔδωκεν αὐτοῖς ὁ Θεὸς, &c.] The Hebrew נתן, and the Greek δίδωμι, is often uſed to ſignifie a permiſſion of that which we can hinder; as *Gen.* 31. 7. οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαί με, *God*, ſaith Jacob, *permitted not Laban to hurt me.* Deut. 18. 14. σὺ δὲ οὐκ οὕτως ἔδωκέ σοι Κύριος ὁ Θεός σου, *the Lord thy God hath not ſuffered thee to do ſo.* See alſo *Judges* 15. 1. *Acts* 2. 27. 13. 35. So again, 1 *Kings* 22. 22, 23. *The Lord hath put* ἔδωκεν ὁ Θεὸς, *a lying ſpirit in the mouth of all thy Prophets*; i. e. he hath permitted him freely to go forth, and to deceive them, *v.* 22. *Eſth.* 9. 13. *If it pleaſe the King*, δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do ſo to morrow alſo.* Of him that ſat upon the Red Horſe it is ſaid, that ἐδόθη αὐτῷ, *it was given him to take peace from the Earth*, Rev. 6. 4. And *Chap.* 9. 3, 5. of the Beaſt it is ſaid ἐδόθη αὐτῷ, *there was given to him a mouth to ſpeak great things, and blaſphemies, and it was given him to make War with the Saints, and overcome them.* See *Hoſ.* 13. 11. *Joel* 2. 17, 19. *Rev.* 6. 8. 9. 14, 15. See the Note on *Chap.* 1. 24, 26. And in this ſenſe God is here ſaid to have given the *Jews a ſpirit of ſlumber*, by permitting them to lie under thoſe Prejudices againſt the true *Meſſiah*, which their Traditions concerning him, and the Doctrine and Authority of the *Scribes* and *Phariſees* had wrought within them. As alſo by delivering the things belonging to Chriſt's Kingdom obſcurely to them, and in *Parables*, becauſe they would not receive them when more plainly taught, *Mat.* 13. 13. And by *taking the Kingdom of God from them, and giving it to a Nation that would bring forth the fruits of it*, becauſe they contradicted and blaſphemed the Doctrine of that Kingdom, and ſo cauſed the *Apoſtles* to turn from them to the *Gentiles*, *Mat.* 23. 43. *Acts* 13. 45, 46. And by refuſing to *walk in the light whilſt they enjoyed it*, they made it juſt that darkneſs ſhould thus come upon them, or that they ſhould *have Eyes, and ſee not, Ears, and hear not*; which is a mode of ſpeaking uſed frequently in the Old Teſtament, and in *Philo* the *Jew*, and others, to repreſent Men who had contracted ſuch Prejudices againſt God's Word, and ſuch vitious Habits, as made them not to diſcern, or to give ear to the voice of God, or Reaſon calling them to Reformation and Amendment. So God ſpeaks by his Prophet *Iſaiah*, *Hear ye deaf, and look ye blind, ſeeing many things, but thou obſerveſt not, opening the ears, but he heareth not*, Iſa. 42. 18, 19, 20. And by the Prophet *Jeremiah*, *Hear now this, O fooliſh People, and without underſtanding, which have*

eyes, and ſee not, which have ears, and hear not, Jer. 5. 21. By the Prophet *Ezekiel*, ſaying, *They have eyes to ſee, and ſee not; and ears to hear, and hear not, for they are a rebellious houſe*, Ezek. 12. 2. So *Chriſt* ſpeaks to his own Diſciples, *Having eyes, do you not ſee?* Mark 8. 18. So *Philo* often ſaith of Men addicted to their ſenſual Pleaſures, and purſuing them againſt the dictates of their Mind, That (a) ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούσι, this he ſaith, ὡσεὶ τῶν ἡδονῆς κεκορημένων, *of Perſons ſatiated with Pleaſure, or drunk with the love of Wine.* (b) This, ſaith he, happens ἐν τοῖς κόροις, ἐν ταῖς μέθαις, *when we indulge to Gluttony or Drunkenneſs*, and (c) ἐν ταῖς κατ' ὕπνον φαντασίαις, *in the Phantaſms of our Dreams.* Thus of thoſe *Heathens* who worſhipped the works of their own Hands, (d) *Juſtin Martyr* ſaith, That ὀφθαλμὰς ἔχοντες οὐκ ἑώρων, καὶ καρδίαν ἔχοντες συνίεσαν, *having eyes, they ſaw not, and having hearts, they did not underſtand.*

Γενηθήτω, *their Table ſhall be, and their Eyes ſhall be.*] They who are ſkilled in the Hebrew Tongue, know that theſe words are as capable of the Future, as the *Imperative* Mood and Tenſe; they are rendred in the Future by *Arias Montanus*, and the *Seventy Interpreters* ſometime render them in the Imperative, as *Pſal.* 109. 6—15. and ſometimes in the Future, as *v.* 17. *As he loved curſing, ſo let it come upon him*, καὶ οὐκ ἤξει ἐπ' αὐτῷ, *as he delighted not in bleſſing, ſo let it be far from him*, καὶ μακρυνθήσεται ἀπ' αὐτοῦ, and *v.* 28. *let them curſe, but bleſs thou*, καταρασάσθωσαν αὐτοὶ καὶ σὺ εὐλογήσεις.

Τὸν νῶτον αὐτῶν, &c. *ever bow down their backs.*] That is, let them be in Slavery and Bondage; the contrary, *going upright*, ſignifying their freedom from *Ægyptian* Thraldom, by taking the Yoke of Bondage from them, which made them ſtoop under it. So *Levit.* 26. 13. *I have broken the bands of your Yoke, and made you go upright.* So the *Midraſh Tillim* upon theſe words of the *Pſalmiſt*, Pſal. 146. 8. *the Lord raiſeth them that are bowed down*, ſaith, *Theſe are the* Iſraelites *carried Captive from their own Land, for ſince they were baniſhed from* Jeruſalem, *they have not been able to ſtand upright, but have bowed down their backs before their Enemies, who go over them.* Having thus anſwered the firſt Queſtion, he proceeds to enquire whether they of them who thus ſtumbled, have fallen ſo as that they ſhall never be recovered.

Ver. 11. *I ſay then* (or moreover of thoſe of the Jewiſh Nation which are thus blinded,) *have they* (ſo) *ſtumbled, that they ſhould* (irrecoverably) *fall? God forbid* (we ſhould ſo think of them) *but* (ſo hath it happened through the wiſe Counſel of God, that) *through their fall Salvation is come unto the Gentiles*, (whom God hath now choſen to be his People,) *for to provoke them to jealouſie*, (or to an emulation of their Faith, that they alſo may be ſaved.)

Ver. 12. *Now* (εἰ δὲ and) *if the fall of them* (happened thus to) *be the riches of the* (Gentile) *World, and the diminiſhing of them the riches* (and increaſe) *of the Gentiles, how much more* (ſhall) *their fulneſs* (be the increaſe of them?)

Πλήρωμα αὐτῶν, *their fulneſs.*] As πλήρωμα τοῦ χρόνου ſignifies the whole tract of time appointed for ſuch an event, *Gal.* 4. 4. *Eph.* 1. 10. Πλήρωμα τῆς γῆς, the whole contents of the Earth, 1 *Cor.* 10. 26, 28. and πλήρωμα τῆς θεότητος is the full Perfection of the Deity, *Col.* 2. 9. and πλήρωμα τῆς χριστοῦ, is the perfection, or the fulneſs of Grace and Wiſdom with which he fills his Members, *Eph.* 4. 13. and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulneſs of the Spirit which is in him, *John* 1. 16. and πλήρωμα θεοῦ, is the ſame fulneſs derived from God, *Eph.* 3. 19. So here τὸ πλήρωμα τῶν ἐθνῶν, is the whole *Heathen* World, the time when God would ſhew Mercy to all, *v.* 25. 32. and that πλήρωμα τῶν Ἰουδαίων, the fulneſs of the *Jews*, is the coming in of *all Iſrael*, v. 26. And ſo St. *Paul* himſelf all along interprets it, ſtiling it, *v.* 15. πρόσλημψις, *the receiving of them* into Grace and Favour by God, the *engraffing* them who were broken off, as were all the unbelieving *Jews*, into their own Olive, *v.* 23, 24. *the turning away iniquity from Jacob*, v. 26.

Ver. 13. (Of you Gentiles, I ſay,) *for I ſpeak* (this) *to you Gentiles, in as much as I am an Apoſtle of the Gentiles*, (and by thus ſpeaking) *I magnifie my Office*, (as declaring it to reach to the whole Body of the Gentiles, and to have been thus efficacious among them, *Rom.* 15. 18, 19.

Ver. 14. (And I ſpeak of your being choſen thus to be God's People,) *if by any means I may provoke to* (an) *emulation* (of their Faith) *them which are my fleſh, and* (ſo) *might* (be a means to) *ſave ſome of them.*

Εἴ πως παραζηλώσω, *if by any means I may provoke them*, &c.] This ſeems to be ſaid in alluſion to thoſe words of God, *Deut.* 32. 21. *They have moved me to jealouſie with that which is not God*, κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, *and I will move them to jealouſie with thoſe that are not a People*, v. 12. that ſeeing them who before were not the People of God, now choſen to be his People, and inveſted with all the Privileges which formerly belonged to them, *viz.* of being his Church, among whom he dwells, and to whom he gives his Spirit, his new Law, his Prophets, Apoſtles, and Evangeliſts, they might be induced to believe, and ſo might ſtill ſhare in all theſe Bleſſings.

(a) *Alleg. leg.* l. 2. p. 72. D. (b) *Alleg. l.* 3. p. 850. D. (c) l. *de Joſepho.* p. 424. G. (d) *Dial. cum Tryph.* p. 295. B.

Ver.

Ver. 15. (And indeed their Salvation is deſirable, not only for their own, but for your ſakes,) *for if the caſting away of them be* (an occaſion of) *the reconciling of the World, what ſhall the receiving them* (again into favour) *be* (to the Gentiles,) *but* (even as) *life*, (or a Reſurrection) *from the dead?*

Ver. 16. (Nor are you to imagine this is an improbable, and even deſperate Suppoſition.) *For if the* (Patriarchs, who were the) *firſt-fruits* (of them) *be* (were) *holy*, (called and ſeparated to the ſervice of God from all the People of the Earth,) *the lump* (of the whole Nation) *is alſo* (in God's deſignation) *holy*; *and if the root* (of them, *viz.* Abraham) *be* (was) *holy* (and beloved of God,) *ſo are the branches* (alſo beloved ſtill of God for the Father's ſake, and ſo will be once more, in his good time, admitted to his Favour.)

Εἰ δὲ ἡ ἀπαρχὴ, *if the firſt-fruits of them were holy.*] It is generally known that the word *Holy*, when applyed to Perſons, Families, Churches, and Nations, ſignifies their being called, conſecrated, and ſeparated from the World, unto God's Service; in which ſenſe in the Old Teſtament it is frequently applied to the *Prieſts*, *Numb.* 16. 5. *Pſal.* 106. 16. to the *Levites*, *Numb.* 3. 13. 8. 14, 15, 16, 17. to the whole *Jewiſh Nation*, *Exod.* 22. 31. 19. 6. *Deut.* 7. 6. 14. 2, 21. 28. 9. *Iſa.* 62. 12. *Dan.* 8. 24. 12. 7. Hence then the Argument runs thus: If God ſo loved *Abraham*, *Iſaac*, and *Jacob*, as to engage his Word that he *would be their God, and the God of their Seed for ever*, Gen. 17. 7. and by thus entring into Covenant with them, hallowed to himſelf all their Poſterity, even as the firſt-fruits of their dough, made an Offering, hallowed the whole lump, *Numb.* 15. 20. then will he, in his good time, be ſo mindful of them, as to bring them again into his Covenant, ſo that they ſhall be his People, and he will be their God, for *as touching that Election, they are ſtill beloved for the Father's ſake*: If this Argument runs only upon the Suppoſition that they do believe, it ſaith that only which is as true of all *Gentiles*; it therefore ſeems to be an Argument that they will be received into favour, and therefore will believe.

Ver. 17. *And if* (it hath ſo happened that) *ſome of the branches* (through infidelity) *be broken off, and thou* (Gentile) *being a wild Olive-tree* (or branch) *wert graffed in among them, and with them* (who believe) *partakeſt* (of the Privileges) *of the Root, and the fatneſs of the Olive-tree*, (into which thou art graffed,)

Ver. 18. *Boaſt not againſt the branches* (now cut off, as if they were utterly rejected from God's care and favour,) *but if thou boaſteſt*, (conſider) *thou beareſt not the Root, but the Root thee*, (the Promiſes being not made to thee, but to Abraham their Root, and if thou becomeſt partaker of them only by being the Spiritual Seed of Abraham, by imitation of his Faith, how much more ſhall they who are by lineal deſcent the Seed of Abraham, and ſo the primary and direct Heirs of the Promiſe, *Acts* 3. 25. 12. 26. in due time be graffed into their own Root? *v.* 24.)

Ver. 19. *Thou wilt ſay then, the* (natural) *branches were broken off* (for their Infidelity) *that I might be graffed in* (*i. e.* received as God's People in their ſtead.)

Ver. 20. *Well, becauſe of unbelief they were broken off*, (*i. e.* rejected from being his Church and People, *v.* 15.) *and thou ſtandeſt*, (*Gr.* haſt ſtood) *by Faith, be not high-minded*, (vaunt not thy ſelf over them, v. 18, 25.) *but fear* (leſt this ſhould alſo be thy caſe.)

Ver. 21. *For if God ſpared not the natural branches*, (thou haſt cauſe to fear) *leſt he alſo ſpare not thee.*

Ver. 22. *Behold therefore* (in this diſpenſation) *the goodneſs and ſeverity of God*; *on them which fell, ſeverity*, (in taking the Kingdom of God away from them, *Mat.* 21. 43.) *but to thee, goodneſs*, (in admitting thee to be his Church and People, which goodneſs will be ſtill ſhewed to thee) *if thou continue in* (or worthy of) *his goodneſs, otherwiſe thou alſo ſhalt be cut off* (for thy infidelity and diſobedience.)

Ver. 23. *And* (as thou ſtandeſt by Faith, ſo) *they, if they abide not in unbelief, ſhall be graffed in, for God is able to* (work in them that Faith which will) *graff them in.*

Δυνατὸς γὰρ ὁ Θεὸς, *for God is able*, &c.] From which Power we may reaſonably conclude his Will to do ſo, for ſo the *Apoſtle* Argues, *Chap.* 14. 4. *He ſhall be holden up, for God is able to make him ſtand.* 2 Cor. 9. 6, 8. *He that ſoweth liberally, ſhall reap liberally, for God is able to make all Grace abound toward you.* See Note on *Chap.* 14. 4.

Ver. 24. (And that he will thus graff them in we have juſt cauſe to think,) *for if thou wert cut off* (*Gr.* off from) *the Olive-tree which is wild by nature, and wert graffed, contrary to nature, into a good Olive-tree, how much more ſhall theſe, which be natural branches*, (though now cut off) *be graffed* (again) *into their own Olive-tree?*

Note, That there ſhould be a fulneſs of the fallen *Jews*, and a receiving them again into favour, whom God had now caſt off, the *Apoſtle* plainly doth ſuppoſe, *v.* 12, 15. and now he ſets himſelf to the Proof of it by an Argument *à minori ad majus*, *viz.* If they who had no ſuch Relation to *Abraham*, and the Bleſſings promiſed to him, as the *Jews* had, were yet partakers of the Bleſſings promiſed to *Abraham* the Root of that Nation, how much more ſhall this Favour, in God's due time, be granted to them who are *Children of the ſtock of Abraham?*

Ver.

Ver. 25. (And this I now declare,) *for I would not, Brethren, that you ſhould be ignorant of this Myſtery* (of the intended calling of the now rejected Jews) *leſt you ſhould be wiſe in your own conceits*, (boaſting over them, *v.* 18. as being Men of greater Wiſdom, and more highly favoured of God,) *that blindneſs is happened in part to Iſrael*, (*i. e.* as to the greateſt part of them, a remnant only being now brought into the Faith, *v.* 5, 7. *Chap.* 9. 27.) *till the* (time of) *the fulneſs* (or more compleat Converſion) *of the Gentiles is come in.*

Τὸ μυστήριον τοῦτο, *this Myſtery*, &c.] See the confirmation of this Expoſition in the following Diſcourſe.

Ver. 26. *And ſo all* (the Nation of) *Iſrael ſhall be ſaved*, (*i. e.* called, and put into a ſtate of Salvation, 1 *Tim.* 1. 9.) *as it is written*, (Iſa. 59. 20.) *there ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob.*

Ver. 27. *And again, he* (God by Iſaiah) *ſaith, this is my Covenant with them*, (Iſa. 59. 21.) *when I ſhall take away their ſins*, (Chap. 27. 9.)

Hence the Second Argument for a General Converſion of the *Jews* runs thus: If that part of the *Jews* to which *blindneſs hath happened*, ſhall be delivered from that heavy Judgment, if there ſhall come to them *out of Zion a deliverer to turn away their Iniquity*, if God will accompliſh his Covenant hereafter with them by *taking away their ſins*, then they, who are now thus blinded, ſhall be converted to the *Chriſtian* Faith. Where note,

1. That this Promiſe is made to that part of the *Jews* to which *blindneſs had happened*, v. 15. and ſo the Promiſe of Salvation to this *Iſrael*, cannot be interpreted of *all the true Children of Abraham*, *Jews and Gentiles both.*

2. It ſaith, That *God will take away their ſins, and turn away ungodlineſs from Jacob.* Now if this ſignifie that God will ſend a Deliverer out of *Zion* to procure the Pardon of this Peoples ſins, ſince Pardon only can be given to them through Faith in Chriſt, this Deliverer muſt be that *Jeſus* who *ſaves his People from their ſins*; if it import that God would take away the Puniſhment of their Iniquity, that being the *blindneſs*, and *ſpiritual ſlumber* which was then, and is ſtill upon them, the removal of it muſt ſignifie their Converſion, this blindneſs being only then to be taken away, when *they ſhall turn to the Lord*, 2 Cor. 3. 14, 15, 16.

Ver. 28. *As concerning the Goſpel* (preached to them firſt, and, upon their rejection of it, to the Gentiles, *Acts* 13.45,47.) *they are* (now) *Enemies to it*, (and by oppoſing it to God, and Chriſt) *for your ſakes*, (being prejudiced againſt it becauſe you are received to the Bleſſings of it, and that without Circumciſion, or being joyned to them, *Acts* 17. 13. 22. 21, 22. 1 *Theſſ.* 2. 16.) *but as touching the Election* (of that Nation to be an Holy People to himſelf,) *they are* (thus) *beloved for the Father's ſake.*

As touching the Election, κατὰ δὲ τὴν ἐκλογήν.] Here is in this Chapter mention of a double Election, *viz.* the ἐκλογὴ χάριτος, *Election of Grace*, v. 5. the Goſpel-Election of Perſons and Nations to be his Church and People, which being purely on the account of that Faith which is the Gift of God, without conſideration of any other worthineſs that we had, or any works that we had done, is ſtiled *the Election of Grace*; and thus *a Remnant* only of the *Jews* were choſen, *v.* 7. *for many* of them *were called* by the Preaching of the Goſpel to the Faith, it being preached to them firſt, *Acts* 13.45. *but few* of them were *choſen* to be Members of the Church of Chriſt, becauſe few of them believed. And ſecondly, there is an Election διὰ τοὺς πατέρας, to be God's People *for their Fathers ſake*, in which ſenſe the whole Nation of the *Jews* are ſtyled the *Elect*; as in theſe words, *Becauſe he loved thy Fathers*, viz. *Abraham*, *Iſaac*, and *Jacob*, Deut. 4. 37. καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτὸν ὑμᾶς, *therefore he choſe you their ſeed after them, and brought you out of Ægypt by his mighty power*, where it is evident that all that were brought out of *Ægypt*, were the Elect or choſen Seed. So *Deut.* 7. 6, 7, 8. *The Lord did not ſet his love upon you, nor chuſe you* ὅτι παρεκάλεσεν ὑμᾶς, *he did not fore-elect you, becauſe you were more in number than any People, but becauſe the Lord loved you, and becauſe he would keep the Oath which he had ſworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the houſe of bondage.* Where again evident it is, (1.) That their being choſen to be God's peculiar People before other Nations, is their Election. And (2.) That all who were brought out of *Ægypt* were thus beloved, and thus choſen. And again, *Chap.* 10. 14, 15. *The Lord had a delight to thy Fathers to love them*, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *therefore he elected you their ſeed after them above all People*; *circumciſe therefore the foreskin of your heart, and be no more ſtiff-necked.* Where again evident it is that the whole Seed of *Abraham* by *Iſaac*, even the ſtiff-necked of them, were the beloved, and the Elect of God; it being therefore not upon account *of their Righteouſneſs*, Deut. 9. 5. but for the love he had to, and the Promiſes he made to their Fathers, that he firſt loved, and choſe them for his People, and his love to theſe Fore-fathers being ſtill the ſame, and his Promiſe to them being this, that *he would be for ever a God to them, and their Seed after them*, Gen. 17. 7. He muſt have ſtill that kind affection and regard to them

them, which will engage him to chuſe them again for his peculiar People, notwithſtanding their preſent blindneſs; and *all Iſrael* being thus elected *for the Father's ſake*, this calling muſt belong to them all.

Ver 29. *For* (though they have rendred themſelves unworthy of his favour, yet) *the gifts and calling of God are without Repentance.*

Τὰ χαρίσματα, *for the gifts*, &c.] The Particle *for*, ſhews that theſe words relate to what was ſaid in the former Verſe, *viz. They are beloved for the Father's ſake*, to whom God gave this διαθήκην αἰώνιον *this everlaſting Covenant, to be the God of their Seed after them*, Gen. 17. 7. Now this Covenant made with the *Fathers* being abſolute, and the calling of their Seed to be his peculiar People, being the effect of it, God will not repent for ever of his kindneſs to them; hence he engageth to ſave them *with an everlaſting Salvation*, Iſa. 45. 17. *with everlaſting kindneſs to have mercy on them*, Chap. 54. 8. 56. 5. 60. 19, 20. 61. 7. and ſaith, *I have loved thee with an everlaſting love*, Jer. 31. 3. If then God will not repent for ever of his Covenant made with their *Fore-fathers, to be the God of their Seed after them for ever*, or that *he choſe Jacob for himſelf, and Iſrael for his heritage*, Pſal. 135. 4. then will he certainly reſtore them to that Privilege, and happy ſtate; but God will not thus repent, *for the gifts and callings of God are without repentance.* Ergo,

Ver. 30. (Nor will their preſent infidelity and diſobedience be any obſtacle to this Converſion.) *For as ye* (Gentiles) *in times paſt have not believed God*, (*Gr.* were diſobedient to God,) *yet have now obtained mercy through their unbelief*, (God having received you Gentiles to be his People becauſe of their Infidelity.)

Ver. 31. *Even ſo have they alſo now not believed*, (*Gr.* not obeyed,) *that through your mercy, they alſo may obtain mercy.*

That through your mercy, Gr. τῷ ὑμετέρῳ ἐλέει.] *i. e.* Which unbelief hath happened not to your rejection, as it did to them, but to your mercy, that they alſo may obtain mercy together with you, and you with them, *the fulneſs of the Gentiles* coming in with their Converſion.

This Argument for calling the *Jews* runs thus: If God hath called the *Gentiles* to his Grace after a long Idolatry and Infidelity, though they were not before ever admitted to thoſe Privileges the *Jews* enjoyed, nor had God promiſed to be their God for ever, much more will he recall his choſen People from their Infidelity.

Ver. 32. *For God hath concluded all*, (both Jew and Gentile,) *in unbelief, that* (at laſt) *he might have mercy upon all.*

Eſthius's Note upon theſe three Verſes is this, that the *Apoſtle* doth without Controverſie in theſe words ſpeak of *Iſrael according to the fleſh*, and therefore in the preceding words muſt be ſuppoſed to ſpeak of the ſame *Iſrael*; ſo that hence the Tradition of the Church concerning the Calling of the *Jews*, towards the end of the World is eſtabliſhed.

Ver. 33. *Oh the depth of the riches both of the wiſdom and knowledge of God!* (by which he is thus able to convert all things to the honour and glory of his Name, and make his ſevereſt Judgments to conclude at laſt in Mercy.) *How unſearchable are his Judgments* (to any humane underſtanding,) *and his ways paſt finding out* (by any wit of Man.)

Ver. 34. *For who hath* (through his own Wiſdom, without Revelation) *known the mind of the Lord, or who hath been his Counſellor* (in thus ordering matters relating to Jew, or Gentile?)

Ver. 35. *Or who hath firſt given to him, and it ſhall be recompenſed to him again*, (*i. e.* who hath laid any Obligations on him to reward him? Surely no Man.)

Ver. 36. *For of him* (as the Donor,) and through him (as the Director, and providential Orderer,) *and to him* (as the end) *are all things, to whom be Glory for ever. Amen.*

APPENDIX.

CONTAINING

A DISCOURSE

OF THE

Calling of the *JEWS*

TO THE

CHRISTIAN FAITH.

TO ſtrengthen the Arguments which I have offered from this Chapter for the Converſion of the *Jewiſh Nation* to the *Chriſtian* Faith, let it be noted,

1. That this hath been the conſtant Doctrine of the Church of Chriſt, owned by the *Greek* and *Latin Fathers*, and by all Commentators I have met with on this Place. Among the *Greek Fathers*, by (e) St. *Chryſoſtom*, whoſe words are theſe: *When the fulneſs of the Gentiles is come in, then all* Iſrael *ſhall be ſaved, at the time of Chriſt's ſecond coming, and the Conſummation of all things. After the Gentiles have received the Salutary Faith, they alſo ſhall receive the* Faith, ſaith (f) *Theodoret*, *when the great* Elias *ſhall come, and Preach it to them.* (g) *Gennadius* deſcants upon the words of the *Apoſtle* thus: *They being blinded, and excluded from Salvation, God tranſlated this Salvation to you. And again, all you being called, and come in, Grace ſhall again receive them all, for this the Prophet* Iſaiah *teſtifies. Before*, ſaith (h) *Photius*, *the Heathens being diſobedient, the Jews were ſaved.* Again, *the Jews becoming diſobedient, the Gentiles are ſaved; and the Gentiles being ſaved, the Jews, emulating them, ſhall be alſo ſaved. Becauſe*, ſaith (i) *Theophilact*, *the Jews being ſtill blinded, have not obtained Salvation, that which the Apoſtle ſpeaks of, ſhall happen to them afterwards. They of the People of* Iſrael *who believed not, and for their unbelief were deſerted, that God's Mercy might be ſhewed to you, ſhall not be always left in unbelief*, ſaith (k) *Origen*, *but when the diſpenſation of the fulneſs of the Gentiles is compleated, they alſo ſhall find mercy.* And therefore, when *Celſus* had, as it were, propheſied, That *the Jews ſhould preſently periſh, this*, ſaith *Origen*, *he ſaid, not knowing how preſent God was formerly with them, and how that by their ſin, Salvation came to the Gentiles, and their fall brought Riches to the World,* (l) *till the fulneſs of the Gentiles be come in, that after this, all* Iſrael, which *Celſus underſtands not, may be ſaved.* In his Fifth Homily upon *Jeremiah* he exhorts the Chriſtian to live ſo as that he may not receive a Bill of Divorce, (m) *but may enter*

(e) Κατὰ τὸν καιρὸν τῆς παρουσίας τῆς δευτέρας καὶ τῆς συντελείας, in v. 11.

(f) Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύσει κἀκεῖνοι, Ἠλίᾳ τῷ πάνυ παρεγενομένῳ καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν παραδίσοντι. in v. 25.

(g) Παροξύνοντων, καὶ τὴν σωτηρίαν ἀπωθουμένων ἐκείνων, ἐφ ὑμᾶς μετήνεγκε ταύτην ὁ Θεός. εἰσπαλίνους μέντοι πάντων ὑμῶν κἀκείνους αὖθις ἡ χάρις ἅπαντας περιλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ησαΐου λόγιον γεγραμμένον. Apud Oecumen. in v. 25.

(h) Σωζόντων τῶν ἐθνικῶν παροξηλοῦντες Ιουδαῖοι σῴζονται καὶ αὐτοὶ, apud Oecum. v. 31.

(i) Ἐπεὶ ὅπου ταύτης ἔτυχον, πεπώρωνται γάρ, ὕστερον μέλλει γίνεσθαι τοῦτο. in v. 26.

(k) *Non uſque quaque relinquentur in incredulitate ſua, ſed cum plenitudinis gentium fuerit impleta diſpenſatio, etiam iſti misericordiam conſequentur.*

(l) Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν οὐ νοεῖ Κέλσος, Ισραὴλ σωθῇ. in Celſum. lib. 6. p. 331.

(m) Ἀλλὰ συνηδῶμεν ἡμεῖς ὅτι τὴν κληρονομίαν ἀγίαν (εἰσελθεῖν) μετὰ τοῦ πληρώματος τῶν ἐθνῶν σώσει τοῦτο, συνηδῇ καὶ τότε ὁ Ισραὴλ εἰσελθών· ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τότε πᾶς Ισραὴλ σωθήσεται· γενήσονται μιὰ ποίμνη καὶ εἷς ποιμήν, apud. Huet. Tom. 1. p. 74. C.

into the holy Inheritance. And Iſrael *may then alſo enter; for if the fulneſs of the Gentiles be come in, then all* Iſrael *ſhall be ſaved, and there ſhall be one Fold, and one Shepherd.* In his Commentary on St. *Matthew*, he ſaith, ibid. p.410. C. *They that whip'd Chriſt were whipped, and ſhall be whipped till the fulneſs of the Gentiles is come in:* That, p.397. D. *they were worthy to be deſerted, either till the fulneſs of the Gentiles was come in, or till they had fulfill'd the puniſhment of their ſins.* Nor is this denied by him in the paſſage cited from his Book againſt *Celſus*; for he ſaith not there, *They ſhould never be converted to the Chriſtian Faith*, but that they ſhould never be reſtored to their own Worſhip, or Country, that *they had been long ſince caſt* ἀπὸ σωμῆς ἁγνείας καὶ καθαρείας *out from their venerable Service, and Ceremonies, or Purgations*; (n) *and we confidently affirm* ὅτι οὐδ' ἀποκατασταθήσονται *they they ſhall never be reſtored again to* Jeruſalem, or the Land of Promiſe, which before, ſaith he, they were, *for then, being captivated, they returned to their own Land, and enjoy'd their Laws as before, which now they ſhall never be reſtored to.* All the *Latin Fathers* who have left us any *Commentations*, or Notes on this *Epiſtle*, are plainly of the ſame mind, as you may ſee by conſulting *Hilary the Deacon, Primaſius, Sedulius*, and *Haymo* upon the 25*th* Verſe of this Chapter. This alſo many of the *Fathers* do conclude,

1. From thoſe words of the Prophet *Hoſea*, *The Children of Iſrael ſhall abide many days without a King, and without a Prince, and without a Sacrifice, and wichout an Altar, and without an Ephod, and without Teraphim. Afterward ſhall the Children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord, and his goodneſs in the latter days*, Hoſ. 3. 4, 5. Which words (o) St. *Auſtin* having produced, to prove that the *Carnal Iſraelites who now will not believe, ſhall hereafter do ſo*, he ſaith, *nothing is more manifeſt then that by* David *their King, the Prophet here meaneth Jeſus Chriſt, in whom they now believe not. This*, ſaith (p) St. *Jerom*, *is the blindneſs which hath hapned to* Iſrael *in part, that the fulneſs of the Gentiles might come in, and all Iſrael be ſaved, and after a long time might return, and ſeek the Lord. Some*, ſaith he, *do interpret this of the Captivity of* Babylon, *but others*, ſaith he, *with us, refer it to a time yet future.* St. *Cyril* ſaith, *here is a manifeſt declaration of what ſhould hereafter happen to the Adulterous Synagogue, and that ſhe ſhould be received again, that* (q) Iſrael *ſhould not always be rejected, but being recall'd, and converted to the Faith, ſhould own Chriſt according to the fleſh to be the King of all, and that this glorious Grace ſhould be afforded to her at the end of the World.*

2*ly*, That in which they univerſally agree, excepting only St. *Jerom*, is that *Elias* is to come, before the end of the World, to convert the *Jews* to Chriſt; and this they gather from thoſe words of *Malachi*, *Behold, I will ſend you Elijah the Prophet, before the great and terrible day of the Lord, and he ſhall turn the hearts of the Fathers to the Children*, Mal. 4. 5, 6. And thoſe of Chriſt, *Elias truly ſhall come firſt, and ſhall reſtore all things*, Matth. 17. 11. *We know*, ſaith *Juſtin Martyr*, Dial. cum Tryph. p. 268. & p. 259. c. 306. *that Elias ſhall come before our Lord's ſecond Advent, and that then the Jews ſhall know him whom they have diſhonoured. Origen* (r) ſays, That *by thoſe words of* Malachi, *it ſeemeth to appear that* Elias *ſhall come before Chriſt, and by his ſacred words, and the diſpoſitions they ſhall work in their ſouls, ſhall prepare them for the coming of Chriſt. Theodoret* paraphraſeth the words of *Malachy* thus, *Leaſt at my ſecond coming, finding you all in unbelief, I ſhould ſubject you to eternal puniſhments*, (s) Elias *ſhall come firſt, and teach you of my Advent, and ſhall prevail upon you, O Jews, without doubting, to joyn your ſelves to the Churches of the Gentiles, and to be made one.* Yea even St. *Jerom* upon thoſe words of St. *Matthew*, Elias *indeed ſhall come, and reſtore all things*, deſcants thus, (t) *He who is to come in the body, at our Lord's ſecond Advent, came now by* John *in virtue, and the Spirit.* And in his Comment on the third of *Habakuk*, ver. 17. having cited thoſe words of *Chriſt* ſpoken of the barren

(n) Εἰ καί ποτε ἔδοξαν δι' ἁμαρτίας καταλειπεσθαι, οὐδὲν ἧττον ἐπισκεπήσονται, καὶ ἐπανελεύσεις τὰ ἴδια ἀποκάθαρσιν, &c. Orig. c. Celſ. l. 4. p. 174.

(o) *Iſtos autem carnales Iſraelitas qui nunc nolunt credere in Chriſtum poſtea credituros, id eſt, filios eorum.* De Civ. Dei l. 18. c. 28. & l. de 8. quæſt. Dulcitij, Tom. 4. p. 674.

(p) *Hæc eſt cæcitas quæ ex parte accidit Iſraeli, ut ſubintraret plenitudo Gentium, & tunc omnis Iſrael ſalvus fieret, & multo poſt tempore revertentur, & quærunt Dominum ſuum —— alii, ut nos, in futurum differunt tempus.* Comment. in locum.

(q) Πάλιν ἐκ τῶν τόπων διαπρύσιος ἡμῖν ἀποπίπτει ὁλοῤῥόπως ὁ Ἰσραὴλ ἔσται, κωλύσεται, καὶ καλὰ χαίρει, καὶ ἐπιστρέψει διὰ πίστεως, καὶ ἐπιγνώσεται —— τὰ καλὰ σώματα χαίρει —— χαίρει (δὲ) αὐτοῖς τὰ ὧν λαμπρῶς καὶ ἀξιωμάτων χάριτι, ὁ τελεσιάρχης, καὶ ἐν ἐχάτοις, καὶ ἐν Χριστῷ. In locum.

(r) Ἔοικέ γε διὰ τούτων δηλοῦσθαι ὅτι περιλειφθεὶς ὁ Ἠλίας τῇ ἐνδόξῳ Χριστοῦ ἐπιδημίᾳ διὰ πνεῦ ἱερῶν λόγων, καὶ κατασκάπτων ἐν ταῖς ψυχαῖς τὰς εἰς τοῦτο ἐπιτηδείας γινομένας. In Matth. Tom. 13. & Huet. p. 307. D.

(s) Καὶ πείσει ὑμᾶς ἀδιστάκτως τοῖς ἐξ ἐθνῶν εἰς ὑμᾶς παρεληλυθόσιν ἀναμιχθῆναι καὶ μίαν ἀποφῆναι τὴν ἐμὴν ἐκκλησίαν. In locum.

(t) *Ipſe qui venturus eſt in ſecundo ſalvatoris adventu juxta corporis fidem, nunc, per Johannem venit, in virtute, & ſpiritu.* In Matth. 17.

Fig-tree, *Let no fruit grow on thee for ever*, Matth. 21. 19. He bids us (u) *diligently conſider, that he ſaith not for ever and ever, but only* in ſeculum *for that Age; and when that Age is paſt, and the fulneſs of the Gentiles is come in, then ſhall this* Fig-tree *bring forth her fruits, and all* Iſrael *ſhall be ſaved.* So generally did this Doctrine obtain among the *Ancients.*

Moreover, as this Doctrine hath the ſuffrage of all the *Ancient Fathers*, and *Commentators* do thus generally agree in Expoſition of this Chapter, ſo is it eaſie to confirm it by ſhewing the abſurdity of other expoſitions, and the plain inconſiſtence of them both with truth, and with the words of the *Apoſtle.* For,

1*ſt*, The words of the *Apoſtle* cannot be expounded, as (x) Dr. *Lightfoot*, and others do interpret them, *of the ſpiritual Iſrael*, i. e. *of all thoſe Perſons, whether Jew*, or *Gentile*, which *belong to God's Election.* For, 1. The Text ſpeaks of that which was a Myſtery to the believing *Gentiles*, i. e. a Secret not obvious to their Underſtanding. Now that God's Elect, whether *Jew*, or *Gentile*, ſhould be ſaved, could be no Myſtery, but the firſt Article of Chriſtian Faith; and ſo of this the *Apoſtle* could not ſay, *I would not have you ignorant, leaſt you ſhould be wiſe in your own conceit*, eſpecially ſince the *Apoſtle* had before ſaid of the believing *Jews*, *there is now an election of Grace*, v. 5. and v. 7. *the Election hath obtained.*

2*ly*, The *Jews*, and *Iſraelites* here mentioned, are manifeſtly diſtinguiſhed from the Elect of *Iſrael*, by this Character, that they were *the blinded Iſrael*, v. 7. who lay under *a ſpiritual ſlumber*, v. 8. whoſe *eyes were blinded that they ſaw not*, v. 10. who had *ſtumbled at the ſtumbling ſtone*, v. 11. they are that *Iſrael whoſe caſting away was the riches of the world, whoſe diminution was their fulneſs*, v. 12 they are *Iſrael according to the fleſh*, v. 14. *the branches broken off for unbelief*, v. 17, 19, 20. they *who believed not*, v. 23, 30, 31, 32. and who were *enemies to the Goſpel for the Gentiles ſake*, v. 29. this is the *Iſrael* of whom the *Apoſtle* here aſſerts *they ſhall be ſaved*, of this *blinded*, this *unbelieving*, this *Iſrael cut off*, theſe *branches broken from their own Olive-tree*, theſe *Enemies* to the converted *Gentiles*, as there hath been, ſaith the *Apoſtle*, *a diminution*, ſo ſhall there be *a fulneſs*, as there hath been *a caſting them off*, ſo ſhall there be *a reception of them*, as there hath been *a breaking them off from their own Olive-tree*, ſo ſhall there be an *inſerting of them into it again*, v. 24. as there hath been a time of their *unbelief*, and ſo of *ſeverity*, v. 22. and of *wrath* to them, *Rom.* 9. 22. 1 *Theſſ.* 2. 16. ſo ſhall there be a time of *mercy*, v. 31, 32. Now ſince the *unbelief*, the *diminution*, the *rejection*, the *breaking of the branches off*, muſt neceſſarily be underſtood of *Iſrael according to the fleſh*, of the *natural branches* of the ſtock of *Abraham*, v. 22, 24. *Beloved for the Father's ſake*, v. 28. of the Seed of *Jacob*, whoſe ſins were not yet taken away, *v.* 26. if you underſtand the *fulneſs*, the *reception*, the *ingraffing* of them, the *ſalvation* here mentioned of the *ſpiritual Iſrael*, and of the *elect* oppoſed to *Iſrael that was blinded*, v. 7. the *Antitheſis* is wholly loſt, ſince then the *diminution*, and the *fulneſs*, the *rejection* and *reception*, the *breaking off*, and the *inſertion*, the *ſeverity*, and the *mercy*, will not relate to the ſame perſons. Again, *blindneſs in part hath hapned to Iſrael*, ſaith the Apoſtle, *till the fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſaved*, now certainly the blindneſs hapned to *Iſrael according to the fleſh*, and muſt not the *Antitheſis* require that the *ſalvation* ſhould belong to the ſame *Iſrael?* It hapned not to the Elect, for the *Election*, ſaith the *Apoſtle*, *hath obtained, and the reſt were blinded*, and therefore the Salvation cannot reſpect them only.

Moreover, to whom did this blindneſs happen? was it not to the *National Church*, and body of the *Jews?* to them to whom our Saviour had ſaid, *whilſt you have the light, believe in the light, leaſt darkneſs come upon you?* Joh. 12. 35. Is it not of the Children of *Iſrael* that the *Apoſtle* ſaith, *they could not ſee to the end of that which was to be aboliſhed* 2 Cor. 3. 13, 14. *but their minds are blinded, for until this day remaineth the ſame vail untaken away?* was it not that very People *who had eyes, and ſaw not, ears, and heard not; whoſe heart was waxed groſs, their ears dull, and their eyes cloſed*, Iſa. 6. 9. Acts 28. 26, 27. v. 8, 10. and from whoſe eyes were *hid the things which belonged to their peace, becauſe they knew not the time of their viſitation?* Luke 19. 42, 44. To whom belonged this ἀποβολὴ rejection, or caſting off? doth it not reſpect the generality of that *Church*, and *Nation?* doth not our *Saviour* ſay of them, *the children of the Kingdom ſhall be caſt out into outer darkneſs*, Matth. 8. 12. that *there houſe ſhould be left unto them deſolate*, Matth. 23. 38. that *the Kingdom of God ſhould be taken from them, and given to a Nation bringing forth the fruits thereof?* Matth. 21. 41. Who were the branches broken off, are they not all the unbelieving *Jews?* v. 20. *i. e.* the bulk, and body of that *Church*, and *Nation?* doth not our *Saviour* tell them that *their vineyard ſhould be let out to other Huſ-*

(u) *Et diligenter conſidera quid dixerit, non afferes fructum in ſeculum, non ait uſque in ſecula ſeculorum, ſed cum ſeculum illud pertranſierit, & intraverit plenitudo Gentium, tunc etiam hæc ficus afferet fructus ſuos, & omnis Iſrael ſalvabitur.* Fig. tit. 1.

(x) *Harmony of the New Teſtament*, p. 194, 195.

bandmen.

bandmen, Matth. 21. 41. are not they that barren Tree which was to be *hewen down*? Luke 13. 7, 9. and muſt not then the recovery of them from this blindneſs, the receiving of them again, the ingraffing them into their own Olive-tree, reſpect not ſome few ſtragling Converts of them only, but the chief bulk, or body of that Nation?

3*ly*, It is eaſie to obſerve two queſtions in this Chapter; the firſt is this, λέγω οὖν μὴ ἀπέσθο, &c. *I ſay then hath God caſt off his People*, *v.* 1. to which the anſwer is, *God hath not caſt off his people whom he foreknew*, or *the remnant according to the election of Grace*, v. 5, 7. but only the obdurate *Few*, v. 8, 9, 10. The ſecond is this, λέγω οὖν μὴ ἔπταισαν, ἵνα πέσωσι, *I ſay then have* theſe unbelieving Jews, who *ſtumbled at the ſtumbling ſtone*, Chap. 9. 32, 33. *ſo ſtumbled, that they ſhould fall* entirely, or ſo as that they never riſe again? and to this the *Apoſtle* anſwers in the negative, from *v.* 11. to the 25*th*, and proves it from *v.* 25. to the 32*d*. 'Tis therefore evident, that his diſcourſe from *v.* 11. to the 32, reſpects not the *ſpiritual Iſrael* i. e. the *Gentile* Converts, nor the Elect of *Iſrael*, but the obdurate, blinded Nation which God had then caſt off. And

4*ly*, Here is evidently a time prefix'd for this Converſion of the *Jews*, viz. *when the fulneſs of the Gentiles is come in*; here is a *blindneſs* to continue on them till that time; whilſt *blindneſs* doth continue on them, their *ſalvation* is not to be expected, and when they ſhall be ſaved, that *blindneſs*, of neceſſity, muſt ceaſe; but to the *ſpiritual Iſrael*, or the *Elect* converted at all times, nothing of this can be applied, for their Converſion is not limited to the time of the coming in of the fulneſs of the *Gentiles*, but they are converted in every Age, and at all times.

2*ly*, The Opinion of the Revered Dr. *Hammond* is to this effect: 'I. (y) That it is not 'neceſſary that this ſhould ſtill belong to any 'yet future return of the *Jews* in a viſible, and 'remarkable manner, the circumſtances of the 'Context applying it to the firſt times wherein 'the Epiſtle was writ.

2. (z) 'That the fulneſs of the Jews men'tioned *v.* 12. is their being added to the 'Church, their coming in, and being gathered, 'and laying hold of the Faith, being provoked 'ſo to do by ſeeing the Gentiles believe, and 'ſo filling up the vacuities, as it were, which 'was formerly in the Church by their ſtand'ing out impenitently; and the fulneſs of the 'Gentiles, is the Gentiles coming into the 'Church, receiving the Faith, they then be'coming one part of the viſible Church, as the 'Jews another.

3*ly*, 'That the (a) Myſtery there mention'ed is this, that a great part of the Jews are 'now become blind, and that that is made uſe 'of by God, that by occaſion of that the Go'ſpel may (by departing a while from them) 'be preached to, and received by the Genera'lity of the Gentiles, and they compacted in'to Chriſtian Churches, and this in very mer'cy to thoſe Jews, that they, by ſeeing the 'Gentiles believe, might at length be provo'ked to do ſo too, by way of Emulation, *v.* 11. 'and 31.

4*ly*, 'That ſo (b) *all Iſrael ſhall be ſaved*, 'i. e. all the true Children of *Abraham*, Jews, 'and Heathens both, but particularly the rem'nant of the Jews ſhall come in, and repent, 'and believe in Chriſt.

5*ly*, 'That the addition of (c) *Jewiſh Be'lievers* ſhall be matter of confirmation of 'the Faith to the *Gentiles*, and a means to 'bring them all to receive it, to convert the '*Gentiles* over all the World.

6*ly*, 'As for the truth of that, that as yet 'many more *Jews* ſhould repent, and receive 'the Goſpel, that, ſaith he, has been demon'ſtrated by the event; (1.) When the Jews 'ſaw Chriſt's Predictions, *Matth.* 24. mani'feſtly fulfill'd in the Roman Armies ſitting 'down before the City, for then *many turned* '*Chriſtians*, and went out of the City, and 'were delivered from the following Evils. 'And

2*ly*, After that, when the Temple and City 'were deſtroyed, and they brought into ſub'jection by the *Romans*, then *many* were hum'bled, and turn'd Chriſtians. And

3*ly*, After that alſo, in *Juſtin Martyr*'s 'days, every day there were ſome that came 'in to be Chriſt's Diſciples. Now to theſe things I

Anſwer, 1*ſt*, That whereas this *Reverend Perſon* ſaith the Circumſtances of the Context apply this Converſion of the *Jews* to the times in which this Epiſtle was writ, *i.e.* about the Year of Chriſt 56. it ſeems extreamly evident, both from the Circumſtances of the Context, and from many other Scriptures, that nothing could more unfitly be aſſigned as the time of the Converſion of the then hardened, and rejected Jews then this. For

1. In the *9th* Chapter of this Epiſtle, the *Apoſtle* calls our Lord *Chriſt*, *the Holy Ghoſt*, and his own *Conſcience* to witneſs, that *he had great heavineſs, and continual ſorrow in his heart*, on the account of the infidelity of his *Jewiſh Brethren*, the ſpiritual ſlumber, and blindneſs which then was upon them, and their rejection by God, *v.* 1, 2, 3. And *ver.* 22. he plainly repreſents them as *Veſſels of wrath fitted for deſtruction*, and only reſerved, as *Pharoah* was of old, for a more illuſtrious ruine, in which God's vengeance on them, and the cauſes of it, ſhould be conſpicuouſly ſeen.

(y) *Note* D. *in* v. 11. (z) *Ibid.* (a) *Paraphr. in* v. 25. (b) *Paraphr. in* v. 26. (c) *Paraphr. in* v. 12.

And *v.* 27. he proceeds to ſhew, from the Predictions of the *Prophets*, that only a little Remnant of them ſhould be ſaved; a Remnant like to thoſe Seven thouſand men reſerved in the ten Tribes of *Iſrael*, when the whole viſible Body of them had revolted to *Baal*: And *v.* 31. ſpeaking of them in general, he ſaith, *Iſrael hath not attained to juſtification, becauſe they ſought it not of faith, but ſtumbled at the Meſſiah*, even at that Jeſus who is *the end of the Law for juſtification to every one that believeth*. Chap. 10. 4. He being to them *a Stone of ſtumbling, and a Rock of offence*.

In the 10*th* Chapter, he declares that they had not ſubmitted *to the righteouſneſs which was of God through faith*, v. 2, 3. and from *verſe* 16. to the end of that *Chapter*, he proves that the the preaching of the Goſpel to the *Gentiles*, and the incredulity of the *Jews*, was a thing long ago foretold in the *Prophetick* Writings. In this Chapter, he begins with the Enquiry to which his former Diſcourſe, and the general Infidelity of that People had given occaſion, *viz. Hath God entirely caſt off his People?* and anſwers it by ſaying, That, as in the time of *Elias*, in that general Revolt of the ten Tribes, God ſtill *reſerved ſeven thouſand who had not bowed the knee to Baal*, οὕτως καὶ ἐν τῷ νῦν καιρῷ, *ſo in this ſeaſon alſo* he had reſerved a like *Remnant according to the election of Grace*, v. 5. confeſſing notwithſtanding touching the Body of that *Church*, and People, that *Iſrael had not attained to that Righteouſneſs it ſought for*, but was, excepting this Election only, wholly blinded, that God had *given them up to a ſpirit of ſlumber*, had *blinded their eyes*, had *broken them off for their infidelity*, and had ſhewed his *ſeverity* upon them. Wherefore the times when this *Epiſtle* was written, being the times of the *Apoſtles heavineſs*, and his *continual ſorrow* for their *rejection*; the times when they are repreſented by him as *veſſels of wrath fitted for deſtruction*; when the *Prophets* had foretold their *Incredulity*; when *Iſrael had not attained to juſtification*, but had *ſtumbled at the Meſſiah*; when they were *ignorant of the Righteouſneſs of God*, and had not ſubmitted to it; when to that very day they were *blinded*, and given up to a *ſpiritual ſlumber*; Is it poſſible that theſe ſhould be the very times aſſigned by the *Apoſtle* for the ceaſing of their blindneſs, and that ſo generally, that it might be truly ſaid, all *Iſrael* were then *ſaved*, and God had *mercy on them all?*

The ſame *Apoſtle*, *Anno Chriſti* 49. ſpeaks to them of that Nation thus; *It was neceſſary that the Word of God ſhould be firſt ſpoken to you, but ſince you thruſt it from you, and judge your ſelves unworthy of eternal life, lo we turn* (from you) *to the Gentiles*, Acts 13. 46. In his firſt Epiſtle to the *Theſſalonians* written *A. D.* 51. he declares of the *Jews*, that *they killed the Lord Jeſus, and their own Prophets, and they perſecuted the Apoſtles; that they pleaſed not God, and were contrary to all men*, Chap. 2. 14, 15, 16. *Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always, for the wrath is come upon them to the uttermoſt.* That is, ſaith Dr. Hammond, *By this they do ſo fill up the meaſure of their ſins, that the wrath of God, to the utter deſtruction of them, is now come out upon them, already denounced, and, within a very little while, moſt certain to overtake them.* In his ſecond Epiſtle to the *Corinthians*, written before that to the *Romans*, tho' perhaps in the ſame year, he ſaith, that *even then their minds were blinded, and the veil ſtill remained upon them*. And when he came to *Rome*, about three years after the writing this Epiſtle, and preached to ſome of the chief of them reſiding in that City, he declares that theſe words of *Iſaiah* were fulfilled upon them, *Acts* 28. 23, 28. viz. *Hearing you ſhall hear, and ſhall not underſtand, and ſeeing you ſhall ſee, and not perceive, for the heart of this people is waxed groſs, and their ears are dull of hearing; and they have cloſed their eyes, leaſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted, and I ſhould heal them.* Concluding thus, *Be it known therefore to you, that the Salvation of God is ſent to the Gentiles, and they will hear it.* Now after they had thus *put away the Goſpel from them, and judged themſelves unworthy of eternal life*, and the *Apoſtles* had thus turned from them to the *Gentiles*, after the *wrath of God was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, ſay all the *Ancient Commentators*, not as in the times of the Judges, for twenty or forty years, or, as in the time of their Captivity, for ſeventy years, but for many Generations, after their minds were thus *blinded*, their *eyes thus ſhut*, their *hearts thus hardened*, can we expect this blindneſs ſuddenly ſhould ceaſe, and this wrath preſently give place to Mercy and Salvation?

2. That *many of the Jews turned Chriſtians when they ſaw Chriſt's prediction*, Matth. 24. *fulfilled, in the Roman Army ſitting down before that City, and went out of the City with the Chriſtians, and ſo were delivered from the following evils*, is alſo ſaid without all ground, or teſtimony of Writers of thoſe times. (d) *Epiphanius* who lived in *Paleſtine*, and (†) *Euſebius* who was born, and educated there, give us an accurate Relation of this matter, and carefully inform us, that οἱ Μαθηταὶ, *the Diſciples of Chriſt*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Chriſt*, being admoniſhed by an *Angel*, or by an *Oracle* ſo to do, *left Jeruſalem, and went to Pella, where they were preſerved*, but of

(d) *De Menſ. & Pond.* c. 15. & *Nazr. Hær.* 29. § 7. (†) *Eccl. Hiſt.* l. 3. c. 5.

one

one Convert of the *Jews* then made, they ſay not a word. How unlikely then is it that the ſame *Epiphanius*, who ſo particularly relates the converſion of one ſingle *Aquila* from *Judaiſm* to *Chriſtianity*, when they returned to *Jeruſalem* after the ruine of it, and his revolt again to *Judaiſm*, ſhould never ſpeak one word of theſe ſuppoſed Converts before their departure?

Moreover, this was the time when there happened a great *Apoſtacy* of the *Jewiſh* Converts, according to our Lord's Prediction, that *becauſe iniquity ſhould* then *abound, the love of many ſhould wax cold*, Matth. 24. 12. And therefore the Epiſtle to the *Hebrews* written in the *9th*, the Epiſtle of St. *James* writ alſo in the *9th*, and the Epiſtle of St. *Peter* writ in the *10th* year of *Nero*, all near this very time, are very full of Exhortations to them that they would not be *double minded*, wavering, or *unſtable in the faith*, James 1. 6, 7, 8. that they would not count *that fiery trial which was come to try them, a ſtrange thing*, 1 Pet. 4. 12. that they would *patiently*, and with *long-ſuffering* endure it, as knowing *they were happy who did thus endure*, James 1. 12. 5. 8, 10, 11. 1 Pet. 3. 14. 4. 13, 14. 5. 9, 10. The Epiſtle to the *Hebrews* is full of Exhortations to them, *to ſee to it that there be not in them an evil heart of unbelief in departing from the living God*, Hebr. 3. 12. that they *hold the beginning of their confidence firm to the end*, v. 14. to *fear leaſt a promiſe being made of entring into reſt, they ſhould fall ſhort of it through unbelief*, Chap. 4. 1, 11. there being no renewing them to repentance, who, after ſuch miraculous evidences of the truth, *apoſtatized*, Chap. 6. 6. and *no more ſacrifice for ſin* for them, 10. 25. that they would *not caſt away their confidence*, God having ſaid, Chap. 12. 35, 38. *If any man draw back, my ſoul ſhall have no pleaſure in him*; and that they would *diligently look to it, leaſt any man fail'd of the Grace of God*, Chap. 12. 15. Theſe, ſaith our Saviour, *are the times of vengeance*, and of *wrath upon the people*, Luke 21. v. 22, 23. the times when the *things belonging to their peace being hid from their eyes*, their *houſe was to be left unto them deſolate*, Luke 19. 42, 43, 44. And could the times of the *Apoſtacy*, even of the converted *Jews*, be the times of the Salvation of the unbelieving *Jews*? Was it to be expected they ſhould then, more then ever, ſee *the things belonging to their peace*, when they were hidden from their eyes? or could the times of *wrath*, and *vengeance upon that people*, when the *Avenger* came out of Zion to puniſh the iniquity of *Zion* with the ſoreſt Judgments, be the very times when *the Deliverer came out of Zion to turn away iniquity from Jacob*?

3*ly*, Whereas 'tis added, that *after that, when the Temple and City was deſtroyed, and they brought into ſubjection by the* Romans, *then many were humbled, and turned Chriſtians*; *and that after that, even in* Juſtin Martyr's *days, every day there were ſome who came in to be Chriſt's Diſciples*. I anſwer,

1. That as for their Converſion when the Temple and City was deſtroy'd, I cannot find one word in *Church Hiſtory* concerning it, but much to the contrary: For 1*ſt*, *Epiphanius* ſpeaks particularly of the Return of the *Chriſtians* to *Jeruſalem* after the ruine of it, and of the Miracles they then wrought, and yet he mentions only one *Aquila* a *Jew* converted to the *Chriſtian* Faith; adding, that he ſoon after renounced that Faith, and turned to his former *Judaiſm*. And (e) *Juſtin Martyr* obſerves, in expreſs contradiction to the *Doctor*, that *after their Country was deſtroy'd, and their City laid waſt, they repented not, but proceeded ſtill in their execrations of Chriſt, and of all that believed in him*. And (f) *Tertullian* adds, that *ſeeing from the time of* Tiberius *to* Veſpaſian *they repented not, their Land was made deſolate, and their Cities burnt with fire*. And indeed this was the very time when *wrath came* actually *upon them to the uttermoſt*, when this *barren Tree was hewed down, and caſt into the fire*, Luke 13. 7, 9. when *their houſe was left deſolate, becauſe they would not be gathered*; when *all the righteous blood ſhed by them from* Noah *to that time, came upon them*, and they had *filled up the meaſure of their ſins*, Matth. 23. 35, 37, 38. when *the Kingdom was wholly taken from them*; when *the Son of Man* came to take vengeance on them; and when *he ſent forth his Armies to deſtroy thoſe Murtherers*, and *to burn up their City, becauſe they refuſed to come unto the marriage Feaſt*, Matth. 22. 7. And could this be the time of their Humiliation and Converſion? Was this a fit time to expect the completion of thoſe words of St. *Paul*, concerning the *ſending the Deliverer out of Zion, to turn away iniquity from Jacob*, and *to take away their ſins*, and *to ſhew mercy to them* in ſuch a ſignal manner, that *all Iſrael ſhould be ſaved*?

To proceed to the Hiſtory of them in the following times: *Juſtin Martyr* in his *Apology* writ in the Year of the Lord 140. ſaith of the *Jews* in all places, that they

(e) Καὶ ἀλλοίως ὑμῶν ἡ πόλεως, καὶ ἡ γῆς ἐρημωθείσης, ἃ μέλλουσιν, ἀλλὰ καὶ κεκλαῦσθαι ἀπ' αὐτῶν καὶ τῶν πεπονθότων εἰς αὐτὸν πάντων πολλάκις. Dial. cum Tryph. p. 335.

(f) *Cum tempus medium à Tiberio uſque ad Veſpaſianum non pœnitentiam intellexiſſent, facta eſt terra eorum deſerta, Civitates eorum exuſtæ igni.* Adv. Marcion. l. 3. c. 23.

were

were (g) *as great Enemies to the Chriſtians in all places, as the Heathens were, and as ready to torment and kill them, when they could do it*; and *that this was evident from the laſt Jewiſh War, in which their Captain*, Barchochebas, *commanded only the Chriſtians to be tormented, if they refuſed to deny, and to blaſpheme the Lord Jeſus Chriſt.* Now this carries down the hatred of the *Jews* againſt *Chriſtians*, and their impenitency, till after the times both of *Trajan* and *Hadrian*. Some years after this he writ his *Dialogue* with *Trypho*; and there he informs us, that the (h) *Jews* ſtill continued *to curſe thoſe who believed in Jeſus, and to lay violent hands upon them when they could do it*, that *even then their hand was high to do wickedneſs; they ſtill hating and killing Chriſtians as oft as it was in their power.*

But we are told that this very *Juſtin Martyr* ſaith, that *every day there were ſome* (of them) *who came in to be Chriſt's Diſciples.*

I Anſwer, That what *Juſtin Martyr* there ſaith relates not at all to any *Jewiſh* Converts, but to the *Gentiles* coming in from the Way of Deceit, to the Faith of Chriſt; and as he had told the Emperors in his *Apology*, p. 45. B. that the *Conſummation of the World was deferr'd*, διὰ τὸ σπέρμα τῶν Χριστιανῶν, *for the Seed of Chriſtians which was then ſpringing up*; ſo he tells *Trypho*, p. 256. D. that the Day of Judgment, of which he had before ſpoken, and of which the *Pſalm* he there citeth treats, was (i) *deferr'd by God, becauſe he knew that ſome would come daily in to be Chriſt's Diſciples, and would quit the Way of Deceit.* Now that this cannot be ſpoken of the *Jews* is evident, becauſe *wrath was come upon them to the uttermoſt*, as *Juſtin Martyr* often intimates, not ſaying that God *had not brought wrath and judgment upon them*; but only that he had not brought the General Judgment on the World for this Cauſe; he goes on and ſays, That *every one of thoſe who thus believed, received Gifts from Chriſt as they were worthy*: And this he proves, becauſe it was propheſied, that (k) *after our Lord's aſcent to Heaven, he ſhould lead us captive from our Error, and ſhould give us Gifts*; where the word πλάνη, uſed ordinarily of the *Gentiles*, deceived by *Satan*, and eſpecially the word ἡμᾶς, *us*, ſhew that the *Martyr* ſpeaks not of the *Jews*, but *Gentile* Converts; and ſo it follows, *Therefore we Gentiles, who have received theſe Gifts, ſhew you Jews to be Fools*, &c. So that the good *Doctor* was utterly miſtaken in applying this Paſſage to the *Jews*, as others, led by his Authority, have done.

From this time to the Days of *Conſtantine*, the Period aſſigned by Mr. *Calvert* for the Converſion mentioned by St. *Paul*, the *Fathers* generally repreſent them, as a Nation whoſe (l) *ears were ſhut, and their heart hardened*, declaring that the (m) *Scripture had clearly foretold they ſhould be diſinherited, and fall off from the Grace of God. Origen* (n) teſtifies, that *God had turn'd his Providence from the Jews to the Gentiles*; *that they were wholly deſerted, and retained nothing of what before was venerable among them, nor any ſcotſteps of the Divine Preſence with them*; *that after the Crucifixion of our Lord they were perfectly deſerted, and not to be converted till the end of the World. Tertullian* (o) ſaith, that *from the time that they crucified their Lord, God had taken from them the Prophet, Wiſeman, and the Holy Spirit, and had left them deſtitute of his Grace*; and that *only at his ſecond coming, he ſhould be received by them who had thus rejected him.* And this ſeems moſt agreeable to our

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(g) Ἐχθρὸς ἡμᾶς καὶ πολεμίους ἡγεῖσθαι, ὁμοίως ὑμῖν ἀναιρεῖσθαι, καὶ κολάζεσθαι ἡμᾶς ὁπόταν δύωνται, ὡς καὶ σπεύδειν δύασθαι, καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαϊκῷ πολέμῳ, Βαρχοχέβας ὁ τῶν Ἰουδαίων ἀποστάσεως Ἀρχηγὸς, Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημεῖν ἐκέλευεν ἀπαγομένους, p. 72. E.

(h) Εἰ δ' ἀπὸ τε ἐκείνης καὶ τῶν εἰς ἐκεῖνον πεποιθότων καταφρονεῖτε, καὶ ὁπόταν ἐξουσίαν ἔχητε ἀναιρεῖτε. B. 323. B. vide p. 266. p. 350.

Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποιΐαν ὑψηλὴ ὅτι ἡμᾶς τοὺς πεποιθότας μισεῖτε, καὶ φονεύετε, ὁσάκις οὐ λαμβάνετε ἐξουσίαν. p. 363.

(i) Ὃν ἕνα τρόπον διὰ τὰς ἐπαλαιωμένας ἐκείνας οἱ ἐκ ἔκαμψαν γόνυ τῇ Βάαλ ἢ ὀργὴν ἐκ ἐπήνεγκε τότε ὁ Θεὸς, ἢ αὐτὸν τρόπον καὶ νῦν ὑπέμεινε καὶ κεῖσον ἐπινεῦσαν ἢ ἐπάγῃ, γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258. A.

(k) Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸ ἄρρητον ἀνάληψιν πεφοβήθη αἰχμαλωτεῦσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δόντα ἡμῖν δόματα. Ibid. B.

(l) Ὅτα ὑμῶν πέφραχται, καὶ αἱ καρδίαι πεπήρωνται. Juſt. p. 250.

(m) *Si cognoviſſent nos futuros, & uſuros his teſtimoniis, quæ ſunt ex ſcripturis, nunquam dubitaſſent ipſi ſuas comburere ſcripturas quæ & reliquas omnes Gentes manifeſtant participare vitæ, & eos, qui gloriantur domum ſe eſſe Jacob, & populum ſanctum, exhæreditari oſtendunt à Gratia Dei.* Iren. l. 3. c. 24.

(n) Ἐστὶν ὃν ἰδεῖν μετὰ τὴν Ἰησοῦ ὑπόνοιαν. Ἰουδαίους καταλελειμμένους πάντη, &c. Adv. Celſum, l. 2. p. 62. Ἐπὶ Ῥωμαίων τὴν μεγίστην πεῖραν εἰλήφασιν ἁμαρτίαν εἰς τὸν ἀποκτεῖναι τὸν Ἰησοῦν, τέλειον ἐξαλαλήθησαν, l. 4. p. 183.

(o) *Abſtulit enim Dominus Sabaoth à Judæa, & ab Hieruſalem inter cætera & Prophetam, & Sapientem Architectum, Spiritum ſc. Sanctum, nam exinde apud illos deſtitit Dei Gratia.* Adv. Marcion l. 3. c. 23. vide cap. 6, 7.

Lord's

Lord's Predictions, That *the Kingdom of God ſhould be taken from them, and given to another Nation that would bring forth the fruit of it*; that he would *miſerably deſtroy thoſe Husband-men, and would let out his Vineyard to other Husband-men, who ſhould render him the fruits in their ſeaſon*, Matth. 21. 41, 43. that *none of them who were bidden, and refuſed, ſhould taſte of his Supper*, Luke 14. 24. that *many ſhould come from the Eaſt, and Weſt, and ſhould ſit down with Abraham, and Iſaac, and Jacob in the Kingdom of Heaven, but the Children of the Kingdom ſhould be caſt out into outer darkneſs*, Matth. 8. 11, 12. that *they who were firſt (i. e.* the Jews) *ſhould be the laſt*, and they who were *the laſt (i. e.* the Gentiles) *ſhould be firſt*; for that this is ſpoken of the Rejection of the *Jews*, and the Calling of the *Gentiles*, is evident from theſe words of S. *Luke*, Chap. 13. v. 26, 27, 28, 29, 30. *Then ſhall ye* (Jews) *begin to ſay, we have eaten and drunken in thy preſence, and thou haſt taught in our Streets. But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac, and Jacob, in the Kingdom of God, and you your ſelves thruſt out.* And *they ſhall come from the Eaſt, and the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God. And behold there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.* Now if we do conſider that *wrath was come upon* this Nation εἰς τέλος *to the end*, can we imagine either that this *Kingdom taken from* them, this *Vineyard let out to other Husband-men, theſe Children of the Kingdom caſt out into outer darkneſs*, ſhould ſuddenly receive again this Kingdom, be reſtored to this Vineyard, or admitted to the Light of the Goſpel? or that *all Iſrael ſhould be ſaved*, or *iniquity ſhould be taken away from Jacob*, whilſt that Nation lay under theſe dreadful Judgments! or that when our Lord had ſo ſolemnly foretold there ſhould be *wrath upon this people*, and *they ſhall fall by the edge of the Sword, and ſhall be led away captive into all Nations*; and *Jeruſalem ſhall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled*, Luke 21. 23, 24. this Wrath ſhould not continue on them whilſt they were *Captives in all Nations*, and *Jeruſalem was trodden down?*

Here, I confeſs, the Reverend *Doctor* (on *Luke* 21. 23.) hath a peculiar Notion, 'That 'the tredding down of *Jeruſalem* by the Gen-'tiles, is not particularly their Victory over it 'by *Titus*, but their conſequent poſſeſſing of 'it, even till *Adrian*'s rebuilding a part of it, 'and calling it by his own name *Ælia*, and 'inhabiting it by Gentiles—Upon the doing 'of this, ſaith he, it followed, that as all the '(unbelieving) Jews were utterly baniſhed the 'City, ſo the *believing Jews* returned thither 'again from their Diſperſions, and inhabited 'it again, and joyn'd, and made one Congre-'gation, one Church with the Gentiles, which 'had then, till that time, received the Faith 'alſo, and till then continued a diſtinct Church 'from the *Jews*. By which it appears how 'punctually this Prediction, in our Notion, 'was fulfilled, that *Jeruſalem* ſhould be in-'habited by the Gentiles, all the Jews in a 'manner excluded, till the time that the Go-'ſpel had been freely preach'd to the Gentiles, 'and by them in ſome eminent manner been 'received, and then it ſhould be re-inhabited 'with the *Jews* again, *i.e.* the Chriſtian Jews, 'who being wrought on by emulation of the 'Gentiles, were now, many of them brought 'to receive the Faith. In his Note on the two Witneſſes, *Rev.* 11. B. he makes them to be the 'two *Biſhops* of the *Church* in *Jeruſa-'lem*, one of the *Jewiſh*, the other of the '*Gentile* Converts, which ſtate of that Church 'continued, ſaith he, till the time of *Mar-'cus*, a Gentile Biſhop of that Church, *i. e.* 'from after the deſtruction of *Jeruſalem* by '*Titus*, till that time. But here again are many things delivered, not only without all ſuffrage of *Hiſtory*, but in perpect oppoſition to the *Hiſtories* of thoſe times. For

1. *Euſebius* and *Sulpitius Severus* do inform us, that till the time of (p) *Hadrian* all the *Biſhops* and *Prieſts* of *Jeruſalem were only of the Circumciſion*. Here therefore is no room for his two *Biſhops*, one of the *Jewiſh*, the other of the *Gentile* Converts, till the time of *Marcus*.

2*ly*, They alſo do inform us, that all the *Chriſtians* then at *Jeruſalem* were of the Circumciſion, and ſo not of the *Gentiles*; for *Sulpitius* obſerves that the Edict of (q) *Hadrian*, for baniſhing all the *Jews* from *Jeruſalem*, *happened for the advantage of the Chriſtian Faith, becauſe till then they almoſt all joyn'd the obſervation of the Law to the Faith of Chriſt. The Lord ſo ordering it, that, by this means, the ſervitude of that Law might be removed from the Church.* *Euſebius* alſo ſaith,

(p) *Namque tum Hieroſolymæ non niſi ex circumciſione habebat Eccleſia Sacerdotem.* *Sulpitius*, l. 2. c. 45.

Πρῶτος μετὰ τὸὺς ἐκ περιτομῆς ὀπισκόπους ὁ ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος. Euſeb. Eccleſ. Hiſt. l. 4. c. 6.

(q) *Militum cohortem cuſtodias in perpetuum agitare juſſit, quæ Judæos omnes Hieroſolymæ aditu arceret, quod quidem Chriſtianæ fidei proficiebat, quia tum penè omnes Chriſtum Deum ſub legis obſervatione credebant, nimirum id Domino ordinante diſpoſitum, ut legis ſervitus à libertate fidei atque Eccleſiæ tolleretur.* Sulp. l. 2. c. 5.

that

that the whole *Church of Jeruſalem* (r) *conſiſted of the faithful Hebrews, who from the times of the Apoſtles, had continued there till the ſiege of* Bitter *in the eighteenth year of* Hadrian: So that here is no room for his ſuppoſed *Gentile* Converts to be govern'd by a *Biſhop* of the *Gentiles*.

3*ly*, They alſo do expreſly ſay, not only that the unbelieving Jews, but that all the *Jews* in general, were by this Edict baniſhed both from *Jeruſalem*, and from the Region round about it. *He placed a Band of Souldiers, which ſhould baniſh all the Jews from Jeruſalem*, ſaith *Sulpitius*; and this he did, *quia Chriſtiani ex Judæis potiſſimum putabantur, becauſe the Chriſtians were thought to have their riſe chiefly from the Jews. Euſebius* ſaith, that τὸ πᾶν ἔθνος *the whole Nation* was *baniſhed from Jeruſalem, and the Country round about, and not permitted to ſet one foot in it.* And then adds, that (s) *the City being after this manner emptied of the Jews, and wholly cleared of its Inhabitants, and made up of Aliens flowing in thither, it was made a Roman City, and Colony, and in honour of the Emperor was named* Ælian. The ſame is ſaid by him in his (†) Evangelical Demonſtrations; and by (t) *Tertullian*, that *not one Jew was permitted to ſtay there. Euſebius* alſo adds, that (u) ἡ αὐτόθι ἐκκλησία ἐξ ἐθνῶν συγκροτηθεῖσης, *the Church there conſiſting only of Gentiles*, Marcus *was the firſt Biſhop of it.* So that here is no place for the *Doctor*'s ſuppoſed Church, conſiſting both of *Jews* and *Gentiles*, or for the inhabiting of it by the *Chriſtian Jews*, and much leſs for his feigned *many of them brought now to receive the Faith by emulation of the Gentiles.* In a word, *Epiphanius* ſaith, that *Hadrian* the Emperor, travelling to *Jeruſalem*, found there only ἡ ἐκκλησίαν μικρὰν, *one little Church* and ſeven Synagogues, ſtanding like Cottages; and was this likely to be the Seat of two great Biſhops? So that I find nothing agreable to the truth of *Hiſtory* in all which this *Reverend* Perſon ſaith upon this Subject, and much leſs any thing confirmed, either by Scripture, or Authority.

What hath been thus diſcourſed, is abundantly ſufficient to confute the Expoſition of this *Reverend* and *Learned Perſon*, as being not agreable to matter of fact; for when was there any ſuch Converſion made of the Jews at the times aſſigned by him, which can in any probability of conſtruction anſwer to the Phraſes uſed by the Apoſtle, that by it *all Iſrael ſhould be ſaved*; *ungodlineſs ſhould be turn'd away from Jacob*; God ſhould bleſs them by *taking away their ſins*; that they who now were blinded ſhould *have the vail taken away from before their eyes*; they who now were *diminiſhed* ſhould have again *their fulneſs*; and they who now were *caſt off*, ſhould be again *received*? This could not happen in the very times when this Epiſtle was firſt endited: For though it be true that St. *James* mentions *many thouſands* or *myriads* of Jewiſh Converts, *all zealous of the Law*, Acts 21. 20. yet were they all converted at, or before the time of writing this Epiſtle, and ſo belonged only to *the Remnant according to the Election of Grace* here mentioned, not to the Reſidue that were blinded, of whoſe Converſion the *Apoſtle* here ſpeaks from *v.* 12. to *v.* 32. Nor could their Converſion, and Salvation be a Myſtery to be then revealed to the *Gentiles*. That no ſuch Converſion after the blindneſs mention'd in this Chapter happened to them, upon their ſeeing *the abomination of deſolation ſtanding in the holy place*, or ſoon after the deſtruction of *Jeruſalem*, hath been already ſhew'd; and that *Juſtin Martyr* ſaith nothing of any ſuch remarkable Converſion of them, hath been alſo proved.

That there might be ſome Converſion of them in the Reign of *Trajan*, is by ſome argued from the words of *Euſebius*; That (x) *Juſtus, then Biſhop of Jeruſalem, was one of the many Myriads or Thouſands of the Circumciſion which then had believed.* Yet is this Teſtimony of no force, as to this matter; For 1. Grammarians well know that μύρια and μυριάδες, when put indefinitely, do only ſignifie *many*; now if the πόσαι μυριάδες the *many Myriads* mentioned by St. *James*, hindred not, but that the *Jewiſh* Converts might be only *a little Remnant*, in reſpect to the blinded *Jews*, this may be as true of the ὅσαι μυριάδες, the *ſo many Myriads* of *Euſebius*, eſpecially if we conſider that moſt of them might be the very Perſons mention'd by St. *James*, he carefully informing us that the whole Church of *Jeruſalem*, under her fifteen Biſhops of *Jeruſalem*, of which this *Juſtus* was the eleventh, was made up of (y) *Believers who had continued from the Apoſtles time till the Wars and Siege under* Hadrian. And ſpeaking of theſe Perſons, not

(r) Σωζεσθαι γὰρ αὐτοῖς τότε τὴν πᾶσαν ἐκκλησίαν ἐξ ἐβραίων πιστῶν ἀπὸ τῶν Ἀποστόλων καὶ εἰς τὸν τότε διαμεινάντων πολιορκίαν. Hiſt. Eccleſ. l. 4. c. 5.

(s) Οὕτω δὴ τῆς πόλεως εἰς ἐρημίαν τῶν Ἰουδαίων ἔθνους, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκησάντων ἐληλάσης, ἐξ ἀλλοφύλου τε γένους συνοικισθείσης, &c. Hiſt. Eccleſ. l. 4. c. 6. (†) Demonſtr. Evang. l. 8. p. 411. D.

(t) *Contr. Jud.* c. 15. *Apol.* c. 16. (u) *Ibid.*

(x) Τῆς ἐν Ἱερουσαλὴμ ἐπισκοπῆς τὸν θρόνον Ἰουδαίου τινὸς ὄνομα Ἰούστου, μυρίων ὅσων ὁμοῦ πεπιστευκότων ἐξ ἐθνῶν καὶ αὐτὸς ὤν, διαδέχεται. Hiſt. Eccl. l. 3. c. 35.

(y) Σωζεσθαι γὰρ αὐτοῖς τότε τὴν πᾶσαν ἐκκλησίαν ἐξ ἐβραίων πιστῶν ἀπὸ τῶν Ἀποστόλων καὶ εἰς τὸν τότε διαμεινάντων πολιορκίαν. Hiſt. Eccleſ. l. 4. c. 5.

as Men believing then, but as πανδηκότες *men who had before that time embraced the Chriſtian Faith.* And hence (z) *Ruffinus* makes no mention of theſe ſuppoſed *Myriads*, but only ſaith, *That* Juſtus *being one of thoſe of the Circumciſion who had embraced the Faith of Chriſt, was made their Biſhop.* In a word, this very *Euſebius* concurring ſo exactly with the Sentiments of all the other *Fathers*, that the *Jews* were then rejected, and lay under a Curſe, and proving from this very Apoſtle, and from the words contained in the beginning of this very Chapter, that they ſhould generally fall and be rejected for their unbelief, σπανίων ἐξ αὐτῶν εἰς τὸ σωθῆναι τὴν κύριον ἡμῶν πιστεύοντων, (a) *a very few of them only believing*; and that (b) *after the coming in of all Nations to the Chriſtian Faith, they did not yet ſee, or underſtand*; he cannot be ſuppoſed to mention any thing which anſwers to the Converſion of the *Jews* intended in this Chapter, but muſt, with us, refer that to that glorious time when the (c) *Prophecies* ſhall *more fully*, ſaith he, *be fulfilled*, i. e. the time *when the fulneſs mention'd by the Apoſtle ſhall come in.* This being therefore all that hath been pleaded for the remarkable Converſion of the *Jews*, after the writing this *Epiſtle*; and this all being almoſt nothing, and far from bearing any Correſpondence to the comprehenſive words of the *Apoſtle* on that Subject; I conclude that no Converſion of this Nature happened to them, between the writing this Epiſtle, and the times of *Conſtantine.*

And whereas it is ſaid that this Converſion ſhould be wrought in them by way of Emulation, and that they ſhould lay hold of the Faith, being provoked ſo to do by ſeeing the Gentiles believe, it is confeſt that the *Apoſtle* repreſents this as a fit means to work this Emulation in them; but yet it is as certain that it hath not yet had the deſigned effect upon them, they being ſo far from being provoked to embrace the Chriſtian Faith, by ſeeing the *Gentiles* admitted to it, that this was to them the great ſtumbling block, and they were *Enemies to the Goſpel for their ſakes*, v. 28. they being prejudiced againſt it, becauſe the *Gentiles* were admitted to the Bleſſings of it without Circumciſion, and obſervance of the Law of *Moſes*. See Note on *Gal.* 3. 4. 6. 12. This is that Prejudice of the *Judaizing Chriſtians* which the *Apoſtle* labours to remove in moſt of his Epiſtles, but more eſpecially in that to the *Galatians*; and as for the unbelieving *Jews*, they could not endure to hear of any to be ſent for the converting of the *Gentiles*, Acts 22. 21, 22. but perſecuted the *Apoſtles* upon this account, *for bidding them to preach to the Gentiles that they might be ſaved*, 1 Theſſ. 2. 16. And the ſame Enmity to the *Chriſtians* ſeems to continue to this day among them upon the ſame accounts.

Wherefore there having been as yet, ſo far as we are able to diſcern, no ſuch remarkable Converſion of the *Jews* ſince the enditing this Epiſtle, and no ſuch happy Emulation of the converted *Gentiles*, as did provoke them to embrace the *Chriſtian* Faith, this could not be, as here the *Doctor* doth ſuggeſt, *a confirmation of the Faith to the Gentiles*, and much leſs *a means to bring them all to receive it*, or *to convert the Gentiles over all the World.* And what Records or *Hiſtories* make the leaſt mention of any ſuch Converſion of the *Gentile* World, on the account of the remarkable Converſion of the *Jews* after the writing this Epiſtle? When came in ſuch a fulneſs of the unbelieving *Jews* as was *the Riches of the World*, v. 12. or ſuch a Reception of them to the *Chriſtian* Faith as was unto them *life from the dead*, v. 15? or how can theſe Aſſertions be reconciled to the words of the *Apoſtle*; for if the coming in of the fulneſs of the *Gentiles* be their receiving the Faith in thoſe times, then the partial *blindneſs of the Jews* muſt ceaſe in thoſe times alſo; for *blindneſs*, ſaith the *Apoſtle*, *hath happened to the Jews* in part, and that blindneſs is to continue only *till the fulneſs of the Gentiles ſhall come in*: If then the blindneſs of the *Jews* is not yet ceaſed, but they have generally continued, even from the time of writing this Epiſtle, to this very moment, in as much blindneſs and obduracy, as they then lay under, and as much *branches broken off*, as now they are, it follows that the fulneſs of the *Gentiles* mentioned by the *Apoſtle*, is not yet come in.

Laſtly, The *Myſtery* mentioned v. 25. cannot be this, that *by occaſion of the infidelity of the Jews, the Goſpel was preached to, and received of Gentiles*, for of this the *Apoſtle* introduceth the believing *Gentiles* ſpeaking thus, v. 19. *Thou wilt ſay then, the branches were broken off that I might be graffed in*, &c. this therefore could not be to them a *Myſtery*. Nor could it be this, *viz.* that *this was done in mercy to the Jews*, viz. *that they by ſeeing the Gentiles believe might at length be provoked to do ſo too.* For of this the *Apoſtle* had ſpoken twice, declaring it to be foretold by *Moſes*, ſaying, *I will provoke you to jealouſie by them that are no people.* Chap. 10. 19. And in this Chapter, ſaying, *Through their fall, Salvation is come to the Gentiles to provoke*

(z) *Juſtus quidam ex his qui de circumciſione ad fidem Chriſti venerunt Epiſcopatum ſuſcepit.*
(a) *Demonſtr. Evang.* l. 2. p. 62. B. *& paſſim.* (b) L. 9. p. 455. A. B.
(c) Ἔσται δ' ὅτε πληρώσαντα ἅπαν τὸ θεσπισθὲν εἰς συμπεράσματος, ἐπὶν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ σωτήριον τοῦ ἱεροῦ Ἀποστόλου ῥηθὲν λογίου. L. 9. p. 458. D.

them to jealouſie, v. 11. It remains then, as the *Apoſtle* and the *primitive Church* from him declare, that it be this, That when the time for the fulneſs, *i. e.* for the Converſion of the ſtill *Heathen Gentiles* is come in, then ſhall the blindneſs of the *Jews* be removed, and ſo *all Iſrael ſhall be ſaved*, and then *all Nations ſhall flow in unto them*, and their reception ſhall be to the *Gentiles as life from the dead.*

I think I have ſaid what is ſufficient to ſhew theſe words cannot admit the ſenſe impoſed upon them by the Reverend Dr. *Hammond*, I proceed now more largely to diſcuſs the proper import of that phraſe, *The fulneſs of the Gentiles ſhall come in.* This is by ſome interpreted thus, *Blindneſs hath happened to the Jews, till the full number of the Gentiles which God ſhall call be compleated.* But this ſenſe is contrary to the expreſs words of the *Apoſtle*, who declares there ſhall be a greater and more glorious Converſion of the *Gentiles*, then that which happened by occaſion of their fall, that their fulneſs ſhould be much more the Riches of the *Gentiles*, then their fall was, *v.* 12. and that their coming in, ſhould be unto the Gentiles, *as life from the dead*, and ſhould much more enrich them then their caſting off, *v.* 15.

Note therefore that there is a double fulneſs of the *Gentiles* mention'd in the Holy Scriptures:

1. That which is ſpoken of *v.* 12. in theſe words, *If the diminution of them was the fulneſs of the Gentiles*, and this conſiſted in the Preaching of the Goſpel to all Nations, and the imparting the glad tydings of Salvation to them, and was in a great meaſure to be accompliſhed before the deſtruction of *Jeruſalem*, and the ruine of that Church and Nation, according to our Lord's Prediction in theſe words, *The Goſpel of the Kingdom ſhall be preach'd in all the world for a witneſs to all Nations, and then ſhall the end come*, Matth. 24. 14. Mark 13. 10.

2*ly*, There is to be another fulneſs of the Gentiles by a more glorious Converſion of them, and a coming in of thoſe Nations which have not hitherto embraced the Goſpel, or have relapſed into *Heatheniſm* or *Mahometiſm*, to be effected when this rejection of the *Jews* ſhall ceaſe, and God ſhall ſend the *Deliverer out of Zion to turn away iniquity from Jacob*; and of this only can we underſtand thoſe words of the Apoſtle, *v.* 12. *If the fall of the Jews hath been* (already) *the Riches of the* (Gentile) *World*, and *the diminution of them the Riches of the Gentiles, how much more ſhall their fulneſs*, i. e. the time of their Converſion be the encreaſe and fulneſs of the ſame *Gentiles*. And v. 15. *If the caſting away of them be the reconciling of the world, what ſhall the receiving them again be* (to the ſame World) *but even as life from the dead.* And *v.* 25. *Blindneſs in part hath happened to the Jews, till the fulneſs of the Gentiles ſhall come in.* This blindneſs therefore ſtill continuing upon them, as much as ever, another fulneſs of the *Gentiles* is to be expected, when it entirely ſhall be removed from them, and ſo *all Iſrael ſhall be ſaved.*

2*ly*, *Jeruſalem* is yet trodden down of the Nations, and the *Jews* are yet Captives in all Nations, whereas the Captivity, and the treading down of *Jeruſalem* is to ceaſe when the times of the Gentiles are fulfill'd; according to thoſe words of Chriſt concerning the deſtruction of the Jews, *They ſhall fall by the edge of the Sword, and ſhall be carried Captives into all Nations*, and *Jeruſalem ſhall be trodden down, till the times of the Gentiles be fulfilled*, Luke 21. 24. *i. e.* till the times when they ſhall have a plenary Converſion by the coming in of the *Jews*, and ſhall no more Lord it over them, as now they do, but ſerve them, and *flow in unto them.* And to this purpoſe let it be noted,

1. That if we conſult *Ancient Prophecies* concerning the vaſt extent of our Saviour's Kingdom over all Nations, we ſhall find reaſon to believe they have not yet had their full accompliſhment upon them, for he hath not yet had the *uttermoſt parts of the earth for his poſſeſſion*, Pſal. 2.8. God hath not yet made *all People, Nations, and Languages to ſerve him*, and all *Dominions to obey him*, Dan. 7. 4. 27. he hath not yet *filled the whole earth* or *broke in pieces, and conſumed all other Kingdoms*, Dan. 2. 34, 35. That ſeems not yet fulfilled which was foretold by *Micah* that *the Lord ſhould be King over all the earth*, Mich. 5. 4. and by *Zachariah*, that *there ſhould be but one Lord*, and *his name one*, Zach. 14. 9. and by *David*, that *all Kings ſhould fall down before him, and all Nations ſerve him*; that *all the ends of the earth ſhould remember, and turn to the Lord*, and *all the kindreds of the Nations worſhip before him*, Pſal. 72. 8. Thoſe and ſundry other ſuch like Prophecies there are, which yet were never accompliſh'd according to the full import of them. For as (d) *Brerewood* obſerves, *if we divide the known Regions of the World into thirty equal parts, the Chriſtians part is* (only) *as five, the Mahumetans as ſix, the Idolaters as nineteen*; whence we have reaſon to conclude that there is yet a time to come, before the Conſummation of all things, in which our Saviour will yet once more diſplay the victorious Banner of his *Croſs*; and like a mighty Man of War march on conquering, and to conquer, till he hath confounded, or converted his Enemies; and finally, conſummated his Vic-

(d) *Enquir.* Chap. 14. p. 118.

ries in a glorious Triumph over all the Powers of the Earth, and made *all Nations, Tongues, and Languages to ſerve him.*

2*ly*, That there is ſtill to be a glorious Converſion of the *Jewiſh Nation*, as it ſeems evident from the words of the *Apoſtle* here, who ſpeaketh of a time when the partial *blindneſs* which then had happened to the *Jews*, and ſtill continues upon them, ſhould ceaſe; when God would *turn away ungodlineſs from Jacob*, and *take away* (the puniſhment of) *their ſins*, which yet he hath not done; when not a little *Remnant* only, as at our Lord's firſt Advent, but *all Iſrael ſhould be ſaved*; when that *Iſrael*, whoſe Minds were then, and ſtill are blinded by the Vail that is upon them, ſhall have that Vail *taken away* by their *turning to the Lord*. But alſo from thoſe *Prophecies* of the Old Teſtament, which promiſe to that Nation ſuch Kindneſs, Favour, and Salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiſeth to bleſs her with ſuch Bleſſings as never ſhould be taken from her, and to ſhew Mercy to her, ſo as never to forſake her more. To this effect are theſe Expreſſions; *As I have ſworn that the waters of Noah ſhould no more go over the Earth, ſo I have ſworn that I would not be wrath with thee, nor rebuke thee*, (any more;) *for the Mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee*, Iſa. 54. 9, 10. *And the Redeemer ſhall come to Zion, and to them that turn from Tranſgreſſion in Jacob, ſaith the Lord. As for me, this is my Covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds ſeed from henceforth and for ever*, Iſa. 59. 20, 21. *I will make thee an Eternal Excellency, a Joy of many Generations. Violence ſhall no more be heard in thy Land, waſting nor deſtruction within thy Borders, but thou ſhalt call thy Walls Salvation, and thy Gates Praiſe. The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory. Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw it ſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended*, Iſa. 60. 15, 18, 19, 20. *Everlaſting joy ſhall be unto them, and I will make an everlaſting Covenant with them*, Iſa. 61. 7, 8. *Thou ſhalt no more be termed forſaken, neither ſhall thy Land any more be termed deſolate, but thou ſhalt be called Hephzi-bah, and thy Land Beulah; for the Lord delighteth in thee, and thy Land ſhall be married*, Iſa. 62. 4, 12. *I will rejoyce in Jeruſalem, and joy in my People; and the voice of weeping ſhall be no more heard in her, nor the voice of crying*, Iſa. 65. 19. *For as the new Heavens, and new Earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed, and your Name remain*, Iſa. 66. 22. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their Children after them. And I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me*, Jer. 32. 39, 40. *And they ſhall no more be a prey to the Heathen, neither ſhall the Beaſts of the Land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid. And I will raiſe up for them a Plant of renown, and they ſhall be no more conſumed with hunger in the Land, neither bear the ſhame of the Heathen any more*, Ezek. 34. 28, 29. *And they ſhall dwell in the Land that I have given unto Jacob my Servant, wherein your Fathers have dwelt, and they ſhall dwell therein, even they, and their Children, and their Childrens children for ever; and my ſervant David ſhall be their Prince for ever. Moreover, I will make a Covenant of Peace with them, it ſhall be an everlaſting Covenant with them; and I will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. My Tabernacle ſhall be with them; yea, I will be their God, and they ſhall be my People*, Ezek. 37. 25, 26, 27. *I have gathered them unto their own Land, and have left none of them any more there. Neither will I hide my face any more from them*, Ezek. 39. 28, 29. *And I will plant them upon their Land, and they ſhall no more be pulled up out of their Land which I have given them, ſaith the Lord thy God*, Amos 9. 15.

Now it ſeems very evident, that ſcarcely any of theſe things can be applyed to the Return of the *Jews* from their Captivity in *Babylon*. For ſince that time *his kindneſs hath departed from* them, and his *Covenant of Peace* hath been *removed* for above 1600 years; *Violence hath been heard in their Land, waſting and deſtruction within their Borders*, and their Land hath been made *deſolate*; the days of wrath, of mourning, and of weeping have been long upon them; their *Sun hath been*, according to our Lord's Prediction, *darkened*, and *their Moon hath not given her light*; their Sanctuary and Tabernacle hath been *conſumed*, and they have been *a prey to the Heathen*; they have long ſince ceaſed to be his People, and he to be their God.

Nor can we reaſonably confine theſe Promiſes to that little Remnant which believed in the times of the *Apoſtles*, for they were never *gathered out of all Lands*, nor did they *inherit the Land for ever*, but were baniſh[ed] thence, as well as the unbelieving *Jews* [by] *Hadrian*; they can in no propriety of Sp[eech] be ſtyled *the Houſe of Iſrael*, the *whole*

of Iſrael. Nothing indeed ſeems more unlikely, then that the time of the Caſting them off, the breaking off the Branches, the leaving them under a Spiritual ſlumber, the taking the Kingdom from them, and caſting them out into utter darkneſs, ſhould be the time of the Completion of theſe glorious Promiſes; and that this Senſe cannot accord with the Diſcourſe of our *Apoſtle* here, hath been already ſhew'd.

Nor 3*ly*, can we apply theſe Promiſes to the believing *Gentiles*; for ſure they could not be *a prey to the Heathens*, or to *bear their ſhame*, or be the People *whom God had led into Captivity*, and after *gathered into their own Land*, and ſo planted there as never to be plucked up again; the Promiſe could not be made to them, that they ſhould *ſuck the breaſts and eat the Riches of the Gentiles.*

3*ly*, I have already ſhew'd from Scripture *Prophecies*, That after this Converſion the *Nations* generally *ſhall flow in to them*, and *walk in their light*, and ſo their fulneſs (which ſignifies not their Incorporation into another Church, but as the oppoſite words, their *fall*, their *diminution*, their *rejection*, require, and as the *Apoſtle* doth himſelf interpret it, their *reception* to the *Chriſtian* Faith, and ſo into the Favour of God) ſhall be the Riches of the *Gentiles*, and as *life from the dead* to them; then the *Gentiles ſhall come to their light, and Kings to the brightneſs of their riſing*; *and Nations that have not known them ſhall run in unto them, becauſe God hath glorified them. Then*, ſaith God, *I will gather all Nations, and Tongues, and they ſhall come and ſee my Glory*, Iſa. 55. 5. 56. 8. 66. 18, 22. Then *all Nations ſhall turn, and fear the Lord truly*, ſaith *Tobit*, Chap. 13. 10, 11. And this I conceive to be that fulneſs of the *Gentiles* of which the *Apoſtle* here ſpeaketh.

CHAP. XII.

Verſe 1. I Beſeech you therefore, Brethren, by the mercies of (*that*) God (*of whom, and through whom are all things, and to whoſe glory they are all deſigned*, Chap. 11. 36.) that ye preſent your Bodies a living Sacrifice, holy acceptable to God, which is your reaſonable Service.

Παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, *to preſent your bodies a living ſacrifice.*] Sin reigning in our mortal Bodies, and by obeying the motions of it in our outward actions, we being ſaid παριστάναι τὰ μέλη ὑμῶν *to preſent the Members of our Bodies inſtruments of unrighteouſneſs to ſin*, Chap. 6. 12, 13. The *Apoſtle* here doth appoſitely exhort us παραστῆσαι *to preſent* the ſame Bodies now a *living Sacrifice*, in oppoſition to the Legal Sacrifices which were firſt ſlain, and then offered up to God upon the Altar, *viz.* by being now *dead unto Sin, but alive unto God through Jeſus Chriſt our Lord*, An *holy Sacrifice*, as being conſecrated to the Service of God, and *having our fruit unto holineſs*, as the Servants of God ſtill have, *Rom.* 6. 22. And as the Sacrifices offered to God were to be free from any ſpot and blemiſh, and ſo *holy*; ſo are our Bodies made *an holy Sacrifice* when they are kept in *Sanctification* and *Honour*, and free from all filthineſs of the Fleſh, and ſo a Sacrifice *acceptable*, and *well-pleaſing to* that *God* who deſired not the *Legal Sacrifices*, nor *delighted in Burnt-offerings*, Pſal. 51. 16. Hebr. 10. 8. And this, ſaith he, is not as the Sacrifices of the Law, ἐκ τῶν ἀλόγων, *of dead and unreaſonable Beaſts*, which was bodily Service, or that in which the Body chiefly was imployed; but it is λογικὴ λατρεία, *a Sacrifice of their Reaſon*, devoting your ſelves, who are Rational Creatures, to his Service, and alſo is highly ſuitable to their Reaſon.

Ver. 2. And be not conformed to (*the evil Cuſtoms of*) this (*Heathen*) World, but be ye transformed (*into other men*) by the renewing of your mind, (*and judgment of things*) that ye may prove (Gr. *diſcern, and approve*, ſee Note on 1 *Cor.* 11. 28. *Gal.* 6. 4.) what is the good, and acceptable, and perfect will of God, (i. e. *that will which under the Goſpel requires only what is ſubſtantially good, and therefore always acceptable to him, and perfectly inſtructs us in our whole Chriſtian duty*).

Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *and be not conformed to this World.*] It is the obſervation of *Grotius* on the former Verſe, that the Apoſtle having ſhewed before that Juſtification could not be obtained by the Law, comes now to ſhew how the Goſpel perfected and ſpiritualized the Law, as to the Ritual and the Judicial Parts of it, and engaged us more exactly to fulfil the Moral Parts of it, beginning firſt with the Sacrifices, which by the *Jews* were eſteemed one great and chief part of their Ritual Worſhip. And then he may here proceed to their Separations from Men of other *Nations*, or, as the *Phariſees* had improved it, even from the Vulgar ſort, thinking it unlawful to eat, converſe with, or even touch the People of the Earth, as they ſtiled them, and making their Holineſs to conſiſt chiefly in ſuch Niceties and Separations, ſhewing that we do moſt effectually comply with all that God deſigned by any Precepts of this Nature, when we keep our ſelves *unſpotted from the World*, or free from any Conformity unto the ſinful Cuſtoms of it, as *Chriſtianity* eſpecially requires,

requires, Chriſt giving up himſelf for our ſins, *that he might deliver us from this preſent evil World*, Gal. 1. 4. Or he inſtructs them how to change their former *Heathen*, into a Chriſtian Converſation; declaring, that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to the courſe of this World*, Eph. 2. 2. and *according to the will of the Gentiles*, 1 Pet. 4. 3. *they ſhould no longer live the reſt of their time to the luſts of Men, but to the will of God*, v. 2.

Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, *by the renewal of your mind.*] The whole new Creature doth conſiſt in the renewal of the Mind the Will, the Affections and the Actions of the Man, 1 *Theſſ.* 5. 23. But becauſe this Renewal doth begin with the change of the Mind, diſcerning and approving what is acceptable to the Lord, and upon that follows the choice of what is ſo by the Will, and the inclination of the Affections to what the Mind doth thus approve of, and the regulation of our outward Actions is according to what we thus approve, chooſe, and affect, this Renewal of the Mind is put for the Renovation of the whole Man, and we are ſaid *to be renewed in the ſpirit of our mind, and to put on the new man*, Eph. 4. 23, 24. and to *put on the new man, which is renewed* εἰς ἐπίγνωσιν *in knowledge, according to the image of him that created him*, Coloſſ. 3. 10.

Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, καὶ εὐάρεστον, καὶ τέλειον, *the good, and acceptable, and perfect will of God.*] The Ritual Precepts of the Law had no internal Goodneſs in them antecedent to the Command; and God himſelf ſays of them, *I gave them ſtatutes which were not God*, Ezek. 20. 25. and in oppoſition to their coſtly Sacrifices and Burnt-offerings, ſaith, *He hath ſhewed thee, oh man, what is good, and what the Lord requireth of thee, even to do juſtice, and love mercy, and to walk humbly with thy God*, Micah 6. 6, 8. They were not pleaſing to him in themſelves, *Pſal.* 51. 14. *Hebr.* 10. 8. but he declareth his *delight in juſtice and mercy*, Jer. 22. 16. And the deſign of the *Apoſtle*, in the whole Epiſtle to the *Hebrews*, is to prove the imperfection of theſe Sacrifices, and of the old Covenant, and therefore the neceſſity of a better Sacrifice, and a new, and better Covenant; and ſo in oppoſition to theſe Ritual Injunctions, he may here ſtile the Goſpel Inſtitution, *the good, and acceptable, and the perfect will of God.*

Ver. 3. (*Which will of God you will the better diſcern by your humility and diligence in the exerciſe of your ſpiritual Gifts*) For this I ſay, through the Grace (*of Apoſtleſhip*, ſee Note on Chap. 1. 5.) given to me, to every Man that is among you, (*thus gifted*) not to think of himſelf more highly then he ought to think, (*on the account of thoſe Miniſterial Gifts conferred upon him, not for his own ſake, but for the benefit of others*, 1 Cor. 4. 6, 7. 12. 7. *as did the Scribes, and Phariſees, and Doctors of the Law, on the account of their wiſdom and knowledge of it*, Rom. 2. 18—23.) but to think ſoberly (*of himſelf*) according as God hath dealt to every Man the meaſure of Faith.

Μέτρον πίστεως, *the meaſure of Faith.*] Here the *Greek Scholiaſts* agree in the Expoſition of theſe words, that by the meaſure of Faith we are to underſtand the meaſure of Gifts proceeding from that miraculous Faith which was required to the exerciſe of them. Τὸ γὰρ χαρίσματος αἴτιον, ἡ πίστις, *for Faith is the cauſe of theſe Gifts*, ſaith *Chryſoſtom*; and when they found this Faith raiſed in them, they exerciſed them; they being given, ſaith *Theodoret*, according to the meaſure of their Faith. This Faith enabled them *to remove Mountains*, 1 Cor. 13. 2. *to heal the ſick*, James 5. 15. *to caſt out Devils*, Matth. 17. 20. And hence St. *Peter* exhorts them who had received theſe Gifts, *to miniſter them* ὡς ἐκ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability, or ſtrength of Faith that God giveth*, 1 Pet. 4. 11. and this is elſewhere ſtiled *the meaſure of the Gift of Chriſt*, Eph. 4. 7. This they did, ſaith (a) *Origen*, διὰ τὴν πίστιν ταύτην, *by this faith*; καθὼς εἰς ἕκαστος αὐτῶν τὴν δωρεὰν ἔλαβε παρ' αὐτοῦ, *as every one received the Gift from Chriſt*, ſaith (b) *Irenæus*. The Phraſe occurs twice in (c) *Maimonides*, where he ſaith, *God declared that he would try the Jews with falſe Prophets, to know* menſuram fidei veſtræ in veritate legis *the meaſure of their faith in the law*, & ad menſuram fidei veſtræ in lucem producendum, num firmiter, & conſtanter perſiſtatis in eâ. Whence we learn, that the ſtrength and firmneſs of Faith is the meaſure of it.

Ver. 4. For as we have many Members in one Body (*Natural,*) and (Gr. *but*) all (*the*) Members (*of it*) have not the ſame Office, (*but ſome are more feeble, ſome more vigorous, ſome imployed in more, ſome in leſs honourable Services*, 1 Cor. 12. from *v.* 12. to the 27*th.*)

Ver. 5. So we (*Chriſtians*) being many, are one Body in Chriſt (*our Head,*) and every one (*of us are different*) Members of one another.

Ver. 6. Having then Gifts differing according to the Grace (*or favour of God*) given to us, whether (*it be*) Prophecy, let us propheſie according to the proportion of Faith.

Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the proportion of Faith.*] That is, ſay ſome, according to thoſe Principles of Faith and good Life, which are known among you; but ſurely they who propheſied by a Spiritual Gift, could not do otherwiſe; for no Man can by the Holy Spirit be excited to contradict the Doctrine or

(a) *Contra Celſ.* l. 3. p. 124. (b) L. 2. c. 57. (c) *More Nevoch.* part. 3. c. 24. p. 406, 408.

Precept

Precepts of Chriſtianity. Others, Let him do it according to the meaſure of the miraculous Faith imparted to him, enabling him now to reveal Myſteries, now to foretel things, now to diſcloſe the ſecrets of men, according as God, upon his faith, ſhall grant ability to him to do it. And therefore (d) *Chryſoſtom*, *Oecumenius* and *Theophylact* ſay, that though this was a Gift, yet it flowed in upon a Man according, as by his Faith he made himſelf a Veſſel fit to receive the gift of Prophecy. And this ſeemeth to be the better Expoſition, not only becauſe it hath the ſuffrage of the *Ancient Expoſitors*, but becauſe it beſt anſwers to *the meaſure of Faith* mentioned *v.* 3. for ἀναλογία, ſaith *Origen* here, is not *ratio*, as the *Latins* render it, but *menſura competens*, a *competent meaſure*; and κατ' ἀναλογίαν, in *Heſychius*, is κατὰ τὸ μέτρον, *according to the meaſure*; and it agrees beſt with the Phraſe of St. *Peter*, to exerciſe theſe Gifts *according to the ability that God hath given* them, and to be content with that, though others may enjoy it in higher meaſures.

Ver. 7. Or (*if it be*) miniſtery (*that of an Evangeliſt*) let us wait on our Miniſtry; or, he that teacheth, on teaching.

Διακονία, *Miniſtry.*] This *Chariſma* being reckoned here before that of Teaching, or Exhortation, I think it beſt to interpret it of the Office of the *Evangeliſt* rank'd before that of the *Paſtor* and *Teacher*, Eph. 4. 11. and immediately after that of the *Prophets*, as here, rather than to interpret it of the Office of a *Deacon*; all theſe four Offices of *Apoſtle*, *Prophet*, *Evangeliſt* and *Teacher*, being deſigned, ſaith the *Apoſtle* there, *v.* 12. εἰς ἔργον διακονίας, *for the work of the Miniſtry*. Hence St. *Paul* writes thus to *Timothy*, *do the work of an Evangeliſt*; *fulfil* τὴν διακονίαν σου *thy Miniſtry*, 2 Tim. 4. 5. And of *Mark* the Evangeliſt, he ſaith, *bring Mark with thee*, *for he is profitable to me* εἰς διακονίαν *to the Miniſtry*, i. e. to be ſent to preach the Goſpel, or viſit the Churches where I cannot come, *v.* 11. And in this ſenſe, ſaith St. *Peter*, εἴ τις διακονεῖ, *if any man miniſters*, *let him do it as of the ability that God giveth*, not as of the Charity of others, which was the proper Office of the Deacon. Of the *Teachers*, See note on 1 *Cor.* 12. 28. *Eph.* 4. 11. *Acts* 6. 4. 13. 1. 20. 24. 2 *Cor.* 6. 3. *Coloſſ.* 4. 17.

Ver. 8. Or, He that exhorteth, on Exhortation: He that giveth (*or is imployed in diſtribution of the Churches ſtock*) let him do it with ſimplicity, (*or liberality*. See the Note on 2 *Cor.* 8. 2.) He that ruleth, with diligence. He that ſheweth mercy (*to the ſick*, *impotent*, *ſtrangers*, *orphans*,) with chearfulneſs.

Ὁ μεταδιδούς, *He that giveth*, and *He that ſheweth mercy*.] Theſe two Expreſſions ſeem to denote the ſame Perſons who are called *Helps*, 1 Cor. 12. 28. See the Note there. *He that ruleth* may be the ſame with thoſe who are there ſtiled *Governments*, and elſewhere προϊστῶτες, or προϊστάμενοι, 1 *Theſſ.* 5. 12. 1 *Tim.* 3. 4. 5. 17. He that exhorteth is mentioned among the Spiritual Men, 1 *Cor.* 14. 3. 31.

Ver. 9. Let Love be without diſſimulation (*not in word only*, *but in deed and in truth*, 1 John 3. 18.) abhor that which is evil, cleave to that which is good.

Ver. 10. Be kindly affectioned to one another in brotherly love, (*not bearing only ſuch a kindneſs to one another as common humanity calls for*, *but ſuch as the Relation of Chriſtian Brethren*, *and the Bonds of Conſanguinity require*,) in honour preferring one another (*Through humility acting as if you conceited others more worthy of honour than your ſelves.* See Note on *Philip.* 2. 3. *and being well contented that they ſhould be placed in a more honourable poſt.*)

Ver. 11. Not ſlothful in buſineſs, (*in the concerns of God*, *and of one another*) fervent in ſpirit, (*ardently*, *and zealouſly engaging in the ſervice of God*, *and of one another*, *as knowing you are then*) ſerving the Lord.

Τῷ κυρίῳ δουλεύοντες, *ſerving the Lord.*] So the *Syriack*, *Arabick*, *Æthiopick* Verſions, and all the *Greek Scholiaſts* read. The other reading, τῷ καιρῷ δουλεύοντες, *ſerving the time*, mentioned by *Ambroſe*, St. *Jerom* and *Ruffinus*, ſeems to have had its riſe from the abbreviation of the word in MSS. they reading ω, though it hath a good ſenſe thus, *Temporibus ſervite*, *rebus præſentibus vos accommodantes & ſi quid inciderit incommodorum vel declinantes*, *ſi liceat commode*, *vel tolerantes*. See Eph. 5. 16. Coloſſ. 4. 5.

Ver. 12. Rejoycing in hope (*of the Glory of God*) Rom. 5. 2. *or of eternal life*, Tit. 1. 2. patient in tribulations (*for the cauſe of Chriſt*), continuing inſtant in prayer, (*that you may ſtand firm in the faith*, *and have a ſeaſonable deliverance from them.*)

Ver. 13. Diſtributing to the neceſſities of the (*perſecuted*) Saints. Given to (*or purſuing*) hoſpitality (*towards them when they come to you.*)

Ver. 14. And bleſs (i. e. *wiſh well to*, *and pray for*) them which perſecute you; yea bleſs, and curſe not, (*whatever provocations you may have to do ſo.*)

Ver. 15. Rejoyce with them that do rejoyce, and weep with them that weep, (*as the Relation of Members of the ſame Body doth require.* 1 Cor. 12. 26.)

Ver. 16. Be of the ſame mind one towards another, (*being concerned for the ſame good to them which you deſire for your ſelves.*) Mind

(d) Εἰ γὰρ ἡ χάρις δέδοται, πόσῳτον μέντοι ὀπτέον, ὅσον ἂν ἔνεργη σκοῦ πίστως αὐτὴ προσηνεχθέν.

not

not high things, but condeſcend to Men of low eſtate, (*to the meaneſt concerns of the meaneſt Chriſtians.*) Be not wiſe in your own conceits, (*ſo as to think you need not the aſſiſtance of Divine Wiſdom, or the adviſe and counſel of your Chriſtian Brethren*, Prov.3.5,7. Luke 12. 53. *or ſo as to neglect the concern of your Chriſtian Brethren*, Prov.3.5,7.Luke 12.53. *or as to neglect the concerns of thy Chriſtian Brother*, Gal. 6. 2, 3.

Ver. 17. Recompenſe to no man evil for evil; provide things honeſt (Gr. *honourable*) in the ſight of all men.

Τὰ καλὰ, *honourable.*] That there be Actions, which according to the voice of Nature, and antecedently to any poſitive Commands, are good, and evil, honourable and praiſe-worthy, or matter of diſhonour, or diſpraiſe, in the general Opinion of the World; ſuch as are Τὰ καλὰ, *honourable before men*, as well as in the ſight of God, 2 *Cor.* 8.21. this *Epiſtle* doth abundantly demonſtrate; for the *Apoſtle* in the firſt Chapter, having mentioned all the unrighteouſneſs and impure actions of the Heathen World, he adds, That the *Heathens* knew, from the conſideration of the Righteouſneſs of God, *that they who did ſuch things were worthy of death*, v. 32. In the ſecond Chapter he inform us, that the *Gentiles*, having not a written Law, and notwithſtanding *doing by Nature the things contained in the* Moral *Law, ſhew the work of the Law written in their hearts, their Conſcience bearing witneſs to it, and their thoughts accuſing, or elſe excuſing one another*, v. 14, 15. That the Exerciſe of Righteouſneſs and Peace renders us not only *acceptable to God, but* alſo *approved of Men*, Chap. 14. 17. Accordingly the Wiſeman ſaith, that by obſerving *Mercy and Truth* we ſhall προνοεῖν καλὰ *provide things honourable in the ſight of God and Men*, Prov. 3. 3, 4.

Ver. 18. If it be poſſible, as much as lyeth in you, live peaceably with all men.

Ver. 19. Dearly beloved, avenge not your ſelves (*upon your enemies*, v. 20.) but rather give place unto (*the*) wrath (*of God againſt them,*) for it is written (Deut.32.35.) Vengeance is mine, I will repay it, ſaith the Lord.

Δότε τόπον τῇ ὀργῇ, *Give place unto wrath.*] *i. e.* Refer it to the Puniſhment of God, συχώρησον αὐτῷ ἐπιξελθεῖν, τοῦτο γὰρ ὅδε δότε τόπον τῇ ὀργῇ *ſuffer him to come in with his wrath upon thoſe who are your enemies*, and perſecute you for his ſake, *for this is the import of theſe words, Give place unto wrath*; ſo *Chryſoſtom, Oecumenius, Theophylact*: And this Expoſition is confirmed by the enſuing reaſon, for *vengeance is mine, I will repay it*; and from the occaſion of thoſe words, *Deut.* 32. 35. they being ſpoken for the comfort of God's People, whoſe Cauſe he will plead, and for whoſe ſakes he will repent of the evil brought upon them, *v.* 36.

Ver. 20. Therefore if thine Enemy hunger (*rather*) feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire (*the Divine vengeance*) on his head.

Ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, *thou ſhalt heap coals of fire upon his head.*] I know that many good *Interpreters* conceive here is an Alluſion to *Artificers* that melt Lead, or other Metals, by heaping Coals of fire upon them, and ſo imagine that the import of theſe words is this, Thou ſhalt melt him down, or work him, by this obliging kindneſs, into good affection to thee: But I believe the ſenſe is rather this, That, if he perſevere in his enmity to, his perſecution of thee, and perverſneſs to thee, after theſe kind offices, the event, though not ſought by thee, will be this, thou by thy patience ſhall engage the wrath of God to fall upon him, and to maintain thy Cauſe againſt him; and ſo ſhall be more certainly and happily delivered from his Malice, then by avenging of thy ſelf, thou wouldſt be. For

1ſt, This ſuits beſt with the connexion of this with the foregoing Verſe by the Particle *Therefore, avenge not your ſelves, but rather give place to the* wrath of God to fall upon your Enemies, or Perſecutors, ſeeing he will repay vengeance to them. Therefore let not *their* Enmity hinder you from being kind to them; for that Kindneſs, if it do not mollifie them, will cauſe the Wrath of God to wax hot againſt them.

2ly, Becauſe the words are plainly taken from *Prov.* 25. 21. where they are exactly to be found, where, ſaith *Grotius*, apparet de pœnâ divinâ agi, *it is evident the Wiſeman ſpeaks of the Divine vengeance.* And this is the continual import of the Phraſe in the *Old Teſtament*, where only it incurs, and where it ſtill figniſies the Wrath and Indignation of the Lord. So *Pſal.* 140. 9, 10. *As for the Head of them that compaſs me about, let the miſchief of their own lips cover them, let* ἄνθρακες πυρὸς *coals of fire fall upon them.* So Iſa. 47. 14. *they ſhall not deliver themſelves from the power of the flame,* ὅτι ἔχεις ἄνθρακας πυρὸς καθῆσαι ἐπ' αὐτοῖς, *for thou haſt coals of fire to cauſe to ſit upon them.* So *Ezek.* 10. 2. God commands the *Angel* to fill his hand ἀνθράκων πυρὸς *with coals of fire*, to ſcatter them over the City, to burn the City with them. And 4 *Eſdr.*16.52, 53. *Let not the ſinner ſay he hath not ſinned, for God ſhall heap coals of fire upon his head who ſaid before the Lord God, and his Glory, he hath not ſinned.*

Ver. 21. Be not overcome of evil, (*let it not prevail upon thee to be impatient under, or avenge it*) but overcome evil with good.

Μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome of evil.*] Vincitur à malo qui vult peccare in alium, quia ille peccavit in ipſum. *Aquinas.*

CHAP.

CHAP. XIII.

Verſe 1. LET every Soul be ſubject to the higher Powers, (*or Supream Authority placed over them,*) for there is no Power but of God, (*the Fountain of it,*) the Powers that be are ordained of God.

Οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *there is no Power but of God.*] That this may rightly be underſtood, let it be noted, 1. That God doth not now, as in the caſe of *Saul* and *David*, by himſelf appoint and nominate the Perſon who ſhall ſway the Scepter in any Nation of the World. The *Roman Emperors*, the Powers then in being when St. *Paul* writ this Epiſtle, had no ſuch appointment, but were elected by the *Roman Armies*, or choſen and confirmed by the *Senate*. Whence it appears, that an immediate appointment or deſignation of the Perſon by God, cannot be neceſſary to render any Prince *God's Ordinance.*

2*ly*, By virtue of God's general appointment or ordinance, whether in the fifth Commandment, or by a Law of Nature, requiring that all Nations ſhould have ſome Government placed over them, no individual Perſon can claim a Right to be the higher Power in any Nation, more then others, nor are the People by it tied to yield Obedience to this Man, rather then to that. This therefore cannot be ſufficient to make a Man the individual Perſon who is God's Ordinance, in reference to ſuch a Nation: It remains therefore

3*ly*, That this Authority be conveyed to this or that individual Perſon or Family, by Compact, Conſent, or Choice of the Perſons governed, that ſuch a Perſon, or Family, ſhall have the Supream Authority in ſuch a Nation. It therefore muſt be ſuch a Choice, Conſent, or Contract that renders any Perſon the Ordinance of God to ſuch a Nation. And this is what Men call a *Legal Right*, or *Title to the* Crown; this is a Title by the Laws and Conſtitutions of the Land.

But then as mutual Conſent and Contract make two Perſons Man and Wife, and yet Matrimony is *God's Ordinance*, and the Power of the *Man* over the Wife, and of the Wife over the Body of the Husband, is from God; and as among us one becomes a *Maſter*, another a *Servant*, by Conſent and Covenant, and yet the *Maſter* hath from God authority over his Servant; ſo here, the individual Perſon becomes the higher Power by the Conſent, the Choice, or Contract *Original*, or Actual of the Community, but yet the Power he exerciſes in that ſtation is of God, the Fountain of all Power, and he acts in that ſtation, not as the Miniſter of Man, but God.

Ver. 2. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and he that reſiſteth (*the Ordinance of God*) ſhall receive to himſelf Damnation (Gr. *Judgment.*)

Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, *whoſoever reſiſteth the Power.*] *Origen* having cited this and the preceding Verſe in his Diſſertation againſt *Celſus*, confeſſes it is a place (a) *capable of much diſquiſition, by reaſon of ſuch Princes as govern cruelly and tyrannically, or who by reaſon of their power, fall into effiminacy and Carnal Pleaſures*; referring us to his Comment on that place for the farther Explication of the words. Now there he ſaith, (b) *This is not to be underſtood of Perſecuting Powers; for in ſuch Caſes that of the Apoſtle takes place, we muſt obey God rather than Man; but of thoſe Powers which are not a terrour to Good works, but to the evil*; and it is a contradiction to the Holineſs, Juſtice, and Goodneſs of God, to ſay that he hath given Princes any Power to oppreſs, rob, ſpoil, murther, or do any injury to their Subjects. They cannot purely upon this account, that they are *the Ordinance of God*, have any Power or Authority to do evil to them; and ſo reſiſting, *i.e.* not being ſubject, or obedient to them in any ſuch thing, cannot be that reſiſting of God's Ordinance to which the Penalty is here annexed. Now this is the Non-reſiſtance of which the *Greek Commentators* ſpeak, even the Non-performance of Subjection and Obedience to their Commands; and ſo the coherence ſeems to require, which ſaith, *Let every Soul be ſubject to the higher Powers, for whoſoever doth reſiſt them* (by not being ſubject) *reſiſteth the Ordinance of God.* Moreover, they only are the Ordinance of God, as they are *the Miniſters of God*, v. 3, 4. now they are only *the Miniſters of God for good, for the puniſhment of evil doers, and for the praiſe of them that do well*, v. 4. And 3*ly*, the Subjection here required, to which the Reſiſtance is oppoſed, is a Subjection due to them, not *only for wrath, but for conſcience ſake*; but we cannot be obliged from Conſcience towards God, to be ſubject to them in thoſe things which they have no Authority from God to require, and for refuſal of obedience to which we have God's Authority.

(a) Πολλῆς ζητήσεως ἔσης καὶ ἐπὶ τῶν διὰ τὸ ὠμότερον καὶ τυραννικώτερον ἄρχειν, ἢ διὰ τὸ εἰς τὸ ἄρχειν ἐπὶ τρυφὴν καὶ πυρὸν ἐξωκεῖλαι. L. 8. p. 421.

(b) *Non hic de illis poteſtatibus dicit quæ perſecutiones inferunt fidei, ibi enim dicendum eſt, oportet Deo obtemperare magis quam hominibus, ſed de iſtis poteſtatibus dicit quæ non ſunt timori boni operis, ſed mali.*

They

They who interpret this of Violent Reſiſtance by Force of Arms, ſpeak the truth, but not the whole truth, that being not the only Reſiſtance oppoſite to Subjection, and therefore not the only Reſiſtance here forbidden: For, as Dr. *Faulkner* obſerves, ἀντιτάσσεσθαι, which we tranſlate *to reſiſt*, includes all practiſing out of a Spirit of Averſneſs, Oppoſition, and Contradiction, and whatſoever is contrary to the ὑποτάσσεσθαι *the being ſubject*, v. 1. and 5. See *Acts* 13. 8. 18. 6.

Ἑαυτοῖς κρίμα λήψονται, *ſhall receive judgment to themſelves.*] i. e. They ſhall be ſentenced, puniſh'd, and condemned for it by the Magiſtrate, who is a terrour to all Evil Works. So the word κρίμα ſignifies in theſe words, *feareſt not thou God, ſeeing thou art* ἐν τῷ αὐτῷ κρίματι *under the ſame Sentence of Condemnation* by the Magiſtrate, *Luke* 23. 40. See Note on Chap. 5. 16. And to this Senſe the Connexion inclines, *He ſhall receive Sentence or Puniſhment* (from the Rulers) *for Rulers are a terrour to evil Works; if therefore thou doeſt evil be afraid, for he beareth not the Sword in vain, but is an Avenger of Wrath.* Or, if he eſcape the Hand of the Magiſtrate, he ſhall be puniſhed by that God whoſe Miniſter and Ordinance the Power he reſiſteth is; this follows from the obligation to be ſubject, *not only out of Wrath, but alſo from Conſcience* towards God; but hence it doth not follow that he muſt be damned, as that imports his being ſentenced by God to Eternal Torments, it follows not from the word κρίμα, ſeeing that, in its literal import, ſignifies Judgment, and no more, and ſometimes is applied to Humane Judgments; nor from the Obligation to be ſubject out of Conſcience, for then all Men muſt be damned who neglect what they, in Conſcience toward God, ſtand bound to do, or do what they in Conſcience are obliged not to do, and then wo be to them who through weakneſs, or prejudice, miſtake their duty, or are ignorant of it, and therefore do neglect it, or tranſgreſs againſt it. Seeing then the Reſiſter of God's Ordinance here is not only the wilful Rebel, but he alſo who is not ſubject and obedient to the Commands of lawful Authority, if the puniſhment of this ſin, without exception, be Eternal Torments, all muſt be ſentenced to them who out of ignorance and weakneſs, miſunderſtanding or prejudice, refuſe in any lawful matter to yield obedience to the Commands of their Superiours, and ſo not only ſins of wilfulneſs, but ſins of ignorance and weakneſs, muſt be damnable.

Now according to this double Notion of Reſiſtance, let it be noted,

1. That the Reſiſtance which conſiſts in Non-ſubjection, or a Refuſal to yield Actual Obedience to the Law of the Superiour, can only be allowed when the Matter of the Law is ſinful, and ſo forbidden by the higheſt Power, not when 'tis judged inexpedient, or unprofitable only, for of that Subjects are not to judge, but the Law-giver only, in that they lawfully may; and therefore, to avoid Scandal, and Puniſhment, and from reſpect to him, who is God's Vicegerent, ought to obey, even as Servants are to obey their *froward Maſters*, 1 *Pet.* 2. 18. and Children their *Parents in all lawful things*, Col. 3. 20. not diſputing their Authority in ſuch matters, and this from Conſcience towards God.

2*ly*, That no Reſiſtance of the higher Powers by force of Arms, or Violence, can be allowed purely on the account of *Religion*, for if ſo, we could not be obliged to ſuffer wrong in ſuch Caſes *from Conſcience towards God*, as the *Apoſtle* ſaith we are, 1 *Pet.* 2. 19. or from the Example of our Lord, v. 21—24. becauſe the Sufferings which God hath not obliged us to undergo, we cannot undergo *from Conſcience towards God.*

3*ly*, That no violent Reſiſtance, or no Reſiſtance of the Higher Powers by force, can be allowed to any who have not the Power of the Sword, and who are no Avengers of Wrath; for he that thus uſeth it, plainly takes the Sword without Authority from him to whom belongeth Vengeance, and the Power of Life and Death originally, *i. e.* God, and ſo without Authority from him to whom this Power of the Sword originally belongs, and therefore by our *Saviour*'s Aphoriſm, deſerves *to periſh* by it, *Matth.* 26. 52. Hence therefore it muſt follow,

1. That in abſolute Governments, there is no power of lifting up the Sword againſt the higher Powers, becauſe there is none can claim a ſhare in the Government, and ſo none can have any power of the Sword, or right to be an Avenger of Evil, but the Abſolute Power.

2*ly*, That in mixt Governments, if any Perſons, or States can claim the Power, it muſt be either (1*ſt.*) upon Compact that ſuch Perſons ſhall have this Power to defend their Laws. Or (2*ly*,) by virtue of that Rule of *Grotius*, That (c) *where a People hath conferr'd, not an abſolute Power, but a Government according to Law, they muſt be ſuppoſed to have reſerved to themſelves a Power neceſſary to preſerve their Laws.* Or elſe by ſome Act done by the Superiour which is a virtual *Abdication*, or a Renunciation of his Government; in all which Caſes we can have no direction from the words of the *Apoſtle*, who in general commands Subjection to the Higher Power, but declares not how far any

(c) *Si populus Regem fecerit non pleno jure, ſed additis legibus, poterunt per eas leges contrarij actus irriti fieri aut omninò, aut ex parte, quia eatenus populus jus ſibi ſervavit.* De jure Belli & Pacis. L. 14. § 2.

Man is ſo, or when he ceaſeth to be ſo.

Ver. 3. For Rulers (*if they act by the Authority of God, and according to Law*) cannot be a terrour to Good Works, (i.e. *ſuch as the Light of Nature pronounceth good*) but to the Evil; wilt thou then not be afraid of the Power (*that it will do thee any harm,*) do (*then*) that which is good, and thou ſhalt (*rather*) have praiſe of the ſame.

Ver. 4. For he is (*by his inſtitution*) the Miniſter of God to thee for good, (*if thou beeſt a doer of what is good,*) but if thou doeſt that which is evil (*thou haſt cauſe to*) be afraid, for he beareth not the Sword (*of Juſtice*) in vain, for he is the Miniſter of God to execute wrath (Gr. *for wrath*) on him that doth evil.

Ver. 5. Wherefore ye muſt needs (Gr. *ye ought to*) be ſubject (*to this Miniſter of God,*) not only for wrath, but alſo for Conſcience ſake.

Ver. 6. For, for this Cauſe pay ye Tribute alſo (*to them*) for (*that*) they are God's Miniſters, attending continually on this very thing (*the executing Judgment between Man and Man, to preſerve every Man in his Right, and to puniſh the wrong doer.*)

Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε *for this cauſe pay ye tribute alſo.*] Hence it appears that paying Tribute to, is an acknowledgment of the Right of Government in him to whom we pay it, it being payable only on this account, *becauſe he is the Miniſter of God*, and rendred to *Cæſar*, becauſe it is *Cæſar*'s, *i. e.* becauſe it doth belong to him as being *Ceſar*, or the Power God hath ſet over us.

Ver. 7. Render therefore to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, (i. e. *all legal impoſitions,*) Fear to whom Fear, Honour to whom Honour (*is due*).

Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, *Render therefore to all their dues.*] It is obſervable, that all that is ſaid here, and *Tit.* 3. 1. and 1 *Pet.* 2. 11, 12. ſeems plainly to relate to thoſe falſe Doctrines and Opinions which had obtained among the *Jews*, and were deſtructive of all Government, and which all *Chriſtians* therefore were concerned to ſhew their freedom from, and oppoſition to them, that ſo they might ſtop the mouths of thoſe *Heathens*, who looking upon *Chriſtians* as the off-ſpring of the *Jews*, were apt to charge them with the ſame Principles of oppoſition to all *Heathen* Governments. Now their Principles were theſe:

1*ſt*, That they, being the People of God, God alone was to be owned as their Lord and Governour, in oppoſition to all Earthly Governours, at leaſt in oppoſition to all *Governours* which were not of their own Nation, and by him immediately choſen, and ruling by his Laws. See this fully proved Note on 1 *Pet.* 2. 16.

2*ly*, As a Conſequent of this they refuſed to pay Tribute to *Cæſar*, crying out to *Agrippa*, τὸ τέλη ἀναιρεῖν, (d) *to take away their Tributes, looking upon them as a ſign of Subjection which they ought not to ſubmit to.*

Ver. 8. Owe no Man any thing (*which Juſtice obligeth you to render to him*) but (*be eſpecially concerned*) to love one another, (*which love, if ye obſerve its Precepts, will preſerve you from doing any evil, or injuſtice to your Brother,*) for he that (*truly*) loveth another, hath fulfilled the whole Law (*relating to him*).

Τὸν ἕτερον, *another.*] This being *v.* 10. τὸν πλησίον, *his Neighbour*, ſhews that every Man is the *Chriſtian's* Neighbour.

Ver. 9. For this (*that which the Law forbiddeth in theſe words*) thou ſhalt not commit Adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet, and if there be any other Commandment (*of the Law relating to thy Neighbour,*) is briefly comprehended in this ſaying, Thou ſhalt love thy Neighbour as thy ſelf, (i. e. *with the like love thou beareſt to thy ſelf, though not with love equal to it.* See Note on *Matth.* 22. 39, 40.

Ver. 10. For (*he that is acted by*) love, worketh no ill to his Neighbour, (*which is the thing required in theſe negative Precepts,*) therefore Love is the fulfilling of the Law.

Κακὸν οὐκ ἐργάζεται, *worketh no evil.*] Not that the Law is compleatly fulfill'd by doing no evil to our Neighbour, but becauſe, in Chriſt's interpretation, the neglect of doing any Good we are able, and have opportunity to do for him, is doing evil, *Mark* 3. 4. Here therefore is a *Meioſis*, for Charity is alſo *kind*, 1 *Cor.* 13. 4. and engageth *us by love to ſerve another*, Gal. 5. 13, 14.

Πλήρωμα οὖν νόμου ἡ ἀγάπη, *love therefore is the fulfilling of the Law.*] The *Apoſtle* plainly here diſcourſeth of the fullfilling of the Law, as it relateth to our Neighbour, but, as *Eſtius* here notes, Love is alſo the fulfilling of it, as it reſpects our duty to God; for he that loves his Neighbour aright, loves him for God, and in obedience to God, and ſo muſt principally love God; he alſo loves his Neighbour as himſelf. Now no Man truly loves himſelf, who loves not him above all things, who is his chief Good; and in loving whom thus, his happineſs conſiſts. See *Matth.* 22. 37.

Ver. 11. And that (Gr. *this*, i. e. *Exhortation to obey Authority, and walk in fervent Charity towards all Men, I recommend to you now is very ſeaſonable*) knowing the Seaſon that

(d) Τῷ τε ἐντίμων ἄλλον ἢ βασιλικὸν δουλείαν ἐπιφέρειν λόγοις, *Joſeph. Antiq.* l. 18. c. 1. *de Bell. Jud.* l. 2. c. 1. p. 775. D. c. 12. p. 714. See the Note on *James* 4. 2, 3.

now

now it is high time (*for all*) to awake out of ſleep, for now is our Salvation, (*or the ſalvation of us Gentiles*) nearer than when we (*firſt*) believed.

Ἐξ ὕπνου ἐγερθῆναι, *to awake out of ſleep.*] Is a Phraſe importing two things; (1.) The Converſion of *Heathens* to *Chriſtianity*, as in that call to them mentioned *Eph.* 5.14. *Wherefore he ſaith, awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life*, or ſhine upon thee. 2*ly*, Our care to walk as becometh Converts with true Chriſtian Vigilance, as when the *Apoſtle* ſaith to the *Corinthians*, *Awake to righteouſneſs, and ſin not*, 1 Cor. 15. 34. and to the *Theſſalonians* thus, *Let us not ſleep as do others*, 1 Theſſ. 5. 6, 7.

Νῦν γὰρ ἐγγύτερον ἡμῶν σωτηρία, *for now is your ſalvation nearer.*] i. e. Say ſome, the deliverance of you Chriſtians from the Perſecution of the *Jews* ſtirring up the *Heathens* againſt you. And I believe this Paſſage hath a Relation to the deſtruction of the *Jewiſh* Nation, and the diſſolution of that Church, and of the Worſhip confined to the *Temple*, but chiefly upon this account, that then was the time when the Salvation of the *Gentiles*, was to be more fully and glorioufly accompliſhed, that being the time when God would *ſhew forth all his wrath* upon the unbelieving *Jews*, the Crucifiers of our Lord, and their *Meſſiah*, and upon that account *the Veſſels of his Wrath*, Rom. 9. 22. Hence the *Apoſtle* exhorteth the believing *Jews* to conſtancy in the Faith, *Foraſmuch as they ſaw this day approaching*, Hebr. 10. 25. and they being then, ſaving a little Remnant, entirely rejected, and cut off from being any more the Church of God, the *Gentiles* were to be more fully called, and owned as the Church of God. The *Apoſtle* had before diſcourſed of this matter, telling the *Romans*, that *by their rejection and fall, came σωτηρία ſalvation to the Gentiles*, Chap. 11. 11. that *their fall would be the riches of the world, and the diminiſhing of them the riches of the Gentiles*, v. 12. and *v.* 13, 15. *I ſpeak*, ſaith he, to you *Gentiles*, that their rejection will be the reconciling of the World. And of this Salvation of the *Gentiles*, he ſaith, it is now nearer then when they firſt believed, the time of the utter rejection of the *Jews* drawing nigh; and therefore he adviſes them, eſpecially now at this Seaſon to give no obſtruction to their Converſion, and lay no obſtacle in their way, by any diſobedience againſt their Superiours, but, by their *ſubmiſſion to every Ordinance of Man for the Lords ſake*; to put to ſilence all the Objections of ignorant Men againſt them, as Diſturbers of Government; that they would diligently avoid all Works of Darkneſs; that *they who ſpoke of them as evil doers, might by their good works which they beheld, be induced to glorifie God in the day of their viſitation*, 1 Pet. 2. 12, 14. to avoid all ſtrife and envy, and to walk in love, as being that which rendred them ſo amiable in the eyes of the very *Heathen*.

Ver. 12. The night (*of Heathen ignorance*, Acts 17. 31.) is far ſpent, and the day (*of Grace and Salvation to them*) is at hand, let us therefore caſt off the Works of Darkneſs, and let us put on the Armour of Light.

Ἡ νὺξ προέκοψεν, *the night is far ſpent.*] Νύκτα καλεῖ τὸν τῆς ἀγνοίας καιρὸν, *he calls the night the time of the ignorance of the Gentiles*, ſaith *Theodoret*; and ſo the day muſt be the appearance of the Goſpel Light to them: And this is very ſutable to the Language of the *Holy Scripture*, which ſpeaketh of the *Gentiles* thus, *Ye were ſometimes darkneſs, but now are ye light in the Lord*, Eph. 5.8. and as Men darkned and *blinded in their minds*, Eph. 4.18. and *whoſe fooliſh hearts were darkned*, Rom. 1. 20. In the Old Teſtament they are ſtill repreſented as Men who *ſat in darkneſs, and in the ſhadow of death*, Iſa. 9. 1. and when Chriſt was ſent to be a Light to the Gentiles, he is ſaid to be ſent *to give light to them that ſat in darkneſs*, Luke 1. 78, 79. And when St. *Paul* was ſent to Convert them, he is ſaid to be ſent *to turn them from darkneſs to light*, Acts 26. 18. And when St. *Peter* mentions their Converſion, he tells them, God had *called them from darkneſs, into his marvellous light*, 1 Pet. 2. 9.

Ἡ δὲ ἡμέρα ἤγγικεν, *and the day is at hand.*] i. e. The Day of Salvation, 2 *Cor.* 6. 2. whence they to whom this Salvation was come by the receiving this Goſpel Light, are ſaid to be τῆς ἡμέρας, *men of the day*, and υἱοὶ τῆς ἡμέρας, *Children of the day*, 1 Theſſ. 5.5,8. and bid here *to walk honeſtly as in the day.*

Ver. 13. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, (1 *Pet.* 4. 3.) not in ſtrife and envying, (*things inconſiſtent with the Chriſtian Charity, which is the Glory of their Profeſſion*).

Εὐσχημόνως, *honeſtly.*] Decently, honourably, as becometh *Chriſtians* both towards our Governours, having our Converſation καλὴν *honourable*, and decorous among the *Gentiles*, that they beholding our good Works may glorifie God, that is, may own him whom the Chriſtians worſhip as a Good, and holy God, and ſo be gained to the Faith.

Κοίταις καὶ ἀσελγείαις, *in chambering and wantonneſs.*] Κοίτας δὲ γυναικῶν ἐπιθυμίας, ἀσελγῆς δὲ τὰς ἀφροδισιακὰς ἐπὶ τῷ θηλυκῷ εἴδει. Heſych. Phavor.

Ver. 14. But put you on the Lord Jeſus Chriſt, and make no proviſion for the Fleſh, to fulfil the Luſts thereof.

Ἐνδύσασθε τὸν Χριστὸν, *put ye on the Lord Jeſus Chriſt.*] i. e. Be conform to his Doctrine and Holy Life. So *Chryſoſtom* ſaith it was a common Phraſe, ὁ δεῖνα τὸν δεῖνα ἐνδέδυται, *ſuch a one hath put on ſuch a one*; that

is, he is an imitator of him; ſo *to put on the New Man*, is to walk as New Men, in newneſs of Life and Converſation; *Eph.* 4. 24. *In holineſs and righteouſneſs, after the Image of him that hath created us* anew, Col. 3. 10.

CHAP. XIV.

Verſe 1. (NOW *to prevent theſe ſtriſes and envyings*) Him that is weak in faith, (*and ſo not rightly grounded in it*) receive ye (*into Chriſtian Communion*) but not to doubtful Diſputations (*not reſpecting the difference in their thoughts and reaſonings from yours*).

Μὴ εἰς διακρίσεις διαλογισμῶν, *not to doubtful diſputations.*] Not diſcriminating them by their inward Thoughts or Reaſonings, or rejecting any from Communion upon that account, becauſe they are weak in Judgment; this ſenſe the *Antitheſis* ſeems to require; and this ſenſe will be confirmed from our Note on *v.* 23. and from a like paſſage of St. *James*, *If you ſay to the Man in gay clothing, ſit thou here honourably, and to the poor, ſtand thou there, or ſit down at my foot-ſtool,* ὐ διακρίθητε ἐν ἑαυτοῖς, *do you not put a difference*, or *a diſcrimination among your ſelves*, and are become Judges διαλογισμῶν πονηρῶν *of evil reaſonings.*

Ver. 2. For (*ſuch difference of Conceptions there is among the Jewiſh, and the Gentile Chriſtians, that*) one (i. e. *the Gentile Chriſtian,*) believeth he may eat all things, another who is weak, (Gr. *but the weak*, i. e. *the Jewiſh Convert, who is miſtaken in, and doth not rightly underſtand his Chriſtian liberty, abſtaineth from all meats, as fearing they may pollute him, and ſo*) eateth (*only*) Herbs.

Ὁ δὲ ἀδυνατῶν, *but the weak.*] I have obſerved, Note on Chap. 5, 6. and on 1 *Cor.* 8. 13. that the weak Perſon is not the Man of a doubting Conſcience about a thing indifferent, but of an erronious Conſcience about a thing unlawful; this is plain 1 *Cor.* 8. 7. from theſe words, *Some with Conſcience of the Idol to this hour, eat it as a thing offered to an Idol, and their Conſcience being weak is defiled.* Now to eat *with conſcience of the Idol*, muſt be to eat from an erronious Conſcience; and the thing is as plain here from *v.* 14. which ſhews that the weak Perſon eſteemeth that unclean which in it ſelf was not ſo, and therefore acted from an erronious Conſcience. I have obſerved there alſo, that ὁ ἀδυνατῶν *the weak*, and ἀδυνατεῖν *to be weak*, and to be *made weak*, is to fall and ſtumble, or to be made to fall and ſtumble; and here it alſo ſignifies one that ſtumbleth at ſome Doctrine of Chriſtianity, *viz.* at that of Chriſtian Liberty from Jewiſh obſervances, and who is ſcandalized at, or made to fall by the uſe of that liberty by others, as is evident alſo from theſe words, *v.* 21. *It is good not to eat fleſh, nor to drink wine, nor to do any other thing whereby thy Brother ſtumbleth, or is offended, or is made weak.* And *v.* 13. *Let us not therefore judge one another any more, but judge this therefore, that no man put a ſtumbling block, or an occaſion to fall* (Gr. *a ſcandal*) *in his Brother's way.*

Λάχανα ἐσθίει, *eateth herbs.*] Why Herbs only? St. *Chryſoſtom* thinks it was διὰ τὸ μὴ φανερὰν εἶναι τὴν ἔκλυσιν, that it might not appear whether they did it out of obſervance of the Jewiſh Law, or only out of Temperance; but that the *Apoſtle* contradicts by ſaying not that he did this being cautious, but that he did it being *weak*; and *v.* 14. that he did it eſteeming that which he abſtained from as unclean; and this is ſuppoſed as a thing evident throughout this Chapter, that he abſtained out of Conſcience of eating that which he eſteemed unlawful. Others ſay the word λάχανα *Herbs*, is taken *ſynecdochically for all ſorts of meat allowed by the Law*; but then they ought in reaſon to ſhew us ſome example, or inſtance where the word λάχανα is uſed in this ſenſe. Let it be therefore noted, (1*ſt*.) That the *Eſſens* among the *Jews* (a) *abſtained from all fleſh, uſing as victuals, with great delight, green Herbs, and the fruits of Trees*; and this they did, as judging Fleſh μὴ κατὰ φύσιν *not to be natural Food*, as there it follows. (b) *Philo* ſaith they had τράπεζαν καθαρὰν ἀπὸ ἐναίμων, *a Table pure from any thing that has blood in it*, as being an incentive to Concupiſcence, and did eat only Bread, and Salt and Hyſſop. See Note on Coloſſ. 2. 21. here then is one inſtance of them, who being weak, did eat Herbs. Moreover, *Joſephus* ſaith of ſome *Prieſts* of his acquaintance, ſent bound to *Rome* from *Judea*, for ſome little Crime, that they were good Men, (c) who *in their afflictions forgat not their Piety to God*

(a) Ἅπαξ ἁπάντων (ζώων) ἀπέχονται, λαχανώδεσι χλόῃ καὶ καρποῖς δένδρων περιφήμοις ἡδίστῃ ὀπώρᾳ χρώμενοι. Apud Euſeb. præpar. Evang. l. 8. c. 14.

(b) *De vit. contemp.* p. 696. D. E.

(c) Καίπερ ἐν κακοῖς ὄντες οὐκ ἐξελάθοντο τὸ εἰς τὸ θεῖον εὐσεβείας, διατρέφοντο δὲ σύκοις, καὶ καρύοις. De vitâ ſuâ, p. 999. C.

nouriſhing

nouriſhing themſelves there with Figs and Nuts, yea their Superſtition would not permit them to uſe (*d*) *the Oil of Heathens*, as being not clean, and ſo ſuch as they, could not uſe the Meats of *Gentiles*, much leſs things offered to *Idols*, as ſometimes all the Meat ſold in the Shambles was, without tranſgreſſing their own Inſtitutions and Traditions. They therefore might eat Herbs, either that they might avoid eating things ſold in the Shambles, which had been offered to Idols, and which were therefore deemed κοινὰ common, or unclean, by the whole (e) *Jewiſh Nation*; or to avoid the eating things which they eſteemed polluted by the *Gentiles*, as the *Jewiſh Prieſts* mentioned by *Joſephus*, did. Moreover, the Perſon who *believeth all things* here, is ſo like the Perſon who ſaith *all things are lawful for me*, 1 Cor. 10. 23. where the *Apoſtle* is ſpeaking of things offered to Idols, and the Arguments, many of them, are ſo apparently in ſenſe the ſame here, and 1 *Cor.* 8. and Chap. 10. that I can ſee no reaſon wholly to exclude this ſenſe; or to ſay *the Apoſtle doth not at all intend to ſpeak here of things ſo offenſive to the Jew, that in the other Epiſtle he concludes his diſcourſe upon that Subject with theſe words, Give no Offence to Jew or Gentile*; for what ſtrength is there in this Argument. He cautions them there againſt things highly offenſive, both to *Jew* or *Gentile*, i. e. the eating things offered to *Idols* in the *Idol Temple*; therefore he cannot here ſpeak of things ſo offenſive to the *Jew* only, as is eating of things offered to *Idols* when ſold in the Shambles. Does he not plainly declare in this very caſe againſt theſe Canons of the *Jews*, that *he was perſwaded by the Lord Jeſus that there was nothing common of it ſelf*, bnt only unto him that *ſo eſteemed* it, *v.* 14. and therefore allow, and even adviſe all *Chriſtians*, *whatſoever was ſold in the Shambles*, or ſet before them at a common Table *to eat* it, *asking no queſtion for conſcience ſake*, 1 Cor. 10. 25, 27. Why therefore is it ſaid, *He cannot ſpeak here of things ſo offenſive to the Jew?*

Ver. 3. Let not him that (*ſutably to this belief*) eateth (*all kinds of meat,*) deſpiſe him that (*thorow weakneſs*) eateth not (*of any,*) and let not him that eateth not, judge (*and condemn*) him that eateth (*as unclean, for not obſerving theſe diſtinctions between meats clean, and unclean by the Law, or according to their Traditions, by being offered to Idols, or polluted by the unclean*) for God hath received him.

Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *for God hath received him.*] This is St. *Peter*'s Argument, *Acts* 15. 9. God put no difference betwixt us *Jews*, and them, *purifying their hearts by faith*, and ſo making them clean in his ſight, though they were not circumciſed, nor abſtained from thoſe Meats we count unclean, he therefore received them without requiring this of them, and therefore ſo ſhould we. Note here, that though God teſtified his reception of them by a viſible and miraculous diſpenſation of the Gift of Songs and Prophecy, yet doth not the *Apoſtle* ſay, God hath thus teſtified his reception of them, but only *he hath received them*, i. e. into Communion with him, *viz.* by giving them that ſpirit which is the medium of our Union to, and Communion with him. Note alſo, that theſe words prove againſt *Eſtius*, that the Apoſtle here ſpeaks not of the *Jew*, but of the *Gentiles*, whom the *Jews* always deemed unclean, till they became *Proſelytes* to their Law, and ſo obliged to obſerve theſe differences between Meats. See Note on 1 *Cor.* 7. 14. and therefore thought God would not receive them, whilſt they did not obſerve this Law. Moreover, when the Apoſtle ſaith, *v.* 2. *another believeth that he may eat all things*, Is this *other* the *Jew?* Then the ſtrong *Jew* believed not only that he might eat Swines Fleſh, but even things offered to Idols, which yet *Eſtius* denies, *v.* 1. the reaſon is, becauſe both theſe muſt be included in *quibuſlibet cibis, all kinds of meat.* But if it be the *Gentile*, as is far more probable, then the *Apoſtle* ſpeaks here of the *Gentiles*. Again, when the ſame *Apoſtle* ſaith, *another eſteemeth every day alike*, does he mean the *Jew?* did the *Jew* think the obligation to obſerve the *Sabbath* was aboliſhed? And if he meant the *Gentile*, the *Apoſtle* muſt here ſpeak of them. But, ſaith *Eſtius*, this Doctrine could not extend to the *Gentile*, to whom it was not lawful to comply with the legal obſervances, no not for the ſake of the infirm *Jews*. To this I anſwer, *1ſt*, That the *Apoſtle* ſays nothing in this whole Chapter which doth oblige him ſo to do, but only not to judge, not to exclude from Communion thoſe *Jews* that did ſo, and not to eat of thoſe Meats, when that would miniſter ſcandal to the *Jew*; and doth he not preſcribe the ſame Rule to the *Gentile* in the Caſe of Scandal, in theſe words, *But if any man ſay unto thee, this is offered to Idols, eat not for his ſake that ſhewed it, and for conſcience ſake*, 1 Cor. 10. 28. *2ly*, St. *Paul*, who had the ſame perſwaſion that the Law was not binding to him, as any *Gentile* could have, yet *to the Jew became as a Jew, that he might gain the Jew*; why therefore might he not permit the ſtrong *Gentile* ſo to do, eſpecially when this was not done out of reſpect to the Law of *Moſes*, but purely to the higher law of Charity.

(d) Ἐπειδὴ οὐκ ἔχουσιν ἔλαιον ᾧ χρήσονται καθαρῷ—μὴ δὲ ἀνάγκην ἑλληνικῷ χρώμενοι, τὰ νόμιμα παραβαίνωσιν. Ibid. p. 1004. B.

(e) *Abodz. Zara Per.* 2. 7. *Maim. de Idol.* c. 7. § 11, 20.

Ver. 4.

Ver. 4. (*Since therefore God hath received, and owned him as his Servant,*) who art thou that judgeſt another Man's Servant? to (*God*) his own Maſter, he ſtandeth, or falleth, (*and by him only he is to be judged, he is, at preſent weak indeed*) yet he ſhall be holden up (σταθήσεται δέ, *but he ſhall be eſtabliſhed,*) for God is able to make him ſtand (δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτὸν, *to eſtabliſh him*).

Σταθήσεται δέ, *he ſhall be ſtabliſhed.*] The *Apoſtle* ſeems plainly here to ſpeak of the weak *Jew*, who through the Errour of his Judgment, might be apt to ſtumble at the Liberty which the ſtrong *Chriſtian* uſed, and which the Chriſtian Doctrine taught that Chriſt had purchaſed for him alſo, as thinking both himſelf, and others, obliged to obſerve the Law of *Moſes*, and of him he ſaith he is now indeed weak, but *he ſhall be eſtabliſhed*, i. e. the time will come when by the deſtruction of the *Jewiſh Temple*, to which their Service was annexed, and in which alone a great part of their Ceremonial Worſhip was to be performed, they ſhould be better ſatisfied of the ceſſation of their obligation to obſerve thoſe Precepts. Thus alſo he ſaith, *Philip.* 3. 5. *As many as are* τέλειοι fully inſtructed in their Chriſtian Liberty, *let them mind this thing*, viz. that it is only the Circumciſion of the Spirit that God now regardeth, v. 3. and *if any one be otherwiſe minded, God ſhall reveal even this unto you*; i. e. he will in his due time convince you of this truth. See the Note there. Note alſo that the Effuſion of the Spirit on the *Jews*, though circumciſed, and zealous for the obſervation of the Law, was an Argument that God alſo had received the believing *Jew* to his favour, notwithſtanding his weakneſs of Judgment in thoſe Matters.

Δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτὸν, *for God is able to make him ſtand.*] The *Apoſtle* elſewhere argues from God's Power to his Will; ſo Chap. 11. 23. *If they abide not in unbelief, they ſhall be graffed in, for God is able to graff them in again.* Chap. 16. 25. *To him that is able to confirm you.* 2 Cor. 9. 6, 8. *He that ſoweth liberally ſhall reap liberally; for God is able to make all Grace abound toward you.* Hebr. 2. 18. *He is able to ſuccour them that are tempted.* And this Argument is always good, where we put no obſtruction to his Will by rendring our ſelves unworthy of his Illuminations and his Favours; he being otherwiſe always as ready as he is able to do what he ſees needful, and truly conducing to our Spiritual Good.

Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *who art thou that judgeſt another mans ſervant?*] Some interpret theſe words thus, *We are not to judge another man's Servant for doing what his own Maſter alloweth, or permitteth:* but this is adding to the Text; for the *Apoſtle* doth not ſay, who art thou that judgeſt another Man's Servant *wrongfully*, or condemns in him what God allows; nay, he plainly ſuppoſeth him weak, and erronious, and yet allows not any condemning, and rejecting him, and *excluding him*, ſaith Dr. *Hammond*, *out of the Church*, becauſe God hath received him to be his Servant.

Ver. 5. One Man eſteemeth one day above another, (i. e. *as more fit to do God ſervice in, as being ſet apart by him for that end*) another eſteemeth every day (*alike fit for that purpoſe*) let every Man be fully perſwaded in his own mind, (*or act with fulneſs of perſwaſion that he doth what is lawful*).

Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω, *let every one be fully perſwaded in his own mind.*] The *Greek* and *Latin* Fathers give this ſenſe of theſe words, in Matters of this Nature touching the obſervation of a day to the Lord, or not, the abſtaining from Meats, or not, let every Man abound in his own ſenſe, *i. e.* let there be no condemning, no excluding any Man on the account of ſuch different Sentments; and this ſenſe is very agreeable to the Context, if the word πληροφορέω will bear it, of which ſure the *Greek Interpreters* muſt be ſufficient Judges, eſpecially when *Phavorinus* ſaith that πληροφόρησον is the ſame with πλήρωσον, *fulfil*, as in that of the *Apoſtle*, τὴν διακονίαν σου πληροφόρησον, *fulfil the Miniſtry*, 2 Tim. 4. 5. and when this ſenſe accords ſo well with the *Hebrew* Proverb, איש ימלא את לבו *Let a Man fulfil his heart, or do his pleaſure.*

They who render the words, as we do, Let every Man be fully perſwaded in his own Mind, as the word πληροφορία doth import, Col. 2. 2. *Hebr.* 6. 9. 10. 22. 1 *Theſſ.* 1. 5. and the Verb πληροφορία, *Luke* 1. 1. *Rom.* 4. 21. either refer it to the preceding words thus, *Let every Man content himſelf with this, that he is fully perſwaded he doth as he ought*, and not ſearch into the Actions or Judgments of other Men about theſe Matters, to condemn you for them; and this alſo is a ſenſe againſt which I know no exception, and is made probable from *v.* 14, 21, 22. or elſe give the ſenſe thus, *Let a Man have that perſwaſion of the lawfulneſs of what he doth, or abſtains from, as will preſerve him from ſinning againſt Conſcience in it.*

Ver. 6. (*And to engage you to maintain friendſhip and communion without cenſuring and condemning one another for theſe Matters, conſider that*) He that regardeth a day, regardeth it to the Lord, (*or out of Conſcience towards him,*) and he that regardeth not the day, to the Lord he doth not regard it, i. e. *becauſe his Lord hath freed him from any obligation ſo to do*). He that eateth (*freely of all kind of Meats*) eateth to the Lord, (*or to his glory,*) for he giveth God thanks (*for his liberty thus to eat,*) and he that eateth not (*ſc.*) to the Lord he eateth not, and giveth God thanks (*even for thoſe Herbs he eateth, or that he hath provided for him other* food.)

Κυρίῳ, *to the Lord.*] If the Lord here ſignifies the Lord Chriſt, as we may gather from *v.* 7, 8, 9. 'tis evident from the reaſon following, *For he giveth God thanks*, that Chriſt is God. If it ſignifie God the Father, yet the following Verſes, which apply it to Chriſt, make it plain that the Argument is good from God the Father to our Lord Chriſt, and again from Chriſt, *v.* 10. to God the Father, *v.* 11. and conſequently that they muſt equally be God.

Here we are told, That 'no Man can be ſaid to do any thing to the Lord, or out of Conſcience towards God in ſuch Caſes wherein God has not interpoſed his Authority, nor is any Man in Scripture ſaid to do any thing to the Lord, who cannot produce a plain Law for what he does; but when both contending Parties can produce a Divine Authority for doing, or not doing the ſame thing, (i.e. *a Law forbidding, and yet commanding the ſame thing,*) there is great reaſon for them to receive one another, becauſe they both act out of Reverence to the Divine Authority. But this Aſſertion may be evidently diſproved,

1. From the Example of St. *Paul*, who ſerved God *from his Fore-fathers with a pure Conſcience*, 2 Tim. 1. 3. and convers'd before God *in all good Conſcience*, Acts 23. 1. and was *zealous for God*, even when he perſecuted Chriſtians to the death, *Acts* 22. 3, 4. and thought himſelf bound in Conſcience *to do many things againſt the name of Jeſus*, Acts 26. 9. He therefore, if he may be believed, did theſe things out of Conſcience towards God, wherein God had not interpoſed his Authority.

2*ly*, This alſo is evident from the Inſtances related in this Verſe; for a Law cancelled and diſanulled by God himſelf, hath no Divine Authority; and he who only produceth ſuch a Law, is ſo far from producing *a plain Law for what he doth*, that he produceth none at all, nor doth he act *out of Reverence to the Divine Authority*, but only with reſpect to his own erronious Conceptions of a Divine Authority, when there is no ſuch thing; nor can he produce any Divine Authority for what he doth. Oh! but *God had once interpoſed his Authority in this caſe, and the Jews could not be ſatisfied that this Authority was repealed.* I anſwer, And ſo it is with all the unbelieving *Jews* unto this very day, who ſtill obſerve the Law of *Moſes*, as far as under their preſent Circumſtances they can, as believing it was given them for an *everlaſting Covenant*; and ſo being unſatisfied that the Authority of it is repealed, ſo far is it from being true that *this Caſe hath no parallel*; 'tis therefore evident, that in this ſenſe it cannot be ſaid, *he that regardeth a day* enjoyned by the Law of *Moſes*, *regardeth it to the Lord*; and *he that eateth not, to the Lord he eateth not*; for the *Apoſtle* in this very Chapter, declareth himſelf perſwaded by the Faith of the *Lord Jeſus*, that *there was nothing now unclean of it ſelf*, but only through the miſtaken eſtimation of the *Jew*, v. 14. and elſewhere, that the *Jewiſh Feaſts, New-Moons*, and *Sabbaths*, were only *ſhadows of good things to come*, and that Chriſt was the Body, or the Subſtance of them, *Col.* 2. 17. and that there was made ἀθέτησις, *a diſannulling of the former Command, by reaſon of the weakneſs and unprofitableneſs of it*, Hebr. 7. 18. It could be therefore nothing but Prejudice and Errour which made the *Jew* conceive he obſerved thoſe days, and abſtained from thoſe Meals by a *Divine Authority*, or that he could produce ſuch an Authority for ſo doing; he therefore muſt be ſaid to *do this to the Lord*, and out *of Conſcience towards God*, becauſe he, through the weakneſs and errour of his Judgment, thought the Law of *Moſes* obliged him ſtill in Conſcience to the obſervance of theſe things. Now this is ſo far from being an *unparallel'd Caſe*, that it is the very Caſe of the *Romaniſts* uſing ſtill the *anointing of the ſick*; of the *Anabaptiſts* dipping them who are baptized; of the *Greek* Church refuſing *to eat things ſtrangled, and blood*, out of Reverence to the *Apoſtolical Injunction*; of the Diſſenters uſing *Prayer by the* Spirit, or conceived Prayer, out of Reverence to the Command to *pray in the Holy Ghoſt*, and abſtaining from Communion with that Church which obſerves no Church Diſcipline, out of reſpect to the Command *to purge the Evil from among us*; for all this is done by them out of a miſtaken Reverence to a Divine Authority which they conceive obliging to them. But then the *Greek Expoſitors* here note, that this Indulgence to Men of an erronious Conſcience, is not to be extended to Doctrines of Faith, and Matters of great moment, but only (g) to *Caſes of Meat*, and *Faſting*, and *the like*; and that it is eſpecially to be granted to thoſe who are infirm, and want indulgence.

Ver. 7. For none of us (*who are Chriſtians*) liveth to himſelf, (*but to him that died for him and roſe again*, 2 Cor. 5. 16.) and none of us (*dying*) dyeth to himſelf, (*ſo as to be exempted from the power and juriſdiction of the Lord, whoſe ſervants we are.*)

Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *for none of us liveth to himſelf.*] This I conceive to be a reaſon, not of that which is contained in the *6th*

(f) Ταῦτα δὲ περὶ τῶν πιστευόντων καὶ ἐθιζόντων ἰδικῶς ἐκλογίζου, ἀλλὰ μὴ ὅτι ἄλλων τινῶν, ἃ μὴ ὀφεῖ πάντα ποιεῖν ἔστιν διήκει, ἀλλ' ἰδικὰς ὄζην ὅτι τότε μόνον, καὶ τῶν ὑμῶν σφαλμάτων. Chryſoſt. Theod. Phot. Oecam. Theoph.

verſe,

verſe, but of what was delivered *v.* 4. *viz.* that Chriſt was our Maſter, and we his Servants, and therefore by judging one another for theſe things, they took upon them to judge another Man's Servant. For (*1ſt.*) in the next Verſe the *Apoſtle* re-aſſumes this Matter, enquiring *who art thou that judgeſt thy Brother?* And (*2ly.*) theſe words are a plain proof of this, that we are his Servants to whom we live, and to whom we muſt give an account of our Actions, and who is Lord both of the dead and of the living; but they ſeem not ſo applicable to what is delivered *v.* 6. or to give a clear reaſon why he that abſtains from Swines-fleſh, or that religiouſly obſerves a *Jewiſh* Feſtival, doth this unto the Lord Chriſt, who came to take away, not to enforce the obligation of thoſe things.

Ver. 8. For whether we live, we (*Chriſtians, if we act ſutably to our duty, and our obligations,*) live unto the Lord, (*under his dominion, and under the government of his Laws,*) or whether we dye, we dye, (*and dying,* are *ſtill ſubject*) to the Lord, whether therefore we live or dye, we are the Lords.

Ver. 9. For to this end Chriſt both died and roſe again, that he might be Lord both of the dead, and of the living.

Ἵνα κυριεύσῃ, *that he might be Lord.*] He by his Reſurrection being conſtituted *Lord of all things*, and having *all power both in heaven and earth* conferr'd upon him, muſt have power over all, we being all his Servants, and ſo obliged *not to live unto our ſelves, but unto him that died for us, and roſe again,* 2 Cor. 5. 16. He being alſo the Rewarder of all thoſe that ſerve him faithfully, he muſt be Lord over the dead, ſo as to be able to bring them to life again, that they may receive the promiſed reward.

Ver. 10. But why (*why then*) doeſt thou judge thy Brother, or why doeſt thou ſet at nought thy Brother, (*as if he were thy Servant, and thou his Maſter, and his Judge, ſeeing*) we ſhall all ſtand before the Judgment-Seat of Chriſt, (*and from him, who is our Lord and Maſter, ſhall receive the Sentence according to our works.*)

Ver. 11. For it is written (*Iſaiah* 54. 23.) as I live ſaith the Lord, every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.

Ver. 12. So then every one of us ſhall give an account of himſelf (*and of his behaviour in theſe matters*) to God, (*and it becomes not us to antidate his judgment*).

Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *ſhall give an account of himſelf to God.*] Here *Oecumenius* notes that it is ſaid of God the Father, that *he judgeth no Man*, but *hath committed all Judgment to his Son*, John 5. 22. and therefore what the *Apoſtle* here ſaith, *viz. Every Man ſhall confeſs to God*, and *bow the Knee to me*, v. 11. and *give an account of himſelf to God*, v. 12. is manifeſtly ſpoken of Chriſt as Judge, ἄρα Θεὸς ὁ Χριστὸς, *and therefore Chriſt is God.* And this Argument was uſed before the *Nicence Council* by (h) *Novatian* and others.

It is a wonder that *Socinus* ſhould deny that the *Apoſtle* ſays that *every knee ſhall bow to Chriſt*, when citing the ſame place, *Philip.* 2. 10, 11. the *Apoſtle* ſo expreſly declares, that *at the Name of Jeſus every knee ſhould bow, and every Tongue confeſs that Jeſus is the Lord*; and here from this place proves that Chriſt is Lord both of the dead and of the living, before whoſe Tribunal they muſt all ſtand, and ſo muſt own his Power and Authority over them, which is the thing expreſſed metaphorically by *bending of the Knee*, and the *confeſſion of the Tongue.* And if theſe words, which the *Prophet* certainly ſpake of *Jehovah*, the God of the *Jews*, be well applied by the *Apoſtle* to Chriſt, Chriſt muſt be alſo the Perſon intended by them; for how could the *Apoſtle* prove that every Knee muſt bow to Chriſt, from the words of God ſaying, *to me every knee ſhall bow*, if Chriſt were in his whole Nature and Eſſence as different from that God, who ſpake thoſe words of himſelf, as is a Creature from his great Creator. (i) *Crellius* here ſaith St. *Paul accommodates this paſſage to Chriſt, not that he is God, but that what is contained in it, ſhall be Chriſt, as ſubordinate to God, be exhibited and performed to God himſelf.* But this Subterfuge is confuted by the words of the *Apoſtle*, who ſaith expreſly *Philip.* 2. 10, 11. That *to the Name of Jeſus every knee ſhould bow, and every Tongue confeſs that Jeſus is the Lord*, and ſo declares theſe words are fulfilled by the honour exhibited, not to God the Father, but to our Lord Jeſus Chriſt, and ſeeing he is Lord over the dead, by the power by which he *is able to ſubdue all things to himſelf*, Philip. 3. 21. which doubtleſs is the power of God; and ſeeing, having raiſed all Men, he will *bring to light the hidden things* which they have done, and *manifeſt the counſels of their hearts*, 1 Cor. 4. 5. and ſo muſt be Omniſcient, and have the knowledge of the Secrets of the Heart; and 'tis the property of God alone to raiſe the dead by his own power, and be the ſearcher of all Hearts: Theſe Properties aſcribed to Chriſt, and elſewhere, muſt ſhew that he is truly God. See the Note on *Philip.* 2. 10.

(h) *Neque enim ſi non & Deus eſſet, omne ſe nomine ejus Genuflecteret.* Novat. c. 17. Vide Epiſt. Polycarp. § 6.

(i) *Non quod Chriſtus ſit ipſe Deus, ſed quia id quod in hoc teſtimonio continetur, per Chriſtum tanquam Deo ſubordinatum Deo præſtari & exhiberi debeat.*

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Ver. 13. Let us not therefore (*take upon us to*) judge one another any more, but let us judge this rather, that no Man (*ought to*) put a ſtumbling block, or an occaſion to fall (*from the faith*) in his Brother's way.

Μὴ πρόσκομμα ἐξιόνωμα, *not to put a ſtumbling block.*] Is, not to cauſe our Brother to ſtumble at the Chriſtian Faith, and fall off from it, or to periſh; for what is here, do *not put a ſtumbling block* (by thy Meat) *in thy Brothers way*, is *v.* 15. *deſtroy not him with thy Meat for whom Chriſt died*; and to eat, ἵνα ἐξιόνωμαι, ſo as to put this ſtumbling block before him, is *for meat to deſtroy the work of God.* And that in this ſenſe the phraſe is ſtill uſed in the Epiſtles, ſee Note on 1 *Cor.* 8. 9. only let it be noted, that where there is the ſame danger of deſtroying my Brother, or diſſolving the work of God, be it not by Infidelity, but Schiſm, or Idolatry, or looſe Living, there is the ſame reaſon and obligation not to put a ſtumbling block, or an occaſion to fall in our Brother's way: For the reaſon why the *Apoſtle* would not have us put this ſtumbling block, which makes our Brother fall from the Faith, in his way, is this, becauſe he would not have us be inſtrumental to his *periſhing, to deſtroy him for whom Chriſt died.* He therefore muſt equally forbid the doing any other thing which may be left undone without ſin; and being done, hath a like tendence to cauſe my weak Brother to *periſh.*

Ver. 14. I know and am perſwaded by (*the faith of*) the Lord Jeſus, that there is nothing unclean of it ſelf, but (*notwithſtanding this,*) to him that eſteemeth any thing unclean, to him (*as to the uſe of it*) it is unclean.

Τῷ λογιζομένῳ τι κοινὸν, *to him that eſteemeth any thing unclean*, &c.] Here is a plain demonſtration that the Perſon here mentioned as weak in Faith, was alſo weak in Underſtanding, *i. e.* one who underſtood not that Meat to be free from uncleanneſs, which indeed was ſo; and that he was therefore weak in the Faith, becauſe he was ſo in his Underſtanding, and ſo alſo is it plainly 1 *Cor.* 8. 7, 10. 'Tis therefore without ground affirmed, That *theſe two ſorts of weak Perſons muſt be uſed very differently; you muſt have a care of offending thoſe who are weak in Faith, but you muſt inſtruct and govern thoſe who are weak in Underſtanding.*

2. Here alſo is a plain Evidence that the weak *Jew* had no juſt matter of offence given him by the *Gentiles* eating, that they did not take offence at the open violation of any expreſs Law of God by the Gentiles eating, nor were they thus weak out of Reverence to an expreſs poſitive Law, which all Men agreed was given by God to them, at whoſe eating they were ſcandalized. To make this very clear, conſider that the weakneſs of the *Jews* conſiſted in two things:

1. That they were not convinced that the Law of *Moſes* was out of date, and therefore durſt not do any thing which was forbidden by that Law, nor omit doing what the Law commanded; and as to this, it is true, that they were weak out of Reverence to an expreſs poſitive Law, which, through the weakneſs of their Underſtanding, they thought to be ſtill binding; but the *Apoſtle* here declares to be by Chriſt taken away.

2. That they could not endure to ſee others do what they themſelves durſt not do; *i. e.* they could not endure to ſee the *Gentile* Converts eat thoſe Meats which the Law of *Moſes* forbad the *Jews* to eat: Now here, I ſay, they were not weak out of Reverence to any expreſs poſitive Law; nor could they take offence at the open violation of any expreſs Law of God, for there was no ſuch Law given to the *Gentiles*, to abſtain from ſuch Meats as unclean, nor to the *Gentile* Converts to *Chriſtianity* to obſerve any ſuch Law; they therefore by eating of theſe Meats, did violate no Law given by God to them, and ſo the *Jews* could take no offence at their violation of any ſuch Law. And ſo much ſtronger is the caſe of eating things offered to *Idols*, in which yet the *Apoſtle* doth require this abſtinence, with regard to the Conſcience of the weak *Jew*, 1 *Cor.* 8. 7, 10. and Chap. 10. 28, 29. For the eating of things offered to Idols, (unleſs it were done in the *Idol Temples*, the place appointed for his Worſhip) was againſt no Law of God, but only againſt the *Canons* of the *Jews*; and ſo here the *Jews* could not be thus offended with that action, out of reverence to any Law which God had made againſt it, but only from the *Jewiſh Canons*, and Interpretations of the Law touching abſtaining from *Idolatry*; the imagination of the *Jew*, that ſuch Meats bought in the Shambles, or ſet before *Chriſtians* at a friendly Entertainment, were unlawful, was a vain imagination, and ſo they had only an imaginary Law which occaſioned their offence. Nor doth the *Apoſtolical Canon* concern any other Meats offered to *Idols*, than thoſe which were eaten in the *Idol Temple*; for ſure the *Apoſtle*, who was a part of that *Council*, would not here freely allow what the whole College of *Apoſtles* thought it neceſſary, even for the *Gentile* Converts to abſtain from. This Scandal therfore of the weak *Jews*, was plainly *Scandalum acceptum non datum*, *received, but not given*; for they had no reaſon at all to believe that the Law of *Moſes* was ever given to, or was in force among the *Gentiles*, and much leſs that their *Jewiſh Canons* could be ſo.

Ver. 15. But (*though nothing be unclean of it ſelf, yet*) if thy Brother be grieved (*i. e. ſcandalized*) *with thy Meat*, now walkeſt thou not charitably, (*in eating it to his offence and ruine, wherefore*) deſtroy not him with thy Meat for whom Chriſt died.

Ἐὰν λυπεῖται, *if thy Brother be grieved.*] The Greek imports ſuch Sorrow as puts a Man in danger of his Life, and therefore is the metaphorical ſenſe ſuch Sorrow as endangereth his Chriſtian Life. So *Job* 31. 39. *If I have cauſed the owners thereof to loſe their life,* εἰ ψυχὴν ἐλύπησα, *if I have grieved his ſoul,* ſaith the Seventy; חפחתי *If I have cauſed his life to expire, or break out.* See Dr. *Hammond* on the place.

Note alſo here, that the *Apoſtle* plainly doth ſuppoſe that he for whom Chriſt died, might periſh. See the Note on 1 *Cor.* 8. 11.

Ver. 16. Let not then (*any thing be done by you whereby*) your good (*i. e. your Chriſtian Calling*) may be evil ſpoken of, (Gr. *blaſphemed by them who are thus offended at this uſe of your Chriſtian liberty.*)

Ἀγαθὸν, *your good.*] Τὸν πίστιν καλεῖ, *he calleth our faith our good*, ſaith all the *Greek Commentators*, and that very appoſitely; for the *Jews* blaſphemed, and fell off from *Chriſtianity* upon this account.

Ver. 17. For the Kingdom of God is not (*a thing which conſiſts in*) Meat and Drink, but in Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.

Ver. 18. For he that in theſe things ſerveth Chriſt, is both acceptable to God, and approved of Men.

Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *And joy in the Holy Ghoſt.*] This cannot here ſignifie delight to do Good, or rejoycing in Unanimity, for the Phraſe hath no ſuch ſenſe in *Scripture*, but always ſignifies an inward Joy ariſing from the Conſolations of the *Holy Ghoſt*; as when the *Apoſtle* ſaith the *Theſſalonians received the Word with much affliction, and with joy in the Holy Ghoſt*, Theſſal. 1. 6. And when St. *Luke* informs us *the Churches had peace, and walking in the Comfort of the Holy Ghoſt, were multiplied*, Acts 9. 31.

Ver. 19. Let us therefore follow after thoſe things which make for (*the*) peace (*of the Church*,) and whereby we may edifie, (*and build up*) one another (*in Chriſtian love and union into one ſpiritual Temple in the Lord.*)

Ver. 20. For Meat deſtroy not thou the Work of God, (i. e. *the Chriſtian Convert*, 1 Cor. 3. 9. *for though*) all things indeed are pure, but (*yet*) it is evil for that Man who eateth with offence (*to do ſo*).

21. It is good neither to eat fleſh, nor (*to do*) any (*other*) thing (*from which thou mayeſt abſtain,*) whereby thy Brother ſtumbleth, or is offended, or made weak.

Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *ſtumbleth, or is offended, or is made weak.*] I have ſhewed what it is to be made weak, Note on *v.* 1. what to ſtumble, Note on *v.* 13. to offend or ſcandalize a weak Brother, is alſo to be an occaſion of his ruine, by cauſing him to fall off from the Faith, or to be prejudiced againſt it, as will appear from a brief view of the chief places where the phraſe is uſed. So *Matth.* 5. 29, 30. *If thy right eye, or hand,* σκανδαλίζει σε, *offends ye*, *i. e.* if it leads thee to Hell, and to Perdition, *cut it off.* So Chap. 11. 6. *Bleſſed is he who is not offended in me*, *i.e.* who is not by the meanneſs of my preſent Circumſtances, or by the Doctrine I am ſent to preach, diverted from believing in me. So Chap. 13. 21. When Perſecution comes, the ſtony Ground εὐθὺς σκανδαλίζεται is *preſently offended.* So v. 57. and Chap. 15. 12. Mark 6. 3. Luke 7. 23. the *Jews* were ſcandalized at Chriſt; *i.e.* they were diverted from owning him as their *Meſſiah*, either by reaſon of his words, or of the meanneſs of his original, and his appearance in the World. So were the Multitude and ſome of his Diſciples ſcandalized at his Diſcourſe about eating his Fleſh, *John* 6. 60, 61. So doth our Lord admoniſh his Diſciples, not to be ſcandalized at the Perſecutions they ſhould ſuffer, *Joh.* 16. 1. So he foretels that many, who had once believed in him, would be *ſcandalized*, when Tribulations ſhould abound, *Matth.* 24. 10. So he tells his own Diſciples, that they *ſhould be ſcandalized* at his Sufferings, *Matth.* 26. 31. And ſo both *Peter*, and the reſt of them were offended, or ſcandalized, their Faith in him failing for a ſeaſon, *Luke* 24. 21. So are we to underſtand thoſe words, *Wo to him that offends, or ſcandalizeth one of theſe little ones*, as appears from the reaſon following, *v.* 14. *It is not the will of your heavenly Father, that one of theſe little ones ſhould periſh.* So I have ſhew'd the word is uſed 1 *Cor.* 8. 13. And ſo it may be well interpreted, when the *Apoſtle* ſaith 2 *Cor.* 11. 29. *Who is offended*, *i. e.* in danger to fall off from the Chriſtian Faith, *and I burn not* with a fervent zeal for his Recovery.

Ver. 22. Haſt thou (*then*) Faith, (*or a perſwaſion that all Meats are clean, and lawfully may be eaten,*) have it to thy ſelf before God, (*and ſatisfie thy ſelf with that,*) happy is he that condemneth not himſelf (*by acting uncharitably*) in that which he alloweth.

Ver. 23. And he that doubteth (Gr. *that puts a difference between Meats*) is damned if he eats (*againſt his Conſcience making that difference*) becauſe he eateth not of faith, (*but againſt his own perſwaſion,*) for whatſoever is not of faith, is ſin.

Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *happy is he that condemneth not himſelf*, &c.] *i. e.* He is comparatively an happy Man that hath this firm perſwaſion of the lawfulneſs of eating any thing that is ſet before him, without asking any queſtion about it for Conſcience ſake, for he createth no trouble, or condemnation to himſelf about theſe matters, nor is he troubleſome to others by his niceneſs and ſcrupuloſity; whereas he that puts a difference betwixt Meats, is not only troubleſome to others with whom he doth converſe, but condemns him

himſelf as oft as he is tempted to eat of that which his Conſcience doth not allow of.

Ὁ διακρινόμενος, *he that doubteth.*] He that diſcerneth, and puts a difference between Meats lawful, and unlawful; this is the import of this word elſewhere: So *Matth.*16.3. you know how διακρίνειν *to diſcern the face of the Heavens.* Acts 10. 28. and 11. 12.Go with them μηδὲν διακρινόμενος, *making no difference betwixt the Gentiles*, and the *Jews*, the circumciſed, and the uncircumciſed, not counting them unclean any longer, as St. *Peter* doth himſelf interpret it, *v.* 28. And again, *Acts* 15. 9. οὐδὲν διέκρινε, *he put no difference betwixt them and us*, *purifying* their hearts by faith, 1 *Cor.* 4. 7. Τίς σε διακρίνει, *who put the difference betwixt thee, and others.* Chap. 11. 12. *Not diſcerning the Lord's body*, or not diſcriminating it from other Meats. So *Jude* 22. Of ſome have compaſſion διακρινόμενοι *making a difference.*

Πᾶν δὲ ὃ οὐκ ἐκ πίστεως, *whatſoever is not of faith.*] *i. e.* With a due perſwaſion of the lawfulneſs of the action; for that is the Faith ſpoken of in the foregoing Verſe, when the Apoſtle ſaith, *Haſt thou faith, have it to thy ſelf*; and that is the Faith which ſtands oppoſed to *doubting* in this Verſe; and to this Faith alone agree the preceding words, *He that makes a diſcrimination between Meats* lawful and unlawful, and yet eats of them without diſcrimination, is condemned by his own Conſcience, if he eats, becauſe he eateth not of faith, or with perſwaſion of the lawfulneſs of eating what he doth partake of.

CHAP. XV.

Verſe 1. WE then that are ſtrong (*and rightly underſtand our Chriſtian liberty and duty* ought to bear the infirmities of the weak, (*being careful to forbear the doing that which doth ſcandalize, and hurt the Souls of them who have not this knowledge*) and not to (*do things becauſe they*) pleaſe our ſelves (*when our weak Brother is thus injured by them.*)

Verſe 2. Let (*therefore*) every one (*of us rather chuſe to*) pleaſe his Neighbour for his Good to (*the*) edification (*of him in his Chriſtian Faith.*

Πρὸς οἰκοδομὴν, *to edification.*] Edification in the Scripture ſometimes ſignifies our encreaſe in the Knowledge of our Chriſtian Duty, in which ſenſe it is ſeven times uſed, 1 *Cor.* 14. 3, 4, 5, 12, 16, 26, 29. *Eph.* 4. 29. eſpecially in that Knowledge which tends to our Advancement in Piety, and therefore is called οἰκοδομὴ Θεοῦ, *the Edification of God*, 1 *Tim.* 1. 4. Sometimes our growth, or confirmation in that Faith, *Jude* 20. Sometimes it refers to the whole Body, which is called Θεοῦ οἰκοδομὴ, *the building of God*, 1 Cor. 3. 9. 2 *Eph.*21. 4. 12. And then the Body is edified, (1.) By the mutual Love of its Members; in which ſenſe, ſaith the *Apoſtle*; *Charity edifieth*, 1 Cor. 8. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *Edification in love*, Eph. 4. 16. (2*ly*,) By the ſtrict Union of the Members to, and their peaceable Converſation with one another; and this is ſtiled οἰκοδομὴ εἰς τὸ ἕνα, *the edifying of the Church into one*, 1 Theſſ. 5. 11.. And thus we are bid to *follow after the things which make for peace*, and τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους *the edification of one of us unto another*, Chap. 14. 19. Now the edification which conſiſts in Knowledge of our Chriſtian Duty, cannot be here underſtood, becauſe our forbearance of that which ſcandalizes our Brother, tends not to the information of his Underſtanding, but, as it is an Act of Charity, it tends to the Edification of the Body in Love, as it is the avoiding that which may ſcandalize the weak, and ſo induce him to ſtumble at, and fall off from *Chriſtianity*, it tends to his Edification in the Faith; and as it is receiving the Weak into Fellowſhip and Communion, notwithſtanding his different Conceptions from us, it tends to the edifying the Body in Union and Peace.

Ver. 3. For even Chriſt (*whoſe example we are called to imitate*) pleaſed not himſelf, *i.e. indulged not ſo to his own pleaſure, eaſe, and quiet, as to neglect the Glory of God, or the good of others, but willingly bore with the infirmities, and ſuſtained the reproaches of men*) as it is written (*of him*, Pſal. 69. 9.) the Reproaches of them that reproached thee fell on me; (*i.e.*) *He was afflicted for them, his zeal for the Glory of God, and the Good of Souls, cauſed him patiently to endure the contradict. of ſinners.* Hebr.12.2,3. *To bear the Croſs they laid, and deſpiſe the ſhame they caſt upon him, which ſure is much more then to abſtain from a little meat on the account of others.*)

Καθὼς γέγραπται, *as it is written.*] That this *Pſalm* was undoubtedly ſpoken of the *Meſſiah*, we learn from *v.* 22. applyed to Chriſt, *Joh.* 19. 28, 29. and from the former part of the Verſe cited here, *viz.* the *zeal of thine houſe hath conſumed me*, applied to Chriſt, *John* 2. 17. And the *Jews* themſelves ſay, that the things contained in this *Pſalm*, ſhall be accompliſhed in the days of *David*, או בימי המשיח * *or in the days of*

(k) *Voiſin. de Lege Div. p.* 584.

the Meſſiah, and that which is ſaid in the cloſe of the *Pſalm*, that (*l*) *God will ſave Zion, &c. that men may dwell therein, and have it in poſſeſſion*, ſhall be accompliſh'd בימי המשיח in the days of the Meſſiah.

Ver. 4. (*Nor ought we to think our ſelves unconcerned in what was ſaid ſo long ago by* David *of others*) for (*this, and*) whatſoever things were written afore-time, were written for our learning: That we through patience (*in bearing the like Cenſures, Reproaches, and Infirmities of others*) and (*through the*) comfort of the Scriptures (*promiſing a reward to that patience,*) might have hope (*of being rewarded for it.*)

Ver. 5. Now the God of Patience and Conſolation (*who works this patience in us, and gives this conſolation to us*) grant you to be like-minded one towards another, (*i. e. to have a like concern for others as for your ſelves,*) according to (*the example of*) Chriſt Jeſus.

Ver. 6. That ye (*thus bearing with the Infirmities of the Weak, and thus receiving one another into Communion,*) may with one mind and mouth (*in their Aſſemblies*) glorifie (*and worſhip*) God, even the Father of our Lord Jeſus Chriſt, (*or the God, and Father of our Lord Jeſus Chriſt.*)

Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *with one mind and mouth.*] *i. e.* Not only praiſing God with the ſame words in their Doxologies, but alſo joyning in thoſe Praiſes with a Mind full of *Chriſtian* love and ſenſe of the Divine Goodneſs.

Τὸν Θεὸν καὶ πατέρα, *the God and Father of our Lord Jeſus Chriſt.*] So 2 *Cor.* 1. 3. 11. 31. *Eph.* 1. 3. *Coloſſ.* 1. 3. 1 *Pet.* 1. 3. *Apoc.* 1. 6, 12. On which words the Deſcants of the *Fathers* is to this effect, That the firſt Perſon of the Sacred *Trinity* is the (m) *God of Jeſus Chriſt, in reſpect of his Manhood, his Father in reſpect of his Divinity*; or as he is the Word. Or the words may be rendred thus; God *who is*, or the God *that is*, or God, *to wit*, the Father of our Lord Jeſus Chriſt; for the Hebrew ו, and ſo the Greek καὶ, ſignifies ſometimes *id eſt*, *Noldius partic. Hebr. p.* 280, 281. ſometimes *nempe*, to wit, *p.* 287. and ſometimes *qui eſt*, who is, *p.* 315.

Ver. 7. Wherefore receive ye one another, (*Jew and Gentile*) *into mutual love and fellowſhip, without contention, about the things in which your judgments differ*) as Chriſt alſo hath received us (*both, reconciling both* to God *in one Body on the Croſs, and to one another,* Coloſſ. 1. 20. Eph. 2. 14.) to the Glory of God the Father (*which will be much promoted by this Union.*)

Ver. 8. (*As he hath received us*, λέγω δέ.) For I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion (*or the Jews*) for (*the eſtabliſhment of*) the Truth of God, to confirm the Promiſes made to the Fathers (*of that Nation, and ſo he ſhewed his love and mercy towards them.*)

Ver. 9. And (*he was alſo the Saviour of the Gentiles*) that the Gentiles (*alſo*) might glorifie God for his mercy (*to them,*) as it is written (*Pſal.* 18. 49.) For this cauſe I will confeſs to thee (*i. e. praiſe, and celebrate thee*) among the Gentiles, (or, ἐν ἔθνεσι, *with the Gentiles*) and (*will*) ſing to thy Name.

Ἐξομολογήσομαι, *I will confeſs unto thee.*] The very next words, (n) *Great deliverances giveth he unto his King, and ſheweth mercy to David* למשיחו *his Meſſiah*, or Anointed, are by the *Jews* interpreted of the King Meſſiah, that is, Chriſt; and ſo the preceding words are doubtleſs fitly applied to him.

Ver. 10. And again, He (*the ſame David*) ſaith (*Pſal.* 67. 4.) rejoyce ye Gentiles with his People.

Ver. 11. And again, (*Pſal.* 118. 1.) Praiſe the Lord all ye Gentiles, and laud him all ye People.

Ver. 12. And again *Eſaias* ſaith, (*Chap.* 11, 10). There ſhall be a Root of *Jeſſe*, and he that ſhall riſe to Reign over the Gentiles, in him ſhall the Gentiles truſt.

Ἡσαΐας λέγει, *Eſaias ſaith.*] The *Chaldy Paraphraſt* interprets the firſt Verſe of the *Meſſiah*; and *R. Chanina* proves from the tenth Verſe, that (o) *the King Meſſiah is not to come, but to give Precepts to the Nations of the World.*

Ver. 13. Now (*may*) the God of Hope fill you with Joy and Peace (*the fruits of hope*) in believing (*theſe things,*) that ye may abound in hope, through the power of the Holy Ghoſt (*witneſſing to your ſpirits, that ye are the Sons of God*, Chap. 8. 16, 17. *and ſhedding abroad the ſenſe of his love in your hearts*, Chap 5. 5. *and ſo ſealing you up to the Day of Redemption*, Eph. 4. 30.

Ver. 14. And (*this I pray, not doubting the Aſſiſtance of this Good Spirit with you, for*) I my ſelf alſo am perſwaded of you, my Brethren, that ye alſo are full of Goodneſs, filled (*by the Spirit*) with all knowledge, able alſo to admoniſh one another.

Ver. 15. Nevertheleſs, I have written the more boldly to you in ſome ſort, (Gr. ἀπὸ μέρους, *as to the Gentile part of you*, See Note on 2 *Cor.* 2. 5.) as putting you in mind (*of the favour of God to you Gentiles, and your duty to him*) becauſe of the Grace that is given to me of God, (*i. e. becauſe of the Apoſtolick*

(l) *Pug. fid. part.* 3. *diſt.* 3. *c.* 16. § 25.

(m) Θεὸς μὲν γὰρ τοῦ Χριστοῦ κατὰ τὸ ἀνθρώπινον, πατὴρ δὲ κατὰ τὴν θεότητα. Theoph. *Deus hominis, pater verbi.*

(n) *Pug. fid. part.* 2. *c.* 5. § 8. (o) *Voiſin. de lege Div. p.* 595.

Office by him committed to me. See Note on *Rom.* 1. 5.)

Ver. 16. That I should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God, (*i.e. exercising my self in the Offices of the Gospel, as the Priest in the Legal Services,*) that the offering up of the Gentiles (*by me*) might be acceptable, being sanctified (*not with salt, or any other such libamen, but*) by (*the effusion of*) the Holy Ghost (*upon them.*)

Ἱερουργοῦντα τὸ εὐαγγέλιον, *ministring the Gospel.*] Here is a plain allusion to the *Jewish Sacrifices* offered by the *Priest*, and sanctified, or made acceptable and savoury by the *libamen* offered with it; for he compares himself in the preaching of the Gospel to the *Priest*, Sacris operanti, *conversant about his Sacrifice*, to prepare and fit it to be offered. The *Gentiles* dedicated by him to the Service of God, are his Sacrifice or Oblation, the Holy Spirit is the *Libamen* poured on this Sacrifice, by which they are sanctified and rendred εὐπρόσδεκτα acceptable to God. See *Numb.* 15. 3, 10.

Ver. 17. (*And this I have so effectually performed by his Grace, that*) I have therefore whereof I may glory, through (*the assistance of*) Jesus Christ, in those things which pertain to (*my service of*) God (*in his Gospel.*)

Ver. 18. (*And here I shall only mention what I my self, by the assistance of this Grace, have done,*) For I will not dare to speak of any of those things which Christ hath not, (*but only of those which he hath*) wrought by me, to make the Gentiles obedient by word, and deed.

Ver. 19. (Viz. *That he hath assisted me in preaching the Gospel*) through many (Gr. ἐν δυνάμει, *with the power of*) Signs, and Wonders, and by the Power of the Holy Ghost. So that from *Jerusalem*, and round about unto *Illyricum*, I have fully preached the Gospel of Christ.

Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος.] *i. e.* Confirming the Gospel by outward Miracles, and by the inward distributions of the Holy Ghost. See the difference between them, Note on *Hebr.* 2. 4.

Ver. 20. Yea, so have I strived to preach the Gospel (*as to do it*) not where Christ was named, (i.e. *preached by others before me,*) least I should build upon another Man's foundation.

Ver. 21. But (*my preaching hath been*) as it is written (*Isa.* 52. 15.) to whom he was not spoken of, they shall see, and they that have not heard, shall understand.

Ver. 22. For which cause (*wherefore by going from one* Region *to another to preach the Gospel,*) I have been much hindred from coming to you.

Ver. 23. But now having no more place(s) in these parts (*unacquainted with the Gospel,*) and having a Great desire these many years to come to you.

Ver. 24. Whensoever I take my (*intended*) journey into *Spain*) I will (*by God's assistance*) come to you, for I trust to see you in my Journey, and to be brought on my way thitherward by you, if first I be somewhat filled (*i. e. satisfied*) with your Company.

Ἐλπίζω γὰρ ὑμᾶς, *I will come to you*, &c.] Here is an Evidence that St. *Paul* in purposes of this nature, was not assisted by the Holy Spirit, they being purposes, which by the Providence of God, he was hindred from fulfilling. 'Tis also evident from Chap. 1. 10, 11. and from this, and the 28th Verse, that St. *Paul* writ this Epistle while he was at liberty and before Christ had told him *he must testifie of him at* Rome, *Acts* 23. 11. and before he was constrained *to appeal to Cæsar*, Acts 25. 11. for in this Epistle he speaks still of his Journey to *Rome*, and from thence to *Spain*, as of a voluntary undertaking, hoping then that the unbelieving *Jews* would not have given him that disturbance when he went up to *Jerusalem* with his Alms gathered for his Nation, which afterwards he found they did.

Ver 25. But now I go to *Jerusalem* to minister to (*the necessities*) of the Saints (*there.*)

Ver. 26 For it hath pleased them of *Macedonia* and *Achaia*, to make a certain Contribution to the poor Saints which are at *Jerusalem*.

Ver. 27. It hath pleased them (*I say,*) and (*with good reason seeing*) their Debtors they are, for if the Gentiles have been made partakers of their spiritual things, (*receiving the Gospel from Judea,*) their duty is also (in *Gratitude*) to minister to them in carnal things.

Ver. 28. When therefore I have performed this (*charitable office*) and have sealed (*and secured*) to them this fruit (*of the Gentiles liberality,*) I will come by you into *Spain.*

Ver. 29. And I am sure, that when I come to you, I shall come in the fulness of the Blessing of the Gospel of Christ, (*or with a full imparument of spiritual Gifts to you.* See Note on Chap. 1. 11.)

Ver. 30. Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the love (*which is the fruit*) of the Spirit, that you strive together in your Prayers to God for me.

Ἐν ταῖς προσευχαῖς, *in your prayers for me.*] If *Paul*, saith *Estius*, *might desire the prayers of the Romans, why might not the Romans desire the Prayers of* Paul? I answer, They might desire his Prayers, as he did theirs, by an Epistle directed to him to pray for them. He adds, *If they might desire his prayers whilst living, why not when dead, and reigning with Christ?* I answer, because then they could direct no Epistle to him, or any other way acquaint him with their mind. Hence *Elijah*, being to be *taken up into Heaven*, speaks to *Elisha* thus, *Ask what I shall do for thee, before I am taken away from thee*, 2 Kings 2. 9.

Note

Note alſo, that we ſay not that ſuch deſires of the Prayers of Saints departed, are injurious to the Interceſſion of Chriſt, but that they are *Idolatrous*, implying that Creatures are Omniſcient, Omnipreſent, and have the knowledge of the heart.

Ver. 31. That I may be delivered from them that do not believe in *Judea*, and that the Service which I have for (*my Brethren in*) Jeruſalem, may be accepted of the Saints (*there, though it come from the Churches of the Gentiles.*)

Ver. 32. That I may come to you with (*the greater*) joy, and may with you be refreſhed.

Ver. 33. Now the God of Peace be with you all. Amen.

CHAP. XVI.

Verſe 1. I Commend to you (*or care*) Phœbe our ſiſter (*in the faith,*) which is a Servant of (*or one that Miniſters to*) the Church which is at Cenchrea, (*or the aſſembly of Chriſtians at the haven of* Corinth.

Φοίβην τὴν ἀδελφὴν ἡμῶν, *Phœbe our ſiſter.*] This *Phœbe* was a *Deaconeſs*, choſen to that Office according to the Apoſtolical Preſcription, 1 *Tim.* 5, 10. So *Origen* and *Chryſoſtom.*

Ver. 2. That you receive her in the Lord (i. e. *for the Lord's ſake, or as being one that belongs to him,* Matth. 10. 42.) as becometh Saints, (i. e. *Chriſtians*) and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you, for ſhe hath been a ſuccourer of many, and of my ſelf alſo.

Καὶ αὐτῆ ἐμοῦ, *and of my ſelf alſo.*] Hence ſome infer that ſhe was not a *Deaconeſs*, but one that miniſtred to the *Apoſtles* in their preaching of her Subſtance; but St. *Paul* had none ſuch to miniſter to him, 1 *Cor.* 9. 5, 15. and this is made one Condition of a *Deaconeſs*, 1 Tim. 5. 10. προϊσταμένην τε φιλοξενίαν καὶ κηδεμονίαν κεκλῆσθαι, *he ſaith, ſhe has been a ſuccourer of many, by reaſon of her care of, and hoſpitality towards them.*

Ver. 3. Greet Priſcilla, and Aquila, my helpers in (*the work of*) Chriſt Jeſus.

Ἀσπάσασθε Πρίσκιλλαν, *Greet Priſcilla.*] *Priſcilla* ſeems to be named firſt here, and 2 *Tim.* 4 19. as being firſt converted, ſay *Interpreters*; but ſhe is named laſt *Acts* 18. 2, 26. 1 *Cor.* 16. 19. and therefore the *Gloſs* ſaith ſhe is here placed firſt, there being in Chriſt Jeſus *neither male nor female.*

Ver. 4. Who have for my life laid down their own necks, (i. e. *expoſed themſelves to the hazard of their own lives,*) to whom not only I give thanks (*for my own preſervation,*) but alſo all the Churches of the Gentiles (*for preſervation of their Apoſtle.*)

Ver. 5. Likewiſe greet the Church which is in their Houſe, (i. e. *their Chriſtian Family,*) Salute my well-beloved Epenetus, who is the firſt fruits of Achaia.

Καὶ τὴν κατ' οἶκον αὐτῶν Ἐκκλησίαν, *and the Church in their houſe.*] *They were ſo zealous in the faith,* ſay *Chryſoſtom*, *Theodoret*, and *Theophylact*, ὥστε τὸν οἶκον αὐτῶν πᾶν εἰς ποιῆσαι, τοῦτο δὲ Ἐκκλησίαν ὠνόμασεν, *that they converted their whole Families* to the profeſſion of it, *for ſuch Families he calls the Church.* See this proved Note on 1 *Cor.* 16. 19.

Ἀπαρχὴ τῆς Ἀχαΐας, *the firſt fruits of Achaia.*] So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, the *Syriac* and *Arabick* Verſions; but the *Alexandrian* Copy, the *Æthiopick*, the *Vulgar*, and almoſt all the *Latin* Commentators read τῆς Ἀσίας, *the firſt fruits of Aſia* minor. So doth *Origen* on this place, and *Hom.* 11. on *Numbers* F. 109. D. & G. and St. *Jerom* on *Ezek.* 43. F. 241. 1. and this reading is to be prefer'd before the other, becauſe the ſame *Apoſtle* ſaith expreſly, that *Stephanus was the firſt fruits of* Achaia, 1 Cor. 16. 15. that is, he was the firſt converted to the Faith there, and *Epenetus* in *Aſia minor*, for ſo the phraſe *the firſt fruits*, is uſed by (p) St. *Clemens.*

Ver. 6. Salute Mary, who beſtowed much labour on us.

Ver. 7. Salute Andronicus and Junia my Kinſmen, and my fellow Priſoners, who are of note among the Apoſtles, who alſo were in Chriſt (*that is, converted to the Chriſtian Faith*) before me.

Τοὺς συγγενεῖς μου, *my Kinſmen.*] So St. *Paul* ſtiles all the *Jews*, Rom. 9. 3. καὶ συναιχμαλώτους, and *fellow Priſoners.* Before St. *Paul* went to *Rome*, He was ἐν φυλακαῖς περισσοτέρως, *in Priſons often*, 2 Cor. 11. 23. Ἅπαξ δέσμα φορέσας, *bearing his Chain ſeven times*, ſaith (q) St. *Clemens*, and ſo might well have many fellow Priſoners.

Ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *of note among the Apoſtles.*] That is, ſay ſome, men highly eſteemed by them; Men eminent, ſays *Chryſoſtom* and *Theodoret*, not only among the Teachers, but the *Apoſtles* of the Churches. For they who were Co-workers with the *Apoſtles* in planting of the Chriſtians, are ſtiled

(p) Καὶ δίδασκον τὰς ἀπαρχὰς αὐτῶν εἰς Ἐπισκόπους καὶ διακόνους μελλόντων πιστεύειν. Epiſt. 1. ad Corinth. § 42.

(q) Epiſt. ad Cor. §. 5.

Ἀπόστολ

Ἀπόστολοι Ἐκκλησιῶν, *Apoſtles of the Churches*, 2 Cor. 8. 23. Philip. 2. 25. In which ſenſe *Barnabas* in Scripture is called an *Apoſtle*, Acts 14. 14. and *Philip* the Deacon by the *Ancients*. See *Coteler Not. in Conſtit. Apoſtol. p.* 262.

Ver. 8. Greet Amplias my Beloved in the Lord.

Ver. 9. Greet Urban our helper in *(the Goſpel of)* Chriſt, and *Staehys* my Beloved.

Ver. 10. Salute Appelles approved in Chriſt *(by the ſincerity of his faith, and the integrity of his life.)* Salute them that are *(in Chriſt)* of Ariſtobulus houſhold.

Or δόκιμον, *approved.*] By ſuffering patiently great Tribulations, ſaith *Origen:* for *tribulation worketh patience, and patience* δοκιμὴν *experience* of our ſincere affection to him for whoſe ſake we ſuffer them, *Rom.* 5. 4.

Ver. 11. Salute Herodian my Kinſman: Greet them that be of the houſhold of Narciſſus which are in the Lord.

Τοὺς ὄντας ἐν Κυρίῳ, *which are in the Lord.*] From theſe two Verſes is confirm'd our obſervation, that when the whole Family was converted, the *Apoſtle* writes to the *Church* in ſuch a Houſe; when not, the Salutation is directed to as many as were in the Lord in that Family, according to the deſcant of (r) *Origen* on the place.

Ver. 12. Salute Tryphena and Tryphoſa, who labour in the Lord *(ſ ſervice.)* Salute the beloved Perſis which laboured much in the Lord.

Ver. 13. Salute Rufus choſen in the Lord, and his Mother, and mine, *(ſhe being one who ſhewed the affection of a Mother to me alſo.)*

Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *choſen in the Lord.*] One of great excellency in Chriſtianity, as we ſay *a choice Man*, ſo the word ἐκλεκτὸς often ſignifies, *Pſal.* 78. 31. *They ſmote down* τοὺς ἐκλεκτοὺς *the choſen men that were of Iſrael.* So ἐκλεκτὰ μνημεῖα, are *choice Sepulchres*, Gen. 23. 6. ἐκλεκτὰ τῶν δώρων, *choice Gifts*, Deut. 12. 11. and ἄνδρες ἐκλεκτοὶ, *choice Men*, Judges 20. 16. See Acts 15. 25, 26.

Ver. 14. Salute Aſyncritus, Phlegon, Hermas, Patrobus, Hermes, and the Brethren which are with them.

Ver. 15. Salute Philologus, and Julia, Nereus, and his Siſter, and all the Saints that are with them.

Πάντας τοὺς ἁγίους, *all the Saints.*] Not here that Saints, and *Chriſtian Brethren* are all one.

Ver. 16. Salute one another with an holy kiſs; the Churches of Chriſt ſalute you.

Ἐν φιλήματι ἁγίῳ, *with an holy kiſs*] Of the Kiſs of Charity let it be obſerved, *(1ſt)* That it was uſed at the end of the Prayer before the Celebration of the Sacrament. So (s) *Juſtin Martyr* ſaith expreſly, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσαμένων τῶν εὐχῶν, *Prayers being ended, we ſalute one another with a kiſs, and then the Bread and Cup is brought to the Preſident.* *(2ly,)* That this ſeems to have been done by the (t) Men apart, and the Women apart, as their ſeparate places in the *Church*, or *Synagogue*, ſeemed to require. So the (u) *Apoſtolical Conſtitutions* ſay, *theſe things being done, let the Men apart, and the Women apart, ſalute one another with a kiſs in the Lord.* Though (x) *Origen* ſeems to make this practiſe proper to the Men.

Ver. 17. Now I beſeech you, Brethren, mark them which cauſe diviſions and offences, contrary to the Doctrine which you have learned *(of the Apoſtles)* and avoid them, (or, *turn from them.)*

Σκοπεῖν τοὺς τὰς διχοστασίας, καὶ τὰ σκάνδαλα ποιοῦντας, *mark them that cauſe diviſions and ſcandals.*] By Scandals the *Greek Scholiaſts* underſtand *Hereſies*, whereas, through the whole *New Teſtament*, this word ſeems rather to import ſuch Actions as give occaſion to others to ſtumble at, and fall off from the Chriſtian Faith. See note on *Matth.* 18. 6. *Rom.* 14. 13. *Eſtius* here notes, *(1ſt,)* That unwritten Traditions may be hence proved, becauſe the *Apoſtle* ſaith, *Mark them that cauſe offences contrary, not to the Scriptures, but to the Doctrine they had received.* But to make this Argument of any force, he muſt prove that the Doctrine they had received was not contained in the Scriptures, either then, or *after* written. *2ly*, The *Apoſtle* plainly ſpeaks here of Doctrines *received* from the mouths of the *Apoſtles* by thoſe very Men to whom he writ; and when he hath once proved the unwritten Traditions of the *Church* of *Rome* to be ſuch, we ſhall be ready to receive them. *(2ly,)* He adds, that this place makes for a diligent inquiſition after *Hereticks*, as if St. *Paul* was ſetting up an Inquiſition here; whereas the word σκοπεῖν doth only ſignifie to *mark*, or to *look to them*; as *Luke* 11. 35. 2 *Cor.* 4. 18. *Gal.* 6. 1. *Philip.* 2. 4. Nor doth he exhort the *Romans* to obſerve them in order to the apprehending, or puniſhing, but, as he himſelf notes, in order to the declining of them. *3ly)* He obſerves truly, that the *Apoſtle* here inſinuates

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(r) *Videntur quidem plures fuiſſe ex domo, ſeu familâ Narciſſi, ſed non omnes in Domino fuiſſe, & ideo addit eos ſalutandos qui ſunt in Domino.* (s) *Apol.* 2. *p.* 97.

(t) Αἱ γυναῖκες χωρισμοῦ. *Conſt. Apoſt.* l. 2. c. 57. p. 203. *Joſeph. de Bell. Jud.* l. 6. c. 14. p. 916. F. *Philo de vita contempl.* p. 691. F.

(u) Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν Κυρίῳ φίλημα, L. 2 c. 57. & L. 8. c. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκούς, αἱ γυναῖκες τὰς γυναῖκας. Vide *Coleter. Not. in* l. 2. c. 57.

(x) *Ex hoc Sermone mos Eccleſiis traditus eſt, ut poſt orationes oſculo ſe invicem ſuſcipiant Fratres.* In locum.

that

that even the vulgar People may from ſome general Principles diſcern true Doctrine, and that which was delivered by the *Apoſtles*, from that which was falſe, and was not ſo delivered; but this was only then to be done by comparing that which was thus delivered from the mouth of the *Apoſtles*, who preached it by the Aſſiſtance of the Holy Ghoſt, and confirmed their Doctrine by Miracles, with that which was delivered beſides, or in oppoſition to it, and was not ſo confirmed; and this can only now be done by them, by comparing all Pretenders to the *Apoſtles* Doctrine, with thoſe Scriptures which they endited by the Aſſiſtance of the Holy Spirit, and confirmed by Miracles.

Ver. 18. For they that are ſuch ſerve not the Lord Jeſus Chriſt, but their own Belly, and by good Words and fair Speeches deceive the Hearts of the Simple, (i. e. *of innocent well-meaning perſons.*)

Οἱ γὰρ τοιοῦτοι, *they that are ſuch.*] That is the *Gnoſticks*, ſaith Dr. *Hammond*, to whom indeed theſe Characters do well agree. But *Theodoret* ſaith thus, Τὰς κακὰς τῷ νόμῳ σωτηρίους διὰ τούτων αἰνίτ]εται, *by theſe words he ſtrikes at the evil defenders of the Law*, or thoſe who preached up Circumciſion, and the obſervance of the Law, as neceſſary to the Salvation of the *Gentiles*. Τὰς ἐξ Ἰουδαίων αἰνίτ]εται, *he means the Jews*, ſays *Chryſoſtom*, *Oecumenius*, and *Theophylact*, for he ſtill taxes them with *the love of their Bellies*. And certain it is, that theſe Men cauſed Diviſions and Separations from others, as unclean, and not fit to be eaten and converſed with, *Acts* 11. 3. *Gal.* 2. 12, 13. and *Scandals ſubverting the Souls of the Gentiles*, Acts 15 24. *Evacuating the Goſpel of Chriſt*, Gal. 2. 21. and cauſing Men to *fall from Grace*, Gal. 5. 2, 4. that they did this ἐν λόγῳ κολακείας, *by flattering words*, 1 Theſſ. 2. 5. and that in this they *ſerved not Chriſt, but their own Bellies*, Philip. 3. 19. doing theſe things *for filthy lucres ſake*, Tit 1. 10, 11. Whence it appears there is no neceſſity of referring theſe words to the *Gnoſticks*, or deſerting the Opinion of the *Ancients* touching the Perſons here intended.

Ἀκάκων, *of the Simple.*] Ἄκακος in the *Septuagint* anſwers to the Hebrew תם *the upright*, *Job* 8. 20. *Pſal.* 25. 21. *Prov.* 13. 6. and ἀκακία to תמים *integrity*, *Job* 27. 5. 31. 6. *Pſal.* 7. 9. 26. 1, 11. 36. 39. 40. 13. 83. 13. 100. 3. and ſo here it ſeems to ſignifie Men of upright and honeſt hearts.

Ver. 19. (*This Exhortation I direct to you to preſerve you in the way in which hitherto you have walked to the credit of the Goſpel*) for (*the fame of*) your obedience (*to it*) is come abroad unto all men; I am glad therefore on your behalf (*that ye are not yet infected with theſe Judaizers,*) but I would have you (*ſtill*) wiſe to (*diſcern and hold faſt*) that which is good, and ſimple concerning evil, 1 *Cor.* 14. 20. i. e. *as men who have no knowledge of it, and no skill to practice it.*

Ver. 20. And (*to encourage you to continue ſuch, know that*) the God of Peace (*who is an Enemy to theſe Diviſions mentioned*, v. 17.) will bruiſe Satan under your feet ſhortly. The Grace of our Lord Jeſus Chriſt be with you. Amen.

Τὸν Σατανᾶν, *Satan.*] By *Satan* we may underſtand thoſe perſecuting *Jews*, and *Judaizers*, who are ſtiled *the Meſſengers*, and *Miniſters of Satan*, 2 Cor. 11. 15. 12. 7. their Perſecutions being aſcribed to *Satan*, who animates and provokes them to them, 1 *Theſſ.* 3. 5. *Rev.* 2. 9, 10. And then God's *bruiſing* him under their feet, muſt ſignifie his taking away their power thus to deceive, and perſecute, by the deſtruction of *Jeruſalem*, and theſe *Impoſtors* with it.

Ver. 21. Timotheus my Work-fellow in the Goſpel, and Lucius, and Jaſon, and Soſipater my Kinſmen, ſalute you.

Ver. 22. I Tertius, who wrote this Epiſtle, ſalute you (*in the name of*) the Lord.

Ver. 23. Gaius mine Hoſt, and (*the Hoſt*) of the whole Church ſaluteth you. Eraſtus the Chamberlain of the City ſaluteth you, and Quartus a Brother.

Ver. 24. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

Ver. 25. Now unto him that is of power to eſtabliſh you according to my Goſpel, and the preaching of Jeſus Chriſt, according to the Revelation of the Myſtery which was kept ſecret ſince the World began (*or from former Ages.*)

Τῷ δὲ δυναμένῳ, *to him that hath power.*] And will to execute that power. See Note on Chap. 14. 4.

Κατὰ τὸ εὐαγγέλιόν μου, *according to my Goſpel, and the preaching of Jeſus Chriſt.*] Both theſe Expreſſions, ſay the *Fathers*, are of the ſame import, the Goſpel which the *Apoſtles* preached being the ſame with that which Chriſt preached whilſt he was on Earth; and they, after his Aſcenſion, preaching in his Name, by his Authority, and by the Aſſiſtance of his Spirit, and ſo delivering his Laws and Doctrine, not their own.

Χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret ſince the World began.*] The *Greek* may ſignifie from the beginning of Ages, the promiſe of the *Meſſiah* being obſcurely made, or hinted to *Adam* from the beginning; though the Fathers only render theſe words ἀνωθεν, *before*, as *Theodoret*, or πάλαι, *of old*, as *Chryſoſtom*, *Oecumenius*, *Theophylact*. See the Notes on 2 *Tim.* 1. 9, *Tit.* 2. 2.

Ver. 26. But now is made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the Everlaſting God, made known to all Nations for the Obedience of Faith.

Διὰ γραφῶν προφητικῶν, *By the Scriptures of the Prophets.*] They of old foretold of the *Meſſiah, and of the Calling of the* Gentiles, but yet as to many Circumſtances, this was ſtill a Myſtery, till theſe *Prophetick* ſayings were more clearly revealed by the Spirit given to the *Apoſtles* and *Prophets*, and by the actual accompliſhment of what they foretold. See Note on *Eph.* 3. 6.

Ver. 27. *(That is)* To God only *(eſſentially, and from himſelf)* wiſe, be Glory through Jeſus Chriſt *(the Mediator of the New Covenant, the Authour and Finiſher of our Faith)* for ever. Amen.

Μόνῳ σοφῷ Θεῷ, *to the only wiſe God.*] This, as the *Fathers* note, cannot exclude the Divine Nature of Jeſus Chriſt, who is the *Wiſdom of the Father* from this Title, any more than thoſe words, *who only hath immortality*, 1 Tim. 6. 16. exclude Chriſt from being immortal.

O THE

THE PREFACE TO THE First Epistle to the *Corinthians.*

§ 1. THAT *this was an Epistle written by St.* Paul *the* Apostle, *as is asserted* v. 1. *was never doubted in the Church of God; but whether this was the first Epistle of St.* Paul *to the* Corinthians, *hath been a matter of dispute, because he saith in it,* I have written to you in an Epistle, *Chap.* 5. 9. *which seemeth plainly to relate to some Epistle formerly by him writ to them: For this, saith* Pseud-Ambrosius, *was spoken* de præteritâ Epistolâ quam ante hanc, quæ prima dicitur, scripserat. *But as I have observed in the Note upon that Verse, No* Fathers *ever ascribed to St.* Paul *more then Fourteen* Epistles, *including that to the* Hebrews. Eusebius *never mentions any* third Epistle *to the* Corinthians, *amongst the true, controverted, or spurious Writings which pass under his Name. No* Christian *Writer ever cited any thing from this supposed Epistle, all the* Greek Scholiasts *declare the* Apostle *speaketh in those words* not of another, but of this very Epistle, *which is sufficient to justifie the Version I have given of those words,* I had written, *or* was writing in this Epistle. *Moreover, his supposed Epistle to* Laodicea *is cited as a Book exploded by* (a) *St.* Jerom, *his Epistles to* Seneca, *are in like manner cited by St.* (b) Jerom *and St.* Austin, *the* Acts of Paul *are cited, and rejected by* (c) Origen *and* Eusebius, *but none of them make any mention of more than two Epistles to the* Church *of* Corinth.

§ 2. *That this* Epistle *was written by him whilst St.* Paul *was at* Ephesus, *and before he went thence to* Macedonia, *is clear from the very words of this Epistle: For* Chap. 16. 8. *he saith,* I will tarry still at Ephesus till Pentecost; *and adds,* v. 19. The Churches of Asia, *of which* Ephesus *was the* Metropolis, salute you; Aquila and Priscilla salute you, with the Church which is in their House; *now that they dwelt at* Ephesus, *we read* Acts 18. 25. *That it was writ before he went thence into* Macedonia, *those words inform us* Chap. 16. 5. I will come to you when I pass through Macedonia; for I do pass through Macedonia. *It is therefore generally agreed, that it was written in the 57th, as Dr.* Pearson, *or in the 55th Year of Christ, as Dr.* Lightfoot *hath it. As also may be probably concluded thus: In the 9th Year of* Claudius, *saith* Orosius, *in the 10th say others, in the 12th saith Dr.* Pearson, *the* Jews *were banished from* Rome, *and St.* Paul *coming to* Corinth, *finds* Aquila *and* Priscilla *newly come from thence to* Corinth *upon that* occasion, Acts 18. 2. *He stays there* a year and an half, *v.* 11. *that is, till the 11th of* Claudius, *at* Ephesus three years, *Acts* 20. 31. *and at the close of these three years he writes this Epistle. If then you begin this Banishment of the* Jews *from* Rome, *as* Valesius *doth in the 10th of* Claudius, *these five years that* Paul *continued at* Corinth *and* Ephesus *will end in the first of* Nero, *A. D.* 55. *If with Dr.* Pearson, *you begin them only at the 12th of* Claudius, *they will end in the third of* Nero, *A. D.* 57.

§ 3. *That the Persons to whom it was written, were chiefly* Gentiles, *is evident from these words,* Ye know that ye were Gentiles, carried away to these dumb Idols, even as ye were led, *Chap.* 12. 2. *That it was also written to the* Jewish Converts *then at* Corinth, Estius *conjectures, because he saith,* Chap. 10. 1. that all our Fathers were under the Cloud. *But 'tis not necessary that should relate to their* Fathers according to the flesh, *but only to the preceding Church of God called before them out of* Ægypt, *and partaking of like privileges with them: For the* Apostle *declares, that not* they who are the Children of the Flesh are counted for the Seed, but they who are the

(a) V. *Paulus, in Catal. Script. Eccl.* (b) v. *Seneca,* ibid. & St. *Aust. Ep. ad Maced.* 54. p. 254. B. (c) *Orig.* περὶ ἀρχῶν, l. 1. c. 2. F. 114. D. *Euseb. Eccl. Hist.* l. 3. c. 3. & c. 25.

Children

Children of the Promiſe, *Rom.* 9. 8. *And that the Promiſe belonged not only to the Seed according to the Law, but* according to the faith of Abraham, who is the Father of us all, *Rom.* 4. 16. *See* Gal. 3, 14, 29. chap. 4. 28.

§ 4. *The occaſions of writing this Epiſtle we may beſt learn from the* Ancients, *and from the Epiſtle it ſelf.*

Firſt then, The Ancients *do inform us of this City, that it was* full of (d) Rhetoricians and Philoſophers, and that they gave occaſion to moſt of thoſe Miſcarriages which the Apoſtle reprehends in this Epiſtle.

2ly, *That there were* (e) Judaizers crept in among them who magnified themſelves, and debaſed the Apoſtle as a great Boaſter, but of little worth, ſtiling him an Apoſtate from the Law, and commanding the obſervation of it to them.

3ly, *They add, That the* City of *Corinth* was very (f) rich, and that ſome of them choſe themſelves Teachers out of the rich, as being moſt able to ſupport them, as others did out of the Philoſophers, as being moſt able to teach them more than the Apoſtle could do.

4ly, *They ſay that the* Corinthians *ſent* queſtions to St. *Paul* (g) concerning Marriage *and* Virginity, *by* Stephanus, Fortunatus, and *Achaicus, by whom the Apoſtle more fully was informed of the ſtate of their Church; and therefore ſent this Anſwer to them concerning theſe ſeveral Heads.*

And ſutably to theſe things mentioned by the Ancients, we find

1. That *the* Apoſtle *ſpends the latter part of the firſt Chapter, from* v. 20. *to the end, in ſhewing the vanity of the Wiſdom which the* Philoſophers *pretended to, in compariſon to the Wiſdom diſcovered by the Goſpel, preach'd by the* Apoſtles. *And Chapter the ſecond, he ſhews the impoſſibility of knowing, or aſſenting to the things delivered by the Goſpel, by thoſe, who depending on Philoſophy, and Humane Reaſon, rejected what was taught purely by Revelation, and conſequently the neceſſity of admitting that Revelation of the Spirit they challenged to themſelves, that the Doctrine of the Goſpel might be made known to the World. And againſt both the* Rhetoricians *and* Philoſophers, *he ſhews the neceſſity of Preaching the Goſpel,* not in the words of Humane Wiſdom, *Chap.* 1. 17, 18, 19. *Chap.* 2. 1. *Chap.* 3. 18, 19, 20. *Chap.* 4. 20.

2ly, *Becauſe on the account of thoſe* Philoſophers *and* Rhetoricians, *as well as of the* Judaizers, *they broke out into Parties, and Factions, he minds them of thoſe Factions, beſeeching them carefully to avoid them,* Chap. 1. 10. *as tending to the dividing of* Chriſt's Body, *v.* 13. *and as Indications that they were* yet Carnal, 1 *Cor.* 3. 4. *purſuing this under his own name, and that of* Apollo, *through the whole third Chapter, ſhewing that they* ought not to glory in Men, *or* be puffed up for one againſt another, *whatever were their Gifts, or Eloquence, but give the Glory of their Labours unto God alone, See* Chap. 4. 8.

3ly, *Becauſe they who declared they were of* Cephas, *ſeem to be thoſe* Judaizers *who looked on the* Apoſtle *as unfaithful in his Office for rejecting Circumciſion, and the Law. He declares that he found no occaſion thus to charge himſelf, nor was he much concerned for their Cenſures of him in that kind,* Chap. 4. 4, 5. *ſhewing by his Sufferings, how great an Evidence he had given of his Fidelity in the diſcharge of his Office, from* v. 9. *to the* 14th. *and that he had begotten them to that Faith in which they ought to ſtand, and follow his Example, from* v. 14. *to the* 17th. *And becauſe he, having ſent* Timothy *to them, they imagined he either durſt not, or would not come to them himſelf, He declares he would both come, and uſe his* Apoſtolical Authority *amongſt them, and try the power of them who were thus puffed up againſt him by reaſon of their Humane Wiſdom.*

4ly, *Becauſe one of theſe Eloquent Perſons had been guilty of a very heinous Crime, he commands them to puniſh him by removing him from their Society, and delivering him up to* Satan. *And*

5ly, *Becauſe, being rich and wealthy,* Chap. 4. 8. *they were* unwilling *to part with their Wealth, and therefore went to Law, for preſervation of it, before* Heathen Judges, *to the*

(d) Ἦν ὃ καὶ Ῥητόρων πολλῶν ἔμπλεω ἡ πόλις καὶ φιλοσόφων· ἔνιοι γὰρ αὐτῶν ἐκ τούτου ἀνάξιοι ἐγένοντο σωμάτων, τὰ τῆς ἑλληνικῆς μωρίας ἐπὶ νοσοῦντες, καὶ γὰρ ἅπαντα ταῦτα ἀπὸ τῆς κατὰ τὸν φιλοσοφίαν τοῦ ἔξωθεν ἀνοίας ἐπήλθεν, καὶ αὕτη τῶν κακῶν ἡ μήτηρ. Chryſoſt. & Theop. Præf. in hanc Epiſt.

(e) Καὶ γὰρ ἦσαν τινὲς αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλαζόνα, καὶ ἀδυνὲς ἄξιον λόγου, Chryſ. Præfat. in ſecundam Epiſt. Τινὲς τῶν Ἰουδαίων πεπεδκότων τοῦ νομικοῦ ἀπαζιῶσι πολλάκις Παῦλον ἀποκαλοῦντες τοῦ ἀποστολικοῦ διδασκαλίαν διέβαλλον, ἀποστάτου καὶ παράνομον τὸν διδάσκον Παῦλον ἀποκαλοῦντες, καὶ συνεπίπτων ἅπασι τοῖς νόμου παρεγγυῶντες. Theod. Præfat. in ſecundam Epiſt.

(f) Ἡ Κόρινθος πολλῷ πλούτῳ καὶ σοφίᾳ κομῶσα, ἐπίδοσε μὲν τῷ Χριστῷ—εἶτα πλέοσι ἰδίας συμμαχείας ἐποιήσατο, καὶ οἱ σοφοὶ αὖ ἰδίας, Chryſoſt. Theodor. Theoph. Παρασκευάζει πνὰς ἐκ τῶν παρὰ σοφοῖς πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτους προστατῶν τὸ δῆμον ἐν τοῖς ἐνδημιακοῖς πράγμασιν, ὡς λοιπὸν τὸ λαὸς πολλὰς τὰς μὲν παρὰ τοῖς πλουσίοις ὡς δικαίοις προχωρῆσαι, τὰς δὲ παρὰ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν δικαιοῦσθαι παρὰ τοῦ τὰ Ἀποστόλου διδαχὰς, Theod. apud Oecum.

(g) Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν ἐνδημιακῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως, Oecum Theodoret.

Scandal of Christianity, *He reprehends this Vice in them*, Chap. 6. *from* v. 1. *to the* 10th. *And having said all this by way of Preface, he begins*, Chap. 7. *to return his Answer to the Questions they had sent unto him.*

§ 5. *There is one further Observation useful for, and worthy to be pondered by the licentious Persons of our Age, That because* Fornication *and* Lasciviousness *were Vices to which the* Heathens *were generally addicted; and their* Philosophers, *and perhaps some* Hereticks, *viz. the* Nicholaitans, *which were amongst them, maintain'd this was a thing* indifferent, *therefore the* Apostle, *both in the* Epistles *to the* Corinthians, *and to most other Churches, is very copious in shewing the destructive Nature of this Sin. It is to be observed that* Corinth *was, above all other Cities, even to a Proverb, infamous for* Fornication *and* Lasciviousness, *so that* Κορινθία γυνὴ, a Corinthian Woman *is in the Language of the Ancients, a whorish Woman, according to the Proverb,* οὐ Κορινθία ἔοικας γειτονεύειν (h), ut Corinthia videris corpore quæstum factura. And Κορινθιάζειν, Κορινθιάζεσθαι is ἐπιτρέφειν fcortationibus indulgere, *Hesych. Phavorin. There was, saith* (i) Strabo, *in it a Temple dedicated to* Venus, *which* πλείους ἢ χιλίας ἱεροδούλας εἰκάζοντο ἑταίρας. *These Vices reigned also in* Galatia, *the Worshippers of the* Mother of the Gods: *In* Ephesus, (*See Note on* Eph. 5.5.) Thessalonica, Crete. (Athenæus l. 12. p. 527. A. 528. C.) *and generally in all* Heathen Nations. *Hence the* Apostle *is so frequent, and express in his condemning this Vice.*

1. *As a Sin contrary to Nature, as being against our* own Body, 1 *Cor.* 6. 18. *a Sin of Unrighteousness, to which God gave them up for their* Idolatry, *Rom.* 1. 28. *and a Sin, which they who committed, were* given up to a reprobate mind, *and knew* they did things worthy of death, *v.* 29, 32. *a Sin contrary to the moral Law, or to the Law of Nature; for he declares that Law was given for the condemning* Fornicators, 1 *Tim.* 1. 10.

2ly, *As a Sin contrary to the* Christian *Faith, and inconsistent with it.* Know ye not, *saith he*, that your Bodies are the Members of Christ; shall I then take the Members of Christ, and make them the Members of an Harlot, God forbid! 1 *Cor.* 6. 15. *And again*, But Fornication, and all Uncleanness, let it not be once named among you, as becometh Saints, *Eph.* 5. 3. For God hath not called us to Uncleanness, but unto Holiness. He therefore that despiseth this his Call, despiseth not Man but God, who also hath given us of his Spirit, 1 *Thess.* 4. 7, 8. *Hence he declares it to be contrary to sound Doctrine of the Gospel*, 1 Tim. 1. 10, 11. *and forbids* Christians *to eat with any Brother who is a* Fornicator, 1 *Cor.* 5. 11.

3ly, *As being a Sin which will exclude the Fornicator from the Kingdom of God.* Be not deceived, *saith he*, no Fornicator shall inherit the Kingdom of God, *Gal.* 6. 10, 11. *To the* Galatians *he speaks thus*, The Works of the Fleth are manifest, Adultery, Fornication, Uncleanness, Lasciviousness, of which I tell you again, that they who do such things shall not inherit the Kingdom of God, *Gal.* 5. 19, 20, 21. *To the* Ephesians *thus*, This know ye, that no Fornicator, or unclean Person, hath any Inheritance in the Kingdom of Christ, or of God, *Psal.* 5. 5. *They, saith St.* John, *shall be excluded from the* New Jerusalem, *Rev.* 22. 15.

4ly, *As that which will assuredly expose them to the wrath of God. For thus he speaks to the* Colossians: Mortifie your earthly Members, Fornication, Uncleanness; for which things cometh the wrath of God upon the Children of Disobedience. *Col.* 3. 5, 6. *To the* Ephesians *thus*, Be not deceived with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience, *Eph.* 5. 6.

5ly, *As that which will subject them to eternal Punishments. For* Whoremongers and Adulterers κρινεῖ ὁ Θεὸς God will adjudge to Condemnation, *Hebr.* 13. 4. *The Portion of the* Whoremonger *shall be assigned him* in the Lake that burns with Fire and Brimstone, *Rev.* 21. 8.

§ 6. *And this is all I at the first intended by way of Preface to this* Epistle. *But finding that the Doctrine* of the Resurrection of the same Body which dieth, *is now either questioned, or thought unnecessary to be believed, though anciently the very* Heathens *look'd upon it as a Fundamental Doctrine of* Christianity, *and the Ground of their most raised Hopes; And upon this account they burnt the very Bones of* Christian Martyrs, *and reduced them to Ashes, and then threw those Ashes into the River* Rhodanus, *or* Roan, *that so they might defeat the* (k) hope of a Resurrection which enabled the Christians to suffer Death with alacrity, and to endure all kinds of Torments for their Religion; *which sure had been a vain attempt, had not the* Christian *Doctrine promised as the Foundation of their Hopes, the Resurrection of the same Body thus consumed, but only of some other Body in its stead; And seeing the fifteenth Chapter of this Epistle is the Seat of that Controversie, I shall therefore endeavour briefly to evince two things:*

1. *That it was certainly the recieved Doctrine of the Professors of the* Christian *Faith.*

(h) Vide *Erasm. adag. Cent.* 7. p. 633, 720. (i) L. 8. p. 378. D.

(k) Ἵνα ὡς ἔλεγον ἐκεῖνοι μὴ ἓν ἐλπίδα φῶσιν ἀναστάσεως ἐφ' ᾗ πεποιῆσθαι—καταφρονῶσι τῶν δεινῶν, ἅπαντα ἡδέως ὑπομένοντες ἐπὶ τὸ θανατον. Euseb. Eccl. Hist. l. 5. c. 1. p. 165.

2. That

2. *That it is truly grounded on the Scriptures, and therefore ought to be owned as an Article of* Christian *Faith. And*

1. *That it was certainly the* ancient *and received Doctrine of the* Orthodox Professors *of the* Christian *Faith, is evident*

1. *From the Epistle of* (l) Clemens Romanus, *and writ in the first Century: For there he doth expressly caution Christians against the denial of this Article, in these words,* Let none of you say that this same Flesh shall not be judged, for as you were called in the Flesh, so shall you come in the Flesh to Judgment, and in this very Flesh shall you receive your Reward. *And in his first Epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites these words from* Job, § 36. Job 19. 25, 26. ἀναστήσεις τὴν σάρκα μου ταύτην, Thou wilt raise up this my Flesh which hath suffered all these things.

2ly, *From* (m) Irenæus, *who in the second Century makes this one Article of Faith of the whole Church received from the* Apostles, *and kept, taught, and delivered in all places with the greatest care, and uniformity, viz. that Christ will come from Heaven in Glory,* ἀναστῆσαι πᾶσαν σάρκα παντὸς ἀνθρώπου, to raise up all Flesh of all Mankind. (n) Tertullian *in the third Century, producing the* Christians *Creed as the Rule of Faith, which came from Christ, and was by his Companions handed down to the Church,* the Institution of Christ, which all Nations ought to believe, *makes this one Article of it, That* Christ will come to judge the quick and dead, *facta utriusque partis resuscitatione cum carnis restitutione,* or, *per carnis resurrectionem,* by raising, and restoring of their Flesh. *Accordingly the Article of the* Resurrection of the Flesh, *or as the* Aquileian Symbol *hath it,* hujus Carnis, *of this Flesh, Or as other Confessions have it, of* their Bodies, *hath been received in all Christian Churches. And they have been condemned as* Hereticks *from the beginning of the second Century, who denied* (o) σαρκὸς ἀνάστασιν, the Resurrection of the Flesh, & carnis (p) salutem, & regenerationem ejus, dicentes non eam capacem esse incorruptibilitatis, *the life and reproduction of the Flesh, saying, it was incapable of incorruption: As did the* (q) Valentinians, *the* Basilidians, *and the* Marcionites, *say the* Fathers.

§ 7. *I proceed secondly to shew, that this Doctrine of the Primitive* Christians *is truly grounded on the* Scriptures, *and therefore ought to be received, and owned as an Article of* Christian Faith. *This I prove*

1. *From all those places which speak of the Resurrection of the Body, these places I shall produce, for their sakes who* do not remember in any place of the New Testament, any such Expression as the Resurrection of the Body, *v. g.* He that raised Jesus from the dead, ζωοποιήσει καὶ, shall also make alive your Mortal Bodies, *Rom.* 8. 11. *that is, He shall raise them from the dead; for that* ζωοποιῶν *and* ἐγείρων, to quicken and raise up *are, with relation to this matter, words of the same import, we learn from these words.* As the Father, ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, raiseth up the dead, and quickneth them, so the Son ζωοποιεῖ quickneth whom he will, *John* 5. 21. *Again, saith the* Apostle, How are the dead raised up, i. e. *the Bodies of the dead; for so it follows,* καὶ ποίῳ σώματι, *and* with what kind of Bodies do they come *forth of the Grave,* 1 Cor. 15. 35. So v. 44. It is sown a Natural Body, it is raised σῶμα πνευματικὸν a Spiritual Body. *And still more evidently,* τὸ φθαρτὸν τοῦτο, This Corruptible (*Body*) must put on Incorruption, καὶ τὸ θνητὸν τοῦτο, and this Mortal (*Body*) must put on Immortality, v. 53. So when this Corruptible (*Body*) shall have put on Incorruption, and this Mortal (*Body*) put on Immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. *If any one likes not my addition of* σῶμα Body *to the Pronoun, and Adjective, four times here mentioned, I desire him to find out, if he can, another Substantive; if he cannot, he must confess the Resurrection of the Body is here mentioned four times; for the* Apostle *argues thus,* The dead shall be raised up, δεῖ γάρ, for this Corruptible (*Body*) must put on Incorruption; *and when this is done, then* Death, *which only hapneth to this corruptible mortal Body,* shall be swallowed up in Victory.

It is said, That 'he who reads with attention *on this Discourse of St.* Paul, *where he speaks* 'of the Resurrection, *will see that he plainly* 'distinguisheth between the Dead, *that shall be* 'raised, *and* the Bodies *of the* Dead; *for it is* 'νεκροὶ, πάντες, οἱ *which are the Nominative Cases to* ἐγερθήσονται, ζωοποιηθήσονται, ἐγερθήσονται *all along, and not* σώματα, Bodies, *which one may in* 'reason think would some where or other *have* 'been expressed, *if all this had been said to* 'propose it as an Article of Faith, *that the* 'same Bodies shall be raised. *The same manner of speaking the Spirit of God observes all thro' the N. Testament, where it is said,* raise the dead, quicken, *or* make alive the dead, *the* resurrection of the dead, *Joh.* 5. 28, 29. *Rom.* 4. 17. *Matth.* 22. 27, 52. 2 *Cor.* 1. 9. 1 *Thess.* 4. 16.

(l) Καὶ μὴ λεγέτω τις ὑμῶν αὐτὴ ἡ σὰρξ ἃ κείνεται, οὐδὲ ἀνίσταται—ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολαμβάνωμεν τὸν μισθόν, Clem. Ep. 2. § 9.

(m) L. 1. c. 2, 3. (n) *Apol.* c. 47. *de Præscrip.* c. 9, 13. *de veland. virg.* c. 1. (o) *Just. in Dial. cum Tryph.* p. 307. B. (q) *Iren.* l. 5 c. 2. (r) *Iren.* l. 1. c. 23, 29. *Tertul. de Præscript* c. 33. *Theodoret. Hær. Fab.* l. 1. c. 4, 7.

Answer.

Answer. *I hope the Instances produced already are sufficient to confute this Observation. I shall therefore go on further to observe, and prove, that the Resurrection of the Dead is by the* Apostle *used with plain relation* to the Bodies of the Dead, *so that he even proves the Resurrection of the Dead, because the Body is raised, and so doth not* plainly distinguish betwixt the dead that shall be raised, and the Bodies of the dead. *This is evident enough from what I have observed already, that the* Apostle *proves* οἱ νεκροὶ ἐγερθήσονται, the dead shall be raised, *because* the corruptible Body must put on Incorruption, &c. *But it is still more evident from those words,* So is also ἀνάστασις τῶν νεκρῶν, the resurrection of the dead; for it is sown in corruption, it is raised in incorruption, *v.* 42,43. *Where I desire to know, what is the Nominative Case to* ἐγείρεται, it is raised, *used three times here? If it be* σῶμα, Body, *I have sufficiently confuted this Criticism: If it be not, why doth the Apostle so expound it in the immediate ensuing words*, It is sown a Natural Body, ἐγείρεται σῶμα πνευματικὸν, it is raised a Spiritual Body.

I add that this appears almost from all the places cited, that the οἱ νεκροὶ *and the* πάντες ἀποθνήσκοντες the dead, *and the* all dying, *hath relation to the Body only, which being that alone which is by death bereft of life, must be that only which, in propriety of Speech, is said to die. Thus when 'tis said,* 'These very words urged 'for the resurrection of the same Body, run thus, 'πάντες οἱ ἐν τοῖς μνημείοις, all that are in the 'Graves shall hear his voice, and shall come 'forth; they that have done good, εἰς ἀνάστασιν 'ζωῆς, to the resurrection of Life, but they that 'have done evil, to the resurrection of Condemnation, *And is then added, Would not a* 'well meaning Searcher be apt to think, that if 'the thing here intended by our Saviour were 'to teach, and propose it as an Article of Faith, 'necessary to be believed by every one, that the 'very same Bodies of the dead should be raised, 'the words should rather have been πάντα τὰ σώ-'ματα ἃ ἐν τοῖς μνημείοις, i. e. *all the Bodies* 'that are in the Graves, *rather then all who* 'are in the Graves; *which must denote Per-*'sons, *and not precisely Bodies.*

To this I answer, (1st,) that the words πάντες οἱ ἐν τοῖς μνημείοις, all that are in the Graves, and πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, all the Bodies that are in the Graves, *are plainly words of the same import. For what is laid down in the Graves, or Sepulchres, is it not* σώματα τῶν κεκοιμημένων, the Bodies of them that sleep only? *Matth.* 27. 52. *And must it not then be these Bodies that come forth of them? May we not discern in the passage now cited, how the* Holy Ghost *passes immediately from the* Bodies of the Saints that slept, *to their Persons, saying,* the Bodies of the Saints that slept arose, καὶ ἐξελθόντες ἐκ τῶν μνημείων, and they coming out of their Graves, after this Resurrection, went into the Holy City, and appeared unto many, *v.* 53.

(2ly,) *When God said to* Adam, *what was also true of his Posterity,* In sorrow shalt thou eat thy Bread until thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return, *Gen.* 3. 19. *And the* Psalmist *of Man in general,* His breath (*or Spirit*) goeth forth, he returneth to his Earth, *Psal.* 146. 5. *Will any one be tempted from these personal, demonstrative* Pronouns thou, *and* he, *to say that these words must denote* the Persons, *and not precisely* the Bodies of Men? *and thence infer that the whole Person of* Adam *was taken out of the Earth, and was but dust, and that the whole Person of Man* returneth to his Earth; *if not, why is it argued that the like Pronoun* οἱ, they, *must here denote* Persons, *and* not precisely Bodies? *Are we not told that* the word Person stands for a thinking, intelligent Being that has Reason and Reflection, and can consider it self as it self? *And can they who are in the Graves do this? if so, surely they are not dead in them, but buried alive. If they cannot, why must these words* οἱ ἐν τοῖς μνημείοις *denote* Persons?

But it is said, That 'according to this Interpretation 'of these words of our Saviour, no 'other Substance being raised but what hears 'his voice, and no other Substance hearing his 'voice, but what, being called, comes out of the 'Grave; and no other Substance coming out of 'the Grave, but what was in the Grave, any 'one must conclude that the Soul, unless it be 'in the Grave, will make no part of the Per-'son that is raised.

Answer. *To this I answer,* That *any one may reasonably hence conclude, that the Soul makes no* raised part *of him that is raised, or that it is not called, or raised out of the Grave, as the Body is; but by what Logick can we hence conclude it makes no part of the raised Person? For instance; We profess in our Creed to believe that* Jesus Christ died, and rose again, i. e *from the Grave: and, saith St.* Peter, This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it, *Acts* 2. 24, 32. *Now because nothing can be raised from the dead but that which died, nothing can be raised from the Grave, but what was laid in it, shall we hence infer, that the Soul of the Lord Jesus, or his Spirit, (which he commended into his Father's hands, and which went to* Paradise,) *unless it died, and was in the Grave, could make no part of the Person which was dead, and was raised from the dead, and out of the Grave? When our Lord says,* v. 28,29. They that were in the Graves shall come forth to the Resurrection of Life; *And* v. 25. *the* dead shall live. *What can live again, but that which was dead? What can have a Resurrection to Life, but that which had no Life, and was not that the Body only? Yea, are not these things said in*

pursuance

purſuance of what went before; As the Father raiſeth up the dead, and quickeneth (*or gives life*) to them, even ſo the Son quickeneth whom he will. *Now what can be raiſed from the dead, but that which was dead? What can be quickned, or have life given to it, but that which had no life? If then that were the Body only, muſt not the raiſing of the dead, and quickning them, import only the raiſing and quickning of the Body, although this be performed compleatly by the Union of the Soul to the raiſed Body.*

2ly, *That in our Saviour's Diſcourſe againſt the Sadduces,* περὶ τ ἀναςάσεως τῶν νεκρῶν, touching the Reſurrection of the dead, *he alſo ſpeaks of raiſing that which was dead*, i. e. *the Body, is evident from this that he ſaith of them who partake of that Reſurrection,* ἐκ ἔτι δύνανται ἀποθανεῖν, they can die no more; *which can be only ſpoken of that Body which died before.*

Matth. 22. Mark 12. Luk. 20. 35, 36.

3ly, *We read of God* τῷ ζωοποιοῦντι τοὺς νεκρούς, *quickning the dead*, Rom. 4. 17. *Now what doth he quicken, but what was dead? what doth he give life to, but that which ceaſed to have life, that is, the Body?*

4ly, *St.* Paul *ſaith*, We had in our ſelves the Sentence of Death, that we might not truſt in our ſelves, but in God, τῷ ἐγείροντι τοὺς νεκρούς, who raiſeth the dead, 2 *Cor.* 1. 9. *Now what was this* Sentence of Death? *Did St.* Paul, *and his* Chriſtian Companions, *believe the whole Man ſhould be kill'd by their Perſecutors? or, as their* Lord *had taught them, that they* could kill the Body, *but* could not kill the Soul, *Matth.* 10. 26. *Doth he not ſay in their names, that* that which periſhed, *or was corrupted, was only* ὁ ἔξω ἡμῶν ἄνθρωπος, our outward Man, 2 *Cor.* 4. 16. *in oppoſition to the* inward Man? *that whilſt they lived they were* at home in the Body, *and that at death they did* ἐκδημῆσαι ἐκ τοῦ σώματος dwell out of the Body, 2 *Cor.* 5. 6, 8. *or, as to the Soul, were abſent from it? And muſt not then* the Sentence of Death *they had in themſelves, be only this, that their Bodies might die by the hands of Perſecutors, that their outward Man might periſh by them? And muſt not then their truſt* in God that raiſeth the dead, *relate to his raiſing their dead Bodies?*

5ly, *The dead in Chriſt that ſhall be raiſed,* 1 Theſſ. 4. 16. *are they that* ſleep, *v.* 13, 15. *that is, that* ſleep in the duſt, *Dan.* 12. 2. *now is it not* τὰ σώματα, the Bodies of the Saints that *thus* ſleep, *Matth.* 27. 52. *and muſt not then the* Apoſtle *ſpeak of them only? Is not this ſpoken to comfort the* Theſſalonians concerning them that were aſleep, *v.* 13, 18. *and were they troubled for the Souls of them that ſlept in* Jeſus? *v.* 14. *or doth the* Apoſtle *ſay any thing to comfort them, but that which relates to the Body only? And will it not hence follow, that what he here ſaith touching the Reſurrection of the Dead, concerneth their dead Bodies only? Thus have I ſhew'd that all the places here cited, as ſpeaking of the Reſurrection of the Dead, refer to the Reſurrection of their Bodies.*

§ 8. *But further, had not the Scripture ſo expreſly ſpoken of* raiſing our Mortal Bodies, *of raiſing that* a Spiritual Body *which was* ſown a Natural Body, *and proved* the dead ſhall be raiſed, *becauſe* this corruptible ſhall put on incorruption, *and could it not be proved, that raiſing of the dead, and of the bodies of the dead, were in import the ſame, this Article might be eſtabliſhed from other paſſages of Scripture, ſpeaking the ſame thing in effect, as* v. g.

1*ſt*, We who have the firſt fruits of the Spirit groan within our ſelves, expecting υἱοθεσίαν the Sonſhip, even the Redemption of our Body, *Rom.* 8. 23. *Now what is this Redemption* τοῦ σώματος ἡμῶν of our Body, *but the delivery of it* from the Bondage of Corruption? *v.* 21. *What did they* groan *for? 'twas, ſaith the ſame* Apoſtle, *that* Mortality might be ſwallowed up of Life, 2 *Cor.* 5. 4, 5. *which only is to be done when* this Mortal Body ſhall put on Immortality, *ſaith the ſame* Apoſtle; *this therefore was to be done to accompliſh* the redemption of the Body *ſpoken of, and is not then the redemption, and the reſurrection of the body in effect the ſame?*

2. We expect that Saviour, the Lord Jeſus Chriſt from Heaven, who ſhall change τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile Body into the likeneſs of his glorious Body, *Philip.* 3. 20, 21. *The Body therefore to be changed is* σῶμα ἡμῶν our Body; the Body of our Humiliation, *ſo ſtyled as* Methodius *ſaith, becauſe* ταπεινοῦται ἀπὸ σφάλματος, 'tis humbled and made mortal by the fall; *or as* Irenæus, l. 5. c. 13. *quod & humiliatur cadens in terram*, becauſe it is humbled by falling into the Earth. *This Body is to be thus changed* when our Lord cometh down from Heaven, *that is at the reſurrection of it; for* the Lord ſhall deſcend from Heaven, and the dead in Chriſt ſhall riſe firſt, 1 *Theſſ.* 4. 16. *Is it not therefore manifeſt from theſe words, that our* vile, mortal Bodies, *fallen into the Earth, or laid in it, ſhall be raiſed, and by, or at the Reſurrection, ſhall be* changed into the likeneſs of Chriſt's glorious Body?

Now hence I argue for the Reſurrection of the ſame Body thus; If the Scripture *teacheth that there ſhall be* a quickning, *by raiſing up* our mortal Bodies, *a* Redemption, *by the Reſurrection of* our Bodies, *a* changing of our Bodies *at, and by the Reſurrection*, into the likeneſs of Chriſt's glorious Body, *It ſeems ſufficiently to ſay, there ſhall be a Reſurrection of the ſame Body which before was mortal, and a* change *by it of the ſame Body which was vile, or humble; and a Redemption by it from corruption of the ſame Body which was formerly* in bondage to corruption; *for all this muſt be*

ſaid

said of the same Body, or not of the same Body; if of the same Body, then the same Body must be raised; if not of the same Body, then of another; and how then is it said of our Body? How are these other Bodies, τὰ θνητὰ σώματα ὑμῶν, your mortal Bodies, *Rom.* 8. 11. *the Redemption of them;* the Redemption, τῦ Σώματος ἡμῶν; *the change of them,* the change, τῦ σώματος τῆς ταπεινώσεως ἡμῶν, of our mortal vile Bodies?

2ly, *When the Apostle saith,* (s) This corruptible, this mortal Body, *does he mean this Body of ours, or does he not? If he does mean this mortal, corruptible Body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other Body then ours, and how then is that* raised a spiritual Body, *which was* sown a natural Body? *how doth* this mortal put on immortality? *how are we concerned in the Resurrection of another Body? or what assurance doth it give us, that we shall rise from the dead, seeing when any of us departs this life, it is our Body that dies, and not anothers? Yea, why then doth he say,* the dead shall rise, and we, *that are living,* shall be changed? we shall all be changed; *i.e. our* vile Bodies shall be changed into the likeness of Christ's glorious Body; *our mortal Bodies into immortal; our natural Bodies shall be changed by being raised spiritual Bodies? Let any Man try his utmost skill, and see if he can find any Nominative Case to* σπείρε, it is sown, *used here four times, but* σῶμα, Body, *or understand this of any other Body then ours, seeing then the same word is the Nominative Case to* ἐγείρε, it is raised, *which was so to* σπείρε, it is sown, *the* Apostle *must be supposed to say, this Body of ours is raised in incorruption.*

§ 9. Argument 2. *To proceed to other Scriptures of like import:* All that are in their Graves shall come forth, *saith Christ,* ἐκπορεύσονται ἐκ τῶν μνημείων, they shall come out of the Graves in which they were, *John* 5. 28. 29. *Shall they come forth with the same Body which was laid in the Grave, or with another? If with the same, then the same Body must be raised; if with another, how come these Graves to be called their Graves, and how are the dead, and they that are in the Graves raised out of them, and not another?*

Again, when it is said the Sea gave up the dead ἐν αὐτῇ in it, *and* Death and Hades (*the place of the dead*) gave up the dead in them, *Rev.* 20. 13. *did they give up the same Bodies which were laid down in them, or some others? The first is the thing contended for; if they gave up some others, how did they give up the dead that were laid down in them?*

To say that a great part of these *dead* Bodies possibly may have undergone variety of changes, and entred into other Concretions, even in the Bodies of other Men, *is to me no Objection against the raising of the same Body, if God hath engaged so to do; for then, as he is able, so is his Providence concerned to prevent the entring of one Body so into the Concretion of another, as to hinder it from being the same Body when raised, as it was when laid down in Sea, or Grave, and I know* what he hath promised he is able to perform.

Lastly, Even the Phrase (t) the Resurrection of the dead, *and especially the Resurrection* ἐκ νεκρῶν from the dead, *used* Col. 1. 18. Rev. 1. 5. *where Christ is stiled* the first-born of those that arise from the dead, *prove this. For the proper notion of a Resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted disjunctively, because in the Resurrection of our* Lord, *and of* Lazarus, *and others whom he raised from the dead, the Body was not corrupted. Hence it follows,*

(1*st.*) *That the Soul which is immortal and incorruptible, cannot be said to rise again, Resurrection implying a Reproduction; wherein that which after it was never ceased to be what it was, cannot be reproduced; and so the* (u) *Resurrection of the Dead can only signifie the Resurrection of the Bodies of the Dead, with the re-union of them to those Souls to which they were before united, which makes this Resurrection advance into a Resurrection of Life. And seeing that which never fell, cannot be said to be raised up, that which did never dye cannot be restored from death; Men cannot properly be said to rise again from the dead, but in respect to that part, or that state which had fallen and was dead. And as for a Man to be born at first, signifies the production, and union of*

(s) *Cum dicit* istud corruptivum & istud mortale *cutem ipsam tenens dicit. Certè* istud *nisi de comparenti pronuntiasse non potuit, demonstrationis corporalis est verbum.* Tertull. de Resurrect. Carn. c. 51.

Ὀρᾷς πλὴν ἀναστάσεως, τὸ θνητὸν τοῦτο ἔδειξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theodoret. ibid.

(t) *Resurrectionis vocabulum non aliam rem vendicat quam quæ cecidit, surgere enim potest dici, & quod omninò non cecidit, sed semper retro jacuit, resurgere autem non est nisi ejus quod cecidit, iterum enim surgendo quia cecidit resurgere dicitur.* Tertull. adverſ. Marc. l. 5. c. 9.

Ἀνάστασις γὰρ ἐκαλεῖται τὸ μὴ πεπτωκότος. Epiph. Hær. 67. § 6.

(u) Ἀνάστασις γὰρ ἡ ἄνωθεν στάσις, τὸ σῶμα δὲ ὅτι τὸ φθειρόμενον καὶ διαλυόμενον, τοῦτο τοίνυν ἡ ἄνωθεν στάσις εἰκότως καλεῖται ἀνάστασις· τῆς γὰρ ἀθανάτου ψυχῆς οὐκ ἀνάστασις, ἀλλ' ἐπίνοσος καὶ γίγνεσθαι φησὶ τὸ σῶμα. Μαρκίων γὰρ καὶ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων οὐκ ἐδέξαντο ἀνάστασιν, ὡς ἀδιάκλητον πεπλασμένης τινὸς καὶ βίου ὀχλήσεως. Theodor. Hær. fab. l. 5. c. 19 p. 293. A. B.

the essential parts of an individual Man, his Body and his Soul. So to be born again, or born from the dead, implies the restitution, and re-union of his Body and his Soul; a Man only by that becoming the same entire Person which he was before. Seeing therefore it is acknowledged, that the same Persons shall be raised, *yea, that* there can be nothing plainer then that in the Scripture it is revealed, that the same Persons shall be raised, and appear before the Judgment Seat of Christ, to answer for what they have done in the Body; *and the same Person cannot be raised without the raising of his Body to be united to his Soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another Body, which before was no part of him, it follows, that if the same Persons be raised from the dead, that of them which was dead, or their own Bodies must be raised; and so the meaning of the Scripture, when it saith,* the same Persons shall be raised, *must be this, that their Bodies, separated from their Souls by death, shall be raised from the dead.*

Moreover, By saying that the Resurrection is only of that which died, or was corrupted, it appears that I, with the Ancients, only assert the Resurrection of that Body which died, or was corrupted, and am not in the least concerned for any changes that it underwent before; and so the Scripture forces me to speak, when it stiles the Resurrection, the quickning the dead; the vivification of our mortal Bodies; the raising of those Bodies which were sown in corruption; the coming forth of them which were in their Graves; the awakening them that sleep in the dust of the Earth; *and saith, that then* the Sea, Death, and Hades shall give up their dead, *allowing a Resurrection only to them that shall then be dead, and saying only of them that shall be found alive,* they shall be changed. *And if this only be the true sense of the Scripture in this matter, and this only the Resurrection there intended, it cannot be concerned in the least in what the* Philosophers *say touching the change the Body undergoes whilst living; though I am far from thinking, that to the raising of the same Bodies, it can be requisite that these Bodies should be* made up wholly of the same Particles which were once vitally united to their Souls in their former Life, without the mixture of any other Particle of Matter; *for were this necessary to the same living Body, we could not have the same Bodies for a day; and if it be not necessary to make the Body continue still the same while we live, it cannot be necessary to make the raised Body, the same with that which died.*

That which here seems to me of greatest moment to be considered, is this, that the dead, being raised that they may be judged according to their works, Rev. 20. 12. *and that* every one may receive τὰ διὰ τοῦ σώματος, the things done by the Body, *as the Instrument of the Soul, 'tis only requisite that the dying Body, which is to be raised to the* Resurrection of Condemnation, *should be then united to a Soul sentenced hereafter to Condemnation for the evils done whilst in the Body, and by the Body as its Instrument, and not repented of, and reformed before its separation from the Body. And that the Body should be raised to* the Resurrection of Life, *'tis only requisite that some time or other before its death, it should have been united to a Soul that truly repented of all its past sins, and did from thence forward do that which was* lawful and right, *whilst they were thus united: Now seeing this is the state of all Bodies which arise to the* Resurrection of Life, *or* of Condemnation, *'ts only necessary to this last Resurrection, that it should be the raising the Bodies of Men dying in their sins, as in my Hypothesis it is; and that the Bodies raised to the Resurrection of Life, should be the Bodies of Men dying in the favour of God; 'tis therefore only necessary their dying Bodies should arise. And now the Argument arising from these Scriptures, which teach that there shall be a Resurrection of the Dead, and so of their dead Bodies, that* every one may receive according to what he hath done in *or by* the body, *will run thus:*

Either the Body is to be raised, and re-united to the Soul, to receive Rewards or Punishments with it, or to be the Instrument by which the Soul shall be rewarded, or punished, or it is not; if not to any of these ends, why is it raised at all? Why do good Men, by the direction of the Holy Spirit, expect the Resurrection of the Body? *or why is it propounded as their great encouragement* to be stedfast, immoveable, always abounding in the fear of the Lord, 1 *Cor.* 15. 58. 1 *Thess.* 4. 18. *and as a comfort to them that mourn for the dead? Why are the wicked to be* punished with everlasting fire, *or said to* go away *after the Resurrection* into eternal Punishment? *Matth.* 25. 41, 46. *Or why doth our Saviour require us* not to fear them who can kill the Body, but can do no more, in comparison of him who can destroy both Soul and Body in Hell fire, *Matth.* 10. 28. *and say that* 'tis better one of thy Members perish, then that thy whole Body should be cast into Hell fire? *Matth.* 5. 29, 30. *If it be to be raised for these ends, 'tis necessary the same Body should be raised which sinn'd with, or was the Instrument of the Soul in doing good or evil, it being absurd to think that one Body should sin, another should be punished for it; or that one Body should suffer, another should be crowned for it. And, for any thing I can discern to the contrary, we might as well appear before Christ's Judgment Seat without any Body at all, as without that which we deposited. Let it now be remembred, that the Body in which the Impenitent is to suffer, is only the same Body which was laid down in the Grave,*

And then the Arguments usually offered to invalidate his suffering in his own Body, or in the same Body in which he sinned, will be almost as strong to excuse a Murtherer from suffering in his Body for a Murther committed Twenty years ago, as to the purposes they are used in this Case. Nay, I have met with nothing said in this Affair, which does not prove as strongly that the Body of our Blessed Lord, *born of the* Virgin Mary, *after he had sucked, and digested that Milk into Chyle, was not the same Body which was born of the* Virgin, *as not having all the same* individual Particles, *and that when he* grew in stature, *he grew into another Body, and so into a Body which came not from the* loins of Abraham, *and was not* of the Seed of David according to the flesh; *and that when the* Jews *destroy'd his Body, they destroy'd not that Body of which he spake, when he said,* destroy this Body, *because the Body they destroy'd, had by Perspiration lost, and by Nutrition gained many Particles.*

§ 10. *I come now to answer the Objections against this Article,* viz. 'The *Appellation the* 'Apostle *bestows on him that enters into this* 'Enquiry, Whether the Dead shall have the 'very same Bodies, or no, *seems not much to* 'encourage *him in that Enquiry; nor will he,* 'by *the remainder of St.* Paul's *answer, find the* 'determination *of the* Apostle *to be much in* 'favour *of the very same Body, unless the being* 'told *that the Body sown* is not the Body that 'shall be; *that the Body raised is as different* 'from *that which was laid down, as the Flesh* 'of *a* Man *is from the* Flesh of Beasts, Fishes, 'and Birds, *or as the* Sun, Moon, *and* Stars 'are *different from one another; or as different* 'as *a corruptible, weak, natural, mortal body,* 'is *from an incorruptible, powerful, spiritual,* 'immortal *Body; and lastly, as a Body that is* 'Flesh and Blood, *is from a Body that is not* 'Flesh *and Blood; for* Flesh and Blood cannot, 'says *St.* Paul *in this very place,* inherit the 'Kingdom of God; *unless, I say, all this* 'which *is contained in St.* Paul's *words, can be* 'supposed *to be the way to deliver this as an* 'Article *of* Faith, *which is required to be be-* 'lieved *of every one. Now to this I answer,*

1*st*, *That it seems to me a great mistake, to say the* Apostle *in that Appellation* thou Fool *reflects upon him that enquires, whether* the same Body which was dead should be raised, or no. *He had already entirely dispatch'd that question against those* Philosophers, *who said* (x) there is no Resurrection, *v.* 12. *and that the Resurrection of the Body was a thing* impossible. *And* v. 35. *he begins the enquiry, not about the truth of the Resurrection, but about the manner in which it shall be made, and the qualities which the raised Bodies should have, asking the question of* (y) Philosophers, ποίῳ σώματι, *with what kind of bodies,* or *with what qualified Bodies do they come;* for they conceiving that the Body was *the Prison of the Soul, and that it was her punishment to be tied to it, thought we could not be truly happy till by death we were delivered from it; they therefore judged it an* unjust, *and an unworthy thing for God to raise these Bodies to be united to the Souls of Good Men; and therefore* Celsus *saith the hope of the Resurrection of the Flesh is* the hope of Worms, a filthy, and abominable thing, and so a thing which God neither will, nor can do. *See all this proved from their own words in the Note upon this Verse. Now to this Objection the Apostle returns a full and satisfactory Answer, by shewing the happy change which will then pass upon the raised Body, and the* (z) *excellent qualities it shall then have, and which were wanting to it whilst it was on earth.*

2*ly*, *When the* Apostle *adds,* v. 37. That which thou sowest, *(when)* thow sowest (*it, is*) not that Body which shall be (*again produced,*) but bare *(or naked)* Grain, *it is evident he speaketh there, not of the Body of Man, but of the Body* of Wheat, or of some other Grain, *and is there still pursuing the same question,* With what kind of Bodies do they come? *Answering, as it was common with the* Jews *to do, by this very Similitude to a like question among them,* viz. (a) Whether the Body should arise naked, or clothed upon? *and therefore saith* thou sowest not the Body which shall be, *i. e. a Body cloathed with a shell as in Peas, Beans, and Lentils, or with an Hull, or Chaff, as in Wheat, Rye, Barley, but* γυμνὸν κόκκον, naked Grain, *whereas God raises it up cloathed, and so saith he, will it be with our Bodies at the Resurrection, they will not be raised* γυμνὰ, naked, *but* ἐνδυσάμενα, cloathed upon, *for this* corruptible Body must put on Incorruption, 2 *Cor.* 5. 2, 3, 4. *this being then the whole intendment of this Similitude, it ought not to be urged any further.*

3*ly*, *The same is evidently the* Apostle's *purpose in the following Verses, which in sense run thus.*

Ver. 39. (And as) all flesh is not the same (manner or kind of) flesh, but there is one kind of flesh of Men, another (kind of) flesh of Beasts, another of Fishes, and another of Birds.

Ver. 40. (And as there is alike difference in

(x) *Hinc dicit Plinius* ne Deum quidem posse omnia, *nec mortales æternitate donare, nec revocare defunctos,* Hist. Nat. l. 2. c. 7. *Negant hæc fieri posse.* Lactant. l. 7. c. 22.

(y) *Utrum sine corpore, an cum corporibus? & corporibus quibus, ipsisne? an innovatis resurgatur?* Cæcil. apud Min. p. 11.

(z) *Non considerat Apostolus in hac similitudine diversitatem rei, sed qualitatis & conditionis, quod & quæstio requirebat,* quali corpore veniunt. *Itaque falluntur, qui ex his Apostoli verbis, corpora non eadem secundum substantiam resuscitanda esse colligunt, quod qui dicunt, resurrectionem revera tollunt, non enim resurgit nisi id ipsum quod cecidit.* Esthius. (a) *Pirk. Eliez.* c. 33. p. 80.

the

the qualities of Bodies, for (there are alſo Celeſtial Bodies, and Bodies Terreſtrial; but the glory of the Celeſtial is one, and the glory of the Terreſtrial is another.

Ver. 41. (*And in the Celeſtial Bodies*) there is one Glory of the Sun, and another of the Moon, and another of the Stars (*among themſelves*) for one Star differeth from another Star in glory.

Ver. 42. So alſo is (it as to) the Reſurrection of the Dead (*the Body raiſed being in qualities much different from that Body we now have, for*) it is ſown in corruption, (*frail, mortal, ſubject to putrefaction*) it is raiſed in incorruption, *&c. Now from the words thus paraphraſed, let it be noted,*

1ſt, *That the* Apoſtle *ſays not, That* the Body raiſed is as different from that which is laid down, as the Fleſh of Man is from the Fleſh of Beaſts, Fiſhes, and Birds, *or* as the Sun, Moon, and Stars are different from one another, *but only as the Fleſh of Men differs in qualities from that of Beaſts, Fiſhes, and Birds; and as the Sun, Moon, and Stars differ in their glorious qualities from one another, ſo do our raiſed Bodies differ in quality, from thoſe earthly Bodies we at preſent have, as is evident from the enſuing words, in which he mentions this difference betwixt them in qualities. Note*

2ly, *That in the inſtances of* fleſh of Man and Beaſts, *and of* Celeſtial and Terreſtrial Bodies, *and of* Celeſtial Bodies *among themſelves here uſed by the* Apoſtle, *there is not only a difference as to qualities, but alſo as to the ſubject matter, that being in them only* ſpecifically, *but not* numerically *the ſame, whereas it is not ſo as to our Bodies ſown and raiſed, they differing only as to the qualities from the body ſown, but not as to the ſubject matter, it being* this corruptible Body which muſt put on incorruption. *As therefore the different qualities of divers Souls, good and bad, learned and unlearned, made glorious and miſerable, infer a difference in ſubſtance, becauſe the ſubject of thoſe qualities is not the ſame; but when the ſame Soul becomes vertuous, and learned, all this new Ornament of Grace and Knowledge, and even its advancement to a ſtate of perfect Happineſs and Glory, makes it not ceaſe to be the ſame Soul ſtill, ſo is it here as to the difference of glorious qualities the raiſed body hath above the Body ſown. I therefore*

3ly, *Grant that the raiſed Body is as different from the earthly Body we at preſent have, as a* corruptible, weak, natural, mortal Body is from an incorruptible, powerful, ſpiritual, immortal Body; *but then the ſubject of theſe different qualities being ſtill the ſame, this difference hinders not its being the ſame Body ſtill, ſince otherwiſe Chriſt's Body being alſo raiſed an* incorruptible, powerful, immortal Body, *could not be the ſame with that in which he ſuffered; and if his Body is ſtill the ſame that ſuffered and was raiſed from the dead, then a like change of our vile Bodies will not hinder their being ſtill the ſame.*

'*But it is ſtill objected, That* 'the Body raiſed '*is as different from the Bodies we at preſent have, and lay down in the Grave, as a Body* 'that *is fleſh and blood, is from a Body that is* 'not *fleſh and blood; for* fleſh and blood, *ſaith* 'St. Paul, cannot inherit the Kingom of God.

Anſw. *To this I anſwer* (1.) ab abſurdo, *that if even this hinder the Body raiſed from being the ſame Body, our* Saviour *cannot now have the ſame Body with that in which he ſuffered, or which was raiſed from the dead; for doubtleſs he is entred into, and doth inherit the Kingdom of God; if therefore* fleſh and blood cannot inherit the Kingdom of God, *and the Body which hath not fleſh and blood cannot be the ſame Body with that which hath fleſh and blood, our* Saviour's *glorified Body cannot be the ſame Body which was raiſed from the dead, or in which he ſuffered.*

2ly, *I anſwer, That fleſh and blood doth in the Scripture language denote the* weakneſs, *and the* frailty *of that which is compounded of it, as when 'tis ſaid,* we wreſtle not with fleſh and blood, *i. e. weak, frail men,* Eph. 6. 12. *See* Matth. 16. 17. Gal. 1. 16. Hebr. 2. 14. Eccluſ. 14. 18 *And thus it is true that* fleſh and blood, *that is, ſuch weak, frail Bodies as they are, which here conſiſt of fleſh and blood, unchanged into incorruptible Bodies, or uncloathed upon with their Celeſtial Bodies, which will keep them from mortality, or a poſſibility of corruption,* v. 48, 49. 2 Cor. 5. 1, 2. cannot inherit the Kingdom of God; *and therefore the* Apoſtle *adds, That* this mortal muſt put on immortality, this corruptible put on incorruption, *and ſo it ſhall be changed, as to its qualities; but then I have ſhew'd, that this change from mortal and corruptible, to an immortal and incorruptible Body, hinders not its being ſtill the ſame Body, that is, the ſame in ſubſtance as it was before.*

3ly, *I think it is evident from the* Apoſtle's *words, that the Bodies of good Men then living, ſhall have the ſame qualities with the Bodies of them who are raiſed from the dead, for they alſo ſhall* inherit the Kingdom of God, *they ſhall have ſpiritual, powerful, immortal Bodies; their Bodies, ſaith he,* ſhall be changed, for this corruptible muſt put on incorruption; *and yet can it be thought that this change ſhall amount to the deſtruction of that Body they then had, and the production of another Body, as it muſt do, if they ceaſe to have the ſame Body which they had before this change? If it do not, it is hence evident that the Body may be ſtill the ſame body, notwithſtanding the great change which ſhall then paſs upon it.*

In a word, what the Apoſtle *ſays here evidently concerns only the Bodies of good Men, and ſo gives us no cauſe to think the Bodies of the wicked ſhall be changed at all; and if the wicked ſhall be raiſed with the ſame Bodies to the Reſurrection of Condemnation, why not the good with the ſame Bodies to the Reſurrection of Life?*

A Paraphrase and Comment UPON THE First Epistle to the *Corinthians*.

CHAP. I.

Verse 1. PAUL called to be an Apostle (*or the called Apostle*) of Jesus Christ, through the will of God, and Sosthenes our Brother.

Ver. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints (*or the Saints called*) with all that in every place call upon the name of Jesus Christ our Lord, (*yea*) both theirs, and ours.

Τῇ Ἐκκλησίᾳ τοῦ Θεοῦ, *the Church of God.*] The *sanctified in Christ Jesus*, the *Saints called*, seem here to be words of the same import, denoting such as are called out of the World, and separated from others, through Faith in Christ, to be a peculiar People to God, as the *Jews* were before: All *Christians* being, by vertue of this calling *a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People*, 1 Pet. 2. 9. Though many Members of the Church of *Corinth*, and of other *Churches*, wanted the inward Sanctification of the Holy Spirit. So that the word *Saints*, in many places of the *Epistles*, is as large as the word *Christians*, and stands opposed, not to the unsound *Christians*, but to the *Heathen* World, 1 *Cor.* 6. 1, 2. See here 1 *Cor.* 14. 33. 16. 1, 15. 2 *Cor.* 8. 4. 9. 1, 12. 13. 13.

With all that in every place.] Hence it appears that St. *Paul*'s Epistles, though occasionally written, and directed to particular Churches, were designed for the use of all *Christians*.

Τοῖς ἐπικαλουμένοις ὄνομα Κυρίου, *that call upon the name of the Lord Jesus.*] This in the New Testament is the Character of a *Christian*, that he is one that *calleth on this name*, Acts 9. 14, 21. 22. 16. Rom. 10. 12, 13. 2 Tim. 2. 22. And that these words ought not to be rendred passively, *viz. all that are called by the name of Christ*, is evident from the *Septuagint*, who still translate the Phrase שֵׁם יִקְרָא which is active, by ἐπικαλέσῃ ἐν ὀνόματι Θεοῦ, or ἐν ὀνόματι Κυρίου, i. e. *he shall call on the name of the Lord*. See *Gen.* 4. 26. 12. 8. 13. 4. 21. 33. 25. 25. *Psal.* 79. 6. 99. 6. 116. 4. *Isai.* 65. 1. Lam. 3. 55. Zech. 13. 9. But when the Phrase runs thus, שִׁמְךָ נִקְרָא, that is, *thy name is called upon us*, or *we are called by thy name*, it is rendred thus, τὸ ὄνομά σου ἐπικέκληται ἐφ' ἡμᾶς, Deut. 28. 10. 1 *Kings* 8. 43. 2 *Chron.* 7. 14. *Isai.* 4. 1. 63. 19. *Jer.* 14. 9. 15. 16. *Dan.* 9. 18, 19. *Amos* 9. 12.

Secondly, We are expresly told that the Disciples were first called *Christians* at *Antioch*, Acts 11. 26. Now before this time we find not only *Stephen* ἐπικαλούμενον *calling upon this name*, and saying, *Lord Jesus receive my Spirit*, Acts 7. 59. and St. *Paul* bid to wash away his sins, *calling upon the name of the Lord*, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου, *Acts* 22. 16. but we find this to have been the Character of a Disciple, or a Convert to the Faith of *Christ*, that he was one that called upon the name of the Lord. Thus *Ananias* speaks to the Lord Jesus of St. *Paul*, *he is one who hath received power from the High Priest to bind* τοὺς ἐπικαλουμένους τὸ ὄνομά σου *all that call upon thy name*, Acts 9. 14. and of St. *Paul* converted, it is said, that he had destroyed τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο *them that called upon this name in Jerusalem*, v. 21.

Thirdly, The Reverend Dr. *Hammond*, who here translates this Phrase passively, doth elsewhere translate it actively, the Context forcing him so to do. So *Rom.* 10. 13. *Whosoever shall call upon the name of the Lord*, i. e. *pray and adhere to Christ, shall be saved.* And Acts 9. 14. *He hath authority to bind all that call upon thy name*, i. e. saith he, *that publickly*

avow the Worship of Christ, Acts 22. 16.

Tea, both theirs and ours.] All the Greek Interpreters, *Chrysostom*, *Theodoret*, *Oecumenius*, *Theophylact*, observe that the words, *both theirs and ours*, are to be connected with the word *Lord*, τὸ ὃ αὐτῶν τε καὶ ἡμῶν τῷ Κυρίῳ σωμήσασι and so the sense is this, *The Lord, I say, both of me who write, and you to whom I write.*

Ver. 3. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

Χάρις ὑμῖν, &c.] 'Tis unadvisedly said by some that this is a Wish, and not a Prayer. The full import of the Phrase is, as St. *Peter*, 2 *Pet.* 1. 2. and St. *Jude*, v. 2. and (a) *Polycarp* do cite it, *viz. Grace and Peace be multiplied to you from God the Father, and from the Lord Jesus Christ.* Now is not this to desire for them Grace and Peace from God the Father, and consequently to pray for it? Why therefore is it not also to desire the same Blessings from God the Son? Are they not both the Givers of Grace and Peace to the Church? Doth not Christ know all the Necessities of his Church in this kind? Doth not he who *searcheth the heart and reins*, Rev. 2. 23. know the desires of his Servants? And why then should they only wish these things from I know not whom, and not pray to him who is the Giver of Grace and Peace for them? Especially when they have St. *Paul*'s example for it, in these words, *For this thing I besought the Lord* (Christ, v. 9.) *thrice, and he said unto me, my Grace is sufficient for thee*, 2 Cor. 12. 8, 9, 10. And again, *The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal Consolation, and good hope through Grace, comfort your hearts, and confirm you in every good word and work*, 2 Thess. 2. 16. 1 Thess. 3. 11, 12.

Ver. 4. I thank my God always on your behalf for the Grace of God, which is given you by (*or in*) Jesus Christ.

Ver. 5. That in every thing ye are (*or have been*) enriched by him in all utterance (*of tongues*) and in all knowledge (*of Divine Mysteries, or in the Gift of Prophecy*) 1 Cor. 14.

Ἐπὶ τῇ χάριτι τῇ Θεοῦ, *for the Grace of God.*] Here the Context seems to restrain this Phrase to the favour of God shew'd to the *Corinthians*, in vouchsafeing these Spiritual Gifts, which is a frequent import of this Phrase in Scripture. So *Rom.* 12. 6. *Having gifts differing according to the grace* (of God) *that is given to us, whether prophecy, let us prophesie according to the proportion of faith*, &c. Eph. 4. 7, 8. *To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men,* 1 Pet. 4. 10. *As every one hath received the gift, so minister the same one to another, as good Stewards of the manifold grace of God*, 2 Cor. 1. 12. *Not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you wards.* Our preaching to you being not in the words of Humane Wisdom, but *in demonstration of the Spirit, and in Power*, 1 Cor. 2. 4. Thus, to *sing with grace in the heart*, Eph. 5. 19. Col. 3. 16. is, say the (b) *Ancients*, to sing *using the spiritual gift* vouchsafed to them by the *Holy Ghost*. Which interpretation is confirmed from the *Spiritual Psalms*, *Hymns*, and *Songs* there mentioned. See 1 *Cor.* 14. 15. Eph. 6. 18. And this is very sutable to the Language of the *Jews*, who when the *Hebrew* mentions חֵן *Grace*, do render it the *Spirit of Prophecy*. So *Psal.* 45. 2. *Grace is poured into thy lips*, datus es Spiritus Prophetiæ in labiis tuis, *saith the* Chaldee.

Ἐν παντὶ λόγῳ.] *Estius* saith this ought not to be interpreted of the Gift of Tongues, because λόγος in Scripture never bears that sense. But (1.) it is certain from *Verse* the seventh, that it is χάρισμα, *a Gift*; and it is joyn'd with Faith and Knowledge, which are Gifts, 2 *Cor.* 8. 7. and cannot well be referred to any other Gift vouchsafed then to the *Church*. And 2*ly*, the word γνῶσις relating to *Prophecy*, or the Knowledge of Mysteries, was usually attended with the Gift of Tongues. See *Acts* 19. 6. and though we find not the word λόγος absolutely put in this sense; yet λόγος σοφίας, *the word of wisdom*, and λόγος γνώσεως, *the word of knowledge*, are reckoned among Spiritual Gifts, 1 *Cor.* 12. 8. All this indeed with Mr. *le Cl.* passes for *meer Niceties*; and he saith it is *more natural to understand by* λόγος *the knowledge of Religion*, though that, as he confesses, *is the import of the following word* γνῶσις *knowledge*; so that according to this wise Exposition, the Apostle thanks God here, and 2 *Cor.* 8. 7. commends them for *abounding in the knowledge, and in the knowledge of Religion.* Besides, the Knowledge of Religion cannot be called *Grace* in the sense given of that Phrase v. 4. nor by that, but by the χαρίσματα, Gifts of the Holy Spirit, was *the testimony of Christ confirmed* to the *Corinthians*, v. 6.

Ver. 6. Even as (*by these gifts*) the Testimony of (*or Doctrine concerning*) Christ was confirmed in you (*or established among you.*)

Καθὼς, *even as.*] This Particle signifies sometimes *when*, as *Acts* 7. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος, *but when the time drew nigh.*

Ver. 7. So that ye come behind (*the other Churches*) in no gift, waiting for the coming (*or revelation*) of the Lord Jesus Christ.

Ver. 8. Who shall confirm you to the end,

(a) *Proemio Epist. ad Philip.* (b) Ἀπὸ χαρίσματος· διὰ τὸ ἀπὸ τῆς ἀγίας πνεύματος δεδόσθαι χάριτος.

that

that you may be blameleſs in the day of our Lord Jeſus Chriſt.

From theſe three Verſes it is to be obſerved (1.) That the *Corinthians* were abundantly repleniſhed with the Gifts of the *Holy Ghoſt*, the Gifts of Tongues and Knowledge, *v.* 5. that they *came behind the other Churches in no gift*, v.7.

Secondly, That they obtained theſe Gifts by *Jeſus Chriſt*, and through Faith in him, *v.*4.

Thirdly, That by theſe, the Doctrine of Chriſt, the Teſtimony of the *Apoſtles* concerning him, that he was *raiſed from the dead, and become the Authour of Salvation to them that believe*, was confirmed to them, *v. 6.*

Fourthly, That by theſe Gifts, and by this earneſt of the Spirit they had encouragement to expect or wait for the ſecond coming of the Lord.

Βεβαιώσει ὑμᾶς, *who ſhall alſo confirm you to the end*, &c.] Theſe words are by the *Ancients* thus interpreted, *viz.* who in that day of the *Lord Jeſus* which you expect, will confirm you for ever blameleſs. And this is ſutable to his Prayer, that *Chriſtians* may be *unblameable in the day of the Lord*, Philip. 1, 9, 10. 1 Theſſ. 3.12,13. 5.23. for, ſay they, God is faithful, who hath promiſed to them that obey the Goſpel υἱοθεσίαν, *the adoption*, that is, *the redemption of the body*, Rom.8. 23. or that they ſhall be partakers of that Kingdom and Glory to which he hath called them, 1 *Theſſ.* 2. 12. Others thus, He will do all that is (c) requiſite on this part to render you unblameable to the end; ſo that you ſhall not fail of it through any want of Divine Grace neceſſary to that end, or any unfaithfulneſs on God's part to his Promiſe, who hath already reconciled you to himſelf through the death of Chriſt, *to preſent you holy, and unblameable, and unreproveable in his ſight; if ye continue in the Faith grounded and ſettled, and be not moved away from the hope of the Goſpel*, Col. 1. 21, 22, 23. See *Philip.* 1. 6. *Hebr.* 3.6,14. That the *Apoſtle* ſpeaks not here of any Promiſe of Perſeverance made to the Elect only among the *Corinthians*, is evident, 1. Becauſe he plainly ſpeaks to the whole Body of the Church, *to the Church of God which was in Corinth*, to *all that call upon the name of our Lord Jeſus Chriſt*. And 2*ly*, he ſpeaks not only of their being preſerved from falling away finally, but of their being preſerved *unblameable*; whereas it is certain, the *Elect* are not always ſo preſerved.

Ver. 9. (*For*) God is faithful by whom ye were called to the fellowſhip (*or Communion*) of his Son Jeſus Chriſt our Lord, (i. e. *That God by whom you are called, is faithful to perform his part in preſerving you blameleſs to that day, or to confer upon you the promiſed heritance.*)

Ver. 10. Now I beſeech you Brethren, by the name of the Lord Jeſus Chriſt, that you all ſpeak the ſame thing, (*owning and teaching the ſame Doctrine which you have received*, 1 Cor. 11.2. 15.1. Rom. 16. 17. *in love, and unity,*) and that there be no diviſions (*or Schiſms*) among you, but ye be perfectly joyned together in the ſame mind, and in the ſame judgment; (*in the ſame belief, and in the ſame kind affections one towards another.*)

Ἐν τῷ αὐτῷ νοΐ, *that ye be perfectly joyned in the ſame mind and judgment.*] (d) This can be no further the Matter of an Exhortation, then it is in our power to obey it: ſeeing then it is not in any Man's power to change this ſettled judgment, or to think otherwiſe upon our entreaty, becauſe our Exhortation gives no conviction to the Underſtanding, it follows that this Exhortation muſt only be to do what was in the power of the *Corinthians*; *viz.* (1.) To prevail with them to lay aſide their *ſtrife*, *envy*, and *diviſions*, 1 Cor. 3.3. and the ſad conſequents of them, *debate*, *wrath*, *backbiting*, *whiſpering*, *ſwelling*, *tumult*, 2 Cor. 12. 20. and to this the reaſon of this Exhortation leads, *Be of one mind and judgment*; for *I hear there be contentions among you*, v.11. And 2*ly*, to engage them unanimouſly to own the Doctrine which they had received, and he had preached to them, 1 *Cor.* 15. 1. which if they were ſo minded, might eaſily be done, ſince they ſo lately had received it, the Heads of it were ſo few, 1 *Cor.* 15. 3. and 'twas ſo eaſie for them to conſult the *Apoſtle* in their doubtings of the ſenſe of what he had delivered. But at this diſtance of time from the firſt diſcovery of the *Chriſtian* Faith, and after it is become a Syſtem of very many, and theſe diſputable Opinions, for the truth of which we have now no *Apoſtle*, no living and infallible *Judge* of *Controverſies* to conſult, if it be not ſufficient to preſerve unity in the Church, that Men heartily believe all the Articles of the *Apoſtles Creed* which are plainly delivered in Scripture, and live peaceably and quietly together, *following after peace and charity, with all that call upon the Lord Jeſus out of a pure heart*, 2 Tim. 2. 22. and avoiding any Separations from their Brethren, where nothing ſinful is enjoyned to be believed, or done, to hold Communion with them, I doubt there will be little Union in the Church of God.

Ver.11. For it hath been declared to me by them that are of the Houſe of Cloe, that there are Contentions among you.

Ver.12. Now this I ſay (*or mean by charging you with theſe Contentions*) that every one of you ſaith (*one*) I am (*a follower*) of Paul,

(c) *Quod ſuarum eſt partium.* Grot. (d) *Hoc ad effectus animi refertur. Sic* γνώμη *ſumitur Act.*17.13. 2 *Mac.* 9.20. Grot.

and (*another*) I of Apollo, and (*a third*) I of Cephas, and (*a fourth*) I of Christ.

Ἐγὼ εἰμὶ Παύλε, *I am of Paul*, &c.] Of the *Gentile* part of the Church of *Corinth*. Some preferred St. *Paul*, as being their Spiritual Father, *who in Christ Jesus had begotten them through the Gospel*, 1 Cor. 4. 14, 15. Others preferred *Apollo*, as being *an Eloquent Man, and mighty in the Scriptures*, Acts 18. 24. the *Jewish Christians* preferring St. *Peter*, as the chief Apostle of the Circumcision out of the Territories of *Judæa*. That this is here said, not by a fiction of Names, or Persons, under which the Apostle taxed the Heads of the Sects among the *Corinthians*; but that they really divided upon these accounts, is evident, *first*, From St. *Paul*'s thanking God that he baptized so few of them, least they should have occasion to say he baptized in his own Name, and so made Disciples to himself. *2ly*, From those words, *let no man glory in men, for all are yours, whether Paul, or Apollo, or Cephas*, Chap. 3. 21, 22.

Ver. 13. (*Why do you not all say the same thing*, viz. *I am of Christ*, Chap. 3. 23.) Is Christ divided (*was it one Christ that sent, and enabled* Paul, *another that sent* Peter, *to preach the Gospel to you? Is not one and the same Christ preached to you by us all? or is his Body divided?* 2 Cor. 11. 4.) was Paul (*or any other but Christ Jesus*) crucified for you? (*that you should be baptized into their death, as indeed Christians are into the death of Christ*) or were you baptized in the name of Paul? (*or any other but Christ Jesus, so as to be called the Disciples of* Paul.)

Ver. 14. I thank God (*whose Providence so ordered it*) that I baptized none of you but Crispus and Gaius.

Ver. 15. Least any should say that I had baptized in my own name.

Ver. 16. And I baptized also the houshold of Stephanus: besides I know not whether I baptized any other.

Οὐκ οἶδα, *I know not.*] Therefore his Inspiration or Divine Assistance in writing his Epistles, did not reach to an Information in such things as these, but only to direct him into all Truth he was to teach unto the Churches. See Chap. 16. 7. 1 *Pet.* 5. 12.

Ver. 17. For Christ (*when he called me*) sent me not to baptize, but to preach the Gospel (*to the Gentiles, and that*) not with wisdom of words, least the Cross of Christ (i. e. *the Doctrine of Christ crucified*) should be made of none effect (*by that means.*)

Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, *Christ sent me not to baptize, but to preach*, &c.] i.e. When he appeared himself, and after sent *Ananias* to him, he expressly sent him to preach to the *Gentiles*, Acts 22. 21. 26. 16, 17. to bear his Name before the *Gentiles*, Acts 9. 15. to be the Witness of his Resurrection, *Acts* 22. 15. But in that threefold rehearsal of his Commission, there is no mention made of his being sent to baptize; nor was it needful, after the general Commission given to *Christ's Apostles* for that end, *Matth.* 28. 19. That was not, say the *Greek Expositors*, his great business; for (e) *to baptize is easie to any who is admitted to Sacred Orders*; but to preach the Gospel requires a Divine Revelation, and great Assistance of the Power of God. Hence *Peter* himself preaches to *Cornelius and his Kinsmen*, but *commands them to be baptized* by others, *Acts* 10. 48. And this Gospel he sent me to preach (*Not with the wisdom of words, least the Cross of Christ should be made of none effect.*) Men not ascribing the prevailing of it to the power of God, but to the perswasion of Humane Wisdom, or as being not attended with Divine Assistance, God not approving, *v.* 19. and therefore not assisting the preaching of the Gospel in that way. Ἴσως δὲ, εἰ καλῶς ἡ ὑπερβολὴ φράσοιεν, ὡς τὰ παρ' ἕλλησι θαυμαζόμενα, εἶχεν ἢ γεγραπται, κατενόησεν ἂν τις, ὡς ἡ ἀληθείαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ ἡ ἐμφανομένην ἀκολουθίαν, καὶ τὸ καλῶς φράσεως ἐψυχαγωγηκέναι τὰς ἀκροωμένας, Orig. Philocal. p. 25.

Ver. 18. For the preaching of the Cross (*or of a crucified Jesus in this plain manner*) is only to them that perish (*by rejecting it, because not attended with this Humane Wisdom*) foolishness; but unto us who are saved (*by it*) it is (*evidently*) the power of God.

Ver. 19. (*Whereas the preaching of it in the words of Humane Wisdom would render it of none effect.*) For it is written, I will destroy the wisdom of the Wise, and will bring to nothing the understanding of the Prudent, (*Isai.* 29. 14. *as he hath already done, for*)

Ver. 20. Where is (*now the wisdom of*) the wise (*Philosopher among the Gentiles?*) where is the (*wisdom of*) the Scribe (*the Interpreter of the Law, or Teacher of Traditions among the Jews?* (Where is the disputer of this world, (*or the Searcher into the Secrets of Nature?*) Hath not God (*by this dispensation*) made (*or declared to be*) foolish the wisdom of this world?

Πῦ σοφός.] That is, what hath been done by the wisdom of the *Philosopher*, or by the *Jewish Doctors*, or by the Searcher into Natures Secrets, to bring Men to the true Knowledge of God, and of his Will? Hath not God discovered their Wisdom to be but Folly, in comparison of this way which he hath chosen to bring Men to the Knowledge of himself? The Disputer of this World is by St. *Jerom* rendred *Causarum Naturalium Scrutator*, Com.

(e) Πᾶσιν ἔξεστιν ὑπηρέτης, τῆς Ἱερωσύνης ἀξιωμένοις. Theod. August. contr. lit. Petil. l. 3. c. 56.

in

in Gal. 3. and ſo the *Naturaliſts* are ſtiled by the *Jews* (f) Sapientes Scrutationis, *the Searchers into the Secrets of Nature.* That the σοφὸς, *i. e.* the wiſe man mentioned here, refers not to the חכמים or wiſe men of the *Jews*, but to the *Philoſophers* among the *Gentiles*, is evident, for that *the wiſdom of the wiſe*, v. 19. is the wiſdom of the *Heathen* World, appears from *v.* 21. where it is ſaid, *the world through wiſdom knew not God*; which is true only of the *Gentiles*, not of the *Jews*. 'Tis therefore reaſonable to conceive the wiſe in the twentieth Verſe ſhould ſignifie the ſame Perſons. So doth St. *Paul* interpret the wiſe in theſe words, *I am a debtor to the Greek, and the Barbarian, to the wiſe, and the unwiſe*, Rom. 1.14. So *Chryſoſtom*, (g) *Theodoret*, *Oecumenius*, *Theophylact* upon the place, ſaying, that by the *wiſe* the *Apoſtle* underſtands the Man adorned with the Verboſity, or Eloquence of the *Greeks*.

Ver. 21. For (*to begin with the Philoſophers*) after that in the wiſdom of God (*diſcernible in his Works of Creation, and Providence,*) the world by (*all its*) wiſdom knew not (*the true*) God, (*ſo as to glorifie him as God, and to be thankful to him for his bleſſings*, Rom. 1. 21.) it pleaſed God, by the fooliſhneſs of preaching, (*as they think fit to ſtile it,*) to ſave them that believe (*in a crucified Jeſus thus preached to them.*)

Here two things are to be learnt, (1.) That from the Creation, Beauty, Order, and Grandeur of the World, and the direction of all things in it to an end, and the fitting them with Parts, and Inſtruments adapted beſt to the obtaining that end, it might be known that the Creator of the World was God alone, and ſo was only *to be glorified as God*, Pſal. 19. 1, 2. Rom. 1. 19, 20. Pſal. 104. 24. 136. 5. Jer. 10. 12. 51. 15. 2*ly*, That the Goſpel was ſent into the World, that they who did not know the true God acceptably by the Light of Nature, might do it by the Light of that Revelation which made ſuch a bright and glorious manifeſtation of the Power, Wiſdom, Juſtice, and Goodneſs of God, which they whom *Satan* had not blinded muſt diſcern, 2 *Cor.* 4. 4.

Ver. 22. (*Which ſalvation thus tendered, the wiſe men of the world, and Jewiſh Doctors, will not accept*) for the *Jews* require a ſign, and the *Greeks* ſeek after (*profound*) wiſdom.

Σημεῖον, *a ſign.*] From *Heaven*, ſuch as was that of *Moſes giving them bread from Heaven*, John 6. 30, 31. that in the time of *Joſhua*, when *the Sun ſtood ſtill*, Chap. 10. 13. or of *Elijah*, who brought down *fire from Heaven* to conſume the Offering, 1 *Kings* 18. 38. and to conſume *the Captains, and their fifty*, 2 Kings 1. 10, 12. Luke 9. 54. the Son of Man being *to come in the clouds of heaven*, as he did at the deſtruction of *Jeruſalem*, Dan. 7. 13. Matth. 24. 30. and to give *ſigns from heaven*, Joel 2. 30. as he did at the day of Pentecoſt, *Acts* 2. 2. and as God did by a voice from Heaven at our *Saviour*'s Baptiſm, *Matth.* 3. 17. at his Transfiguration, *Matth.* 17. 5. at his Preaching, *John* 12. 28, 29.

Ver. 23. But (*or nevertheleſs*) we preach Chriſt crucified, (*though his Crucifixion be*) unto the *Jews* a ſtumbling block, and to the *Greeks* fooliſhneſs.

Ἰουδαίοις μὲν σκάνδαλον, *unto the Jews a ſtumbling block.*] *Your Jeſus*, ſaith (h) Tryphon, *having by this fallen under the extreameſt Curſe of the Law of God, we cannot ſufficiently admire that you ſhould expect any good from God who place your hopes in a Man that was crucified.* And again; We doubt of your *Chriſt*, who was ſo ignominiouſly crucified, *for our Law ſtiles every one that is crucified accurſed.* Hence by way of ignominy they ſtill call our Saviour תלוי (i) ſuſpenſum, *one hanged upon the Tree.*

To the Greeks fooliſhneſs.] *They count us mad*, ſaith (k) *Juſtin Martyr*, *that after the immutable and eternal God, the Father of all things, we give the ſecond place to a Man that was crucified. 'Tis wicked and abominable*, ſaith (l) *Celſus*, *the wiſe men of the world inſult over us*, ſaith (m) St. *Auſtin*, *and aſk where is your underſtanding, who worſhip him for a God that was crucified.* So *M. Felix.* p. 8. *Arnob.* l. 1. p. 20. *Lact.* l. 4. c. 16. *Euſeb.* l. 3. *de vita Conſt.* c. 1.

Ver. 24. (*For this he is to Infidels only.*) But unto them which are called, both Jews and Greeks, (*he is*) Chriſt the power of God (*in the ſigns and wonders which are wrought by Faith in Chriſt for confirmation of his Doctrine, and ſo he gives the ſign the Jews require*) and the wiſdom of God, (*in the manifold and Divine wiſdom diſcovered in this diſpenſation for the ſaving loſt man*, v. 30. *and ſo anſwers the Greeks requeſt for wiſdom.*

Ver. 25. (*I ſay the power and the wiſdom of God,*) Becauſe the fooliſhneſs of God (i. e. *the way of God, which is eſteemed fooliſhneſs by the Greeks*) is wiſer then (*all the wiſdom of*) men; (*and much to be preferred before it*); and the weakneſs of God (*That way of propagating Man's ſalvation, which is weak in the*

(f) חכמי המחקר *Buxt. Lex. in voce* מחקר.

(g) Τὸν τῇ ἑλληνικῇ ταμυλίᾳ κεσμύμενον.

(h) Ἐπ' ἀνθρώπῳ ταυρωθέντι. *Dial. cum Tryph.* p. 227, 249, 317.

(i) *Buxt. Lex. Talm. in voce.* (k) Ἀνθρώπῳ ταυρωθέντι. Apol. 2. p. 60, 61.

(l) Κακὸν καὶ ἀνόσιον. Apud Orig. l. 7. p. 340.

(m) *Quale cor habetis, qui Deum colitis crucifixum?* Serm. 8. de Verb. Apoſt.

eyes) is stronger then *(the power of)* men. *(For the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the strength, policy, and wisdom of the world opposed against it,* 2 Cor. 10. 3, 4.

Ver. 26. For you see (Gr. *look upon*) your calling, Brethren, (*and you will discern how agreeably to these things the Divine Wisdom hath so ordered it*) that not many wise men after the flesh, not many mighty, not many noble are *(either)* called (*by, or made use of to propagate the Gospel.)*

Οὐ πολλοὶ σοφοὶ, *not many wise.*] This seems to be spoken in a direct opposition to that celebrated Maxim of the *Jews*, *That Prophecy resides not, but upon a wise, a strong, and a rich Man.*

Ver. 27. But God hath chosen the foolish things of the World *(That simple way of instructing Mankind which they call foolishness, and those unlearned Apostles whom they represent as fools*) to confound the wise (*Philosophers, so that they shall not be able to gainsay, or resist the wisdom with which they speak,* Acts 6. 10. Luke 21. 15.) And God hath chosen the weak things of the world *(unarmed fishermen, tent-makers, assisted with no humane force)* to confound the things which are mighty, (*to break through all the opposition that the Kings, and Rulers of the World do make against them, to pull down the strong holds, cast down the reasonings, level the heights of the Philosophers, who do exalt themselves against the knowledge of Christ,* 2 Cor. 10. 4, 5.

Ver. 28. And *(he hath chosen the)* base things of the world, and things which are not, (i. e. *the Gentiles who are esteemed base, and looked upon as nothing by the Jews)* to bring to nought (Gr. *to abolish*) things that are *(to become God's Church and People, and so to cause the Jewish Church and Oeconomy to cease,* Rom. 11, 15, 17. Philip. 3. 3.

Καὶ τὰ μὴ ὄντα, &c.] To confirm this explication of the words, let it be noted,

1. That the *Apostle* in this Chapter often speaks conjunctly of the *Jew* and *Gentile*, interweaving them together in his Discourse. So v. 20. he speaks of the *wise men* of the *Gentiles*, and then of the *Scribe* among the *Jews:* v. 22. of the *Jews* requiring *signs*, and the *Greeks wisdom*; of Christ crucified being to the *Jews a stumbling block, and to the Greeks foolishness.* So here v. 27. he seems to speak of the Gospel preached by the *Apostles* in a plain familiar way, by them deemed weakness, and stiled foolishness, as confounding all the Wisdom, and the Power of the *Greeks*; and v. 28. of the *Gentile Church* succeeding, and abolishing that of the *Jews.* Note therefore

2. That the *Jews* looked upon themselves as the only εὐγενεῖς Persons of true Nobility; as being of *the stock of Abraham. Even the poorest Israelite,* saith *R. Akibah, is to be looked upon as a Gentleman, as being the Son of Abraham, Isaac, and Jacob.* But the *Gentiles* they horribly despised as the base People of the Earth, not fit to be conversed with by them, they being in their Law stiled οὐκ ἔθνος, *not a Nation,* Deut. 32. 21. οὐ λαὸς, *not a People,* Hos. 1. 10. And it being said by the *Prophet,* that *all the Heathens are as nothing, and were accounted as nothing,* Isai. 40. 17. they still accounted them as such. Hence *Mordecai* is introduced praying thus, *Lord give not thy Scepter* (n) *to them that are not,* Esther 4. 11. And *Esdras* speaking to God thus, *As for the People which also came of* Adam, *thou hast said they are nothing, but be like unto spittle, and hast likened the abundance of them to a drop that falleth from a Vessel. And now, O Lord, these Heathens who have ever been reputed as nothing, have begun to be Lords over us,* 2 Esdr. 6. 56, 57. Thus *Abraham* is said to be the Father of the *Gentiles before that God, who calleth (o) things which are not, as if they were,* Rom. 4. 17. And (p) *Clemens Romanus* saith of the *Gentiles, He called us who were not, and would that of no being we should have a being.* So fitly are the *Gentiles* represented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, *the things base, accounted as nothing, and the things which are not.* See also 1 *Cor.* 6. 4. And this is the ancient Exposition of *Origen*, who speaking of the Rejection of the *Jews*, and the Calling of the *Gentiles*, and God's provoking the *Jews to jealousie by them, that were not a Nation,* he confirms this from these words, (q) *God hath chosen the base things of the World, and things which are not, that he might abolish the things which were before, that Israel according to the flesh might not glory before God.*

Ver. 29. That no flesh should (*have cause to)* glory in his sight (*either of their Wisdom, Birth, or Privileges.*)

Ver. 30. (*Not you who are advanced to this happy state.)* For of him are you in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

Σοφία, &c. *Wisdom.*] As being the Author of that *Evangelical* Wisdom which far excels the Wisdom of the *Philosopher* and *Scribe*,

(n) Τοῖς μὴ οὖσι. (o) Τὰ μὴ ὄντα, ὡς ὄντα.

(p) Ἐκάλεσεν ἡμᾶς ἐκ ὄντας, καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epist. 2. §. 1. *Ut essemus, qui nondum eramus.* Iren. l. 5. c. 1.

(q) Ἵνα ἐκεῖνα τὰ περίσσεια ὄντα καταργήσῃ, καὶ μὴ καυχήσηται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ὑπὸ τοῦ Ἀπο-στόλου πρὸς θεόν.

and even that Legal Conſtitution which is called the Wiſdom of the *Jews*, Deut. 4. 6. The Authour of *Juſtification*, procuring for us that Remiſſion of Sins which the Law could not give, *Gal.* 2. 21. 3. 21. The Authour of *Sanctification* procuring for, and working in us, not only an External and Relative Holineſs, as was that of the *Jews*, but ὁσιότητα τῆς ἀληθείας, *true and internal Holineſs*, Eph. 4. 24. wrought in us by the *Holy Spirit*. The Authour of *Redemption*, not from *Ægyptian* Bondage, or *Babyloniſh* Captivity, but from the Servitude of *Satan*, the Dominion of Sin and Death, and *from the Bondage of Corruption, into the glorious liberty of the Sons of God*, or *the Redemption of the Body*, Rom. 8. 21, 23. They who ſay Chriſt is made our Righteouſneſs by his Righteouſneſs imputed to us, have the ſame reaſon to ſay alſo, that he is made our Wiſdom by his Wiſdom, and our Sanctification by his Holineſs imputed to us.

Ver. 31. That according as it is written (*Iſa.* 65. 16. *viz.*) he that glorieth let him glory in the Lord (*ſo it may be done by us Chriſtians.*)

CHAP. II.

Verſe 1. AND I brethren (*have acted ſutably to what I told you, that Chriſt ſent me not to preach the Goſpel with wiſdom of words*, 1 Cor. 1. 17. *for*) when I came to you, I came not with excellency of Speech, or of (*Humane*) Wiſdom, declaring to you the teſtimony of God.

Τὸ μαρτύριον τοῦ Θεοῦ, *the teſtimony of God.*] This is the Reading of *Chryſoſtom*, *Oecumenius*, *Theophylact*, who intimate not in the leaſt that they knew any Copies which read μυστήριον. The Teſtimony of the *Apoſtles* concerning the *Meſſiah*, or the Son of God, his Death, his Reſurrection, and Exaltation to be a Prince and a Saviour, is called the Teſtimony of God, 1 *John* 5. 9. becauſe God teſtified to the truth of theſe Doctrines *by ſigns, and wonders, and divers miracles, and diſtributions of the Holy Ghoſt*, Hebr. 2. 4.

Ver. 2. For I determined not to know any thing among you, (i. e. *to diſcover any other knowledge to you*) ſave (*that of*) Jeſus Chriſt, and him crucified.

Τὸ εἰδέναι τι, *not to know any thing.*] To act as one who knew nothing ἐκτὸς ἔξω σοφίας of the Eloquence and Wiſdom of the *Greeks*, but only to give you the Knowledge of a crucified Saviour, which was to them fooliſhneſs, Chap. 1. 23. So *Chryſoſtom*.

Ver. 3. And I was with you in weakneſs, and in fear, and in much trembling, (*or in much fear and trembling.*)

Ἐν ἀσθενείᾳ, *in weakneſs.*] Of Body, and of Speech, *his bodily preſence being weak* (*and mean*) *and his ſpeech contemptible*, 2 *Cor.* 10. 10. This infirmity of his fleſh rendring him deſpicable in the eyes of others, *Gal.* 4. 13, 14.

Ἐν φόβῳ καὶ ἐν τρόμῳ, *in fear and trembling.*] By reaſon of the violent oppoſition which he found from the *Jews*, which made ſo deep impreſſion on him when he was at *Corinth*, that Chriſt ſaw fit to appear to him, and encourage him by ſaying *be not afraid, but ſpeak, and hold not thy peace, for I am with thee*, Acts 18. 6, 9.

Ver. 4. And my Speech and my Preaching was not with enticing words of Man's wiſdom, but in demonſtration of the Spirit, and in power, (*the power of God confirming what I preach'd with ſigns and wonders*, Rom. 15. 19. 2 Cor. 12. 12.

Ἐν ἀποδείξει Πνεύματος, *in demonſtration of the Spirit.*] That is, ſaith (r) *Origen*, by demonſtration of the truth of what I ſaid concerning Chriſt out of the *Prophets*, who ſpake by the Spirit, and comparing ſpiritual things revealed to us, with ſpiritual things revealed to them, *v.* 13. Reaſoning with the *Jews* out of the Scripture, as St. *Paul*'s manner was, *Acts* 17. 2. and *ſaying no other things but thoſe which Moſes, and the Prophets ſaid ſhould come, that Chriſt ſhould ſuffer, and that he ſhould riſe from the dead, and ſhould ſhew light to the Gentiles*, Acts 26. 22, 23.

Others, as (s) *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact* underſtand by this Phraſe the miraculous Gifts of the Holy Ghoſt, only it muſt be noted againſt Mr. *le Cl.* that neither the word πνεῦμα is to be reſtrained to the Gift of Tongues, but comprehends all the internal Gifts of the Holy Ghoſt; nor muſt the word δύναμις power be reſtrained to healing Diſeaſes; but comprehend all the external Gifts ſhewed upon others, as *caſting out Devils, raiſing the dead.*

Ver. 5. That your Faith ſhould not (*ſeem to*) ſtand in the wiſdom of Man, but in the power of God.

Ver. 6. Howbeit, we ſpeak the (*higheſt*) wiſdom among them that are perfect (*men in Chriſt Jeſus*, i. e. *fully inſtructed in the Prin-*

(r) *Contr. Celſum*, p. 5.

(s) Διὰ τοῦτο τοῦ ἁγίου Πνεύματος, καὶ τῶν ἐξ αὐτοῦ σημείων καὶ δυνάμεων, τὰς ἀποδείξεις τοῦ ἀληθοῦς λέγειν πάντας φησίν. Photius.

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ciples of Chriſtian Faith) yet not the wiſdom of the (*Heathen*) world, nor of the Princes of the World, (*the Jewiſh Magiſtrates and Doctors*) who come to nought (*and are to be aboliſhed.*)

Ἐν τοῖς τελείοις, *among them that are perfect.*] i. e. Fully inſtructed in the Principles of Chriſtian Faith; that this is the ſenſe of the word *perfect* here, appears from the oppoſition of thoſe that are perfect to *Babes in Chriſt*, as in thoſe words, *You have need that one teach you which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Drink, for every one that uſeth Milk is unskilful in the word of righteouſneſs. Therefore leaving the Principles of the Doctrine of Chriſt, let us go on unto perfection*, Hebr. 5. 12, 13. 6. 1. εἰς τὴν τελειότητα. Thus to that queſtion of the young Man, *What lack I yet*, Chriſt anſwereth, εἰ θέλεις τέλειος εἶναι, *if thou wilt be perfect*, i. e. fully inſtructed in the Conditions of Life required by the Goſpel, *Go ſell all, and follow me*, Matth. 19. 21. So *Philip.* 3. 15. *Let us therefore, as many as be perfect*, i. e. fully inſtructed in our Chriſtian Liberty, mind this. See 1 *Cor.* 13. 10. *Col.* 1. 28. *Strong meat is for them that are perfect*, Hebr. 5. 14.

Ver. 7. But we ſpeak the wiſdom of God in a Myſtery, even the hidden wiſdom which God ordained before the world (*to be revealed in due time*) to our glory, (i. e. *to be the means of our happineſs and glory.*)

Τὴν ἀποκεκρυμμένην, *the hidden wiſdom.*] i. e. Before, not after the Revelation of it; for this Myſtery, ſaith the *Apoſtle*, *God hath revealed to us by his Spirit*, v. 10. It is the Myſtery which hath been *hid from Ages and Generations, but now is made manifeſt to the Saints*, Rom. 16. 25, 26. Eph. 1. 9. 3. 3, 4, 9, 10. 6. 19. Col. 1. 26, 27. 2. 2. 4. 3, 4.

Πρὸ τῶν αἰώνων, *before the world.*] At the beginning of the Ages of the World, *Gen.* 3. 15. and before any of them were compleated, or run out. Hence it is ſtiled the Myſtery concealed in the times *of the preceding Ages*, Rom. 16. 25. as being not made *known in other Ages to the ſons of men, as now it is*, Eph. 3. 5. but being a Myſtery hid from thoſe Ages, *v.* 9. In this ſenſe ſeemeth it to be that God hath promiſed us Eternal Life, πρὸ χρόνων αἰωνίων, *from ancient Generations*, ἐξ ἀρχῆς, *from the beginning*, ſaith *Photius*, and this Grace, in the promiſe of it, is ſaid *to be given us in Chriſt*, 2 Tim. 1. 9. πρὸ χρόνων αἰωνίων, *a long time ago*, ſaith Dr. *Hammond*, ἄνωθεν καὶ ἐξ ἀρχῆς, *from the beginning, or of old*, ſaith *Theodoret*.

Ver. 8. Which none of the Princes of this world knew, for had they known, they would not have crucified the Lord of glory.

Οὐδεὶς τῶν ἀρχόντων, *none of the Princes.*] *Pilate*, or the *Jewiſh Rulers*, for they only can be ſaid to have *crucified the Lord of Glory*, they only are the *Rulers* which were to be *aboliſhed*, v. 6. and they are ſtiled οἱ ἄρχοντες, *Princes* and *Rulers*, Luke 14. 1. 18. 18. *the Princes who ſtood up, and the Rulers which took counſel againſt the Lord, and againſt his anointed*, Pſal. 2. 2. Acts 4. 26. They were the *Princes* who delivered him to be condemned to death, and crucified him, and this they did out of ignorance, *Acts* 3. 17. 13. 27.

Ver. 9. But (*God hath dealt with us*) as it is written, (*Iſa.* 64. 4.) eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

Ὀφθαλμὸς οὐκ εἶδε, *eye hath not ſeen.*] Theſe words do not immediately reſpect the Bleſſings of another World, but are ſpoken by the *Prophet* of the Goſpel ſtate, and the Bleſſings then to be enjoyed by them that love God, *Rom.* 8. 28. For *all the Prophets*, ſay the (t) *Jews, propheſied only of the days of the Meſſiah, but as for the world to come*, or the ſtate of things then, (*as it is written*) *eye hath not ſeen, O God, beſides thee*; where the Gloſs adds, *The eyes of the Prophets could not ſee theſe things.* Hence the *Apoſtle* adds in the following Verſe, *But God hath revealed them unto us by his Spirit*; whereas our future Happineſs is not yet revealed, ſaith St. *John*, 1 *John* 3. 2.

Ver. 10. But God hath revealed them to us by his Spirit; for the Spirit ſearcheth all things, yea the deep (*and myſterious*) things of God.

Ver. 11. (*And as it is among men, ſo is it here in reference to theſe things,*) For what man knoweth the (*ſecret*) things of a man, ſave the ſpirit of a man which is in him, even ſo the (*ſecret*) things of God knoweth no man (Gr. *none*) but the Spirit of God (*which is in him.*)

Εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ, *but the Spirit of God.*) Theſe words accord with thoſe of the Book of Wiſdom, *Thy counſel who hath known except thou give wiſdom, and ſend thy Spirit from above, which knoweth and underſtandeth all things*, Chap. 9. 17. v. 11. Whence it plainly ſeems to follow,

1. That the Holy Spirit is Omniſcient, as *Knowing all things, even the deep things of God. Wiſdom is a loving Spirit, and will not acquit a Blaſphemer of his words; for God is witneſs of his reins, and a beholder of his heart, and a hearer of his tongue: For the Spirit of the Lord filleth the world, and that which containeth all things hath the knowledge of the voice*, Wiſd. 1. 4, 5, 6, 7.

(t) *Lightf. in locum.*

2*ly*, That the Holy Spirit is with God, and *in God*, even as intimately as the Soul is in the Body, according to thoſe words of the Book of Wiſdom, *She is* μετὰ σε *with thee, an aſſeſſor of thy Throne, and was preſent with thee when thou madeſt the world*, Wiſd. 9. 4. 9.

Ver. 12. Now we have received not the Spirit of the World, (*which ſuggeſts worldly wiſdom*) but the Spirit which is of God, that we might know the things that are freely given us of God.

Ver. 13. Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual.

Πνευματικὰ πνευματικοῖς συγκρίνοντες, *comparing ſpiritual things with ſpiritual.*] *That is*, ſaith Mr. *Cl. ſpeaking ſpiritual things to ſpiritual men.* But where doth συγκρίνω ſignifie *to ſpeak*, or why doth he limit what is ſpoken to the *ſpiritual man*, ſince the *Apoſtles* ſpake as well to the unbelieving *Jew* and *Gentile*, as to the *ſpiritual man*? And how doth it appear that Ἀνθρωπ⊙ Man is here to be underſtood, becauſe it follows in the next Verſe, rather than πράγματα *things*, which is underſtood in the immediate foregoing words? The interpretation of the *Fathers* is much more probable, *viz.* we ſpeak theſe things in the words taught by the Holy Ghoſt, (u) comparing the things which were writ by the Spirit in the Old Teſtament, with what is now revealed to us by the ſame Spirit, and confirming our Doctrines from them. Moreover from this, and the preceding Verſes, as alſo from the following, it is exceeding evident that the *Apoſtles* ſpake and writ by inſpiration of the Holy Ghoſt, as did the *Prophets* of old time, and delivered only thoſe things as from God, which God revealed to them by the *Holy Spirit*, according to thoſe words of St. *Peter*, *We preach the Goſpel to you by the Holy Ghoſt ſent down from Heaven*, 1 Pet. 1. 12.

Ver. 14. But the natural man (*who acteth only by the Principles of Humane Reaſon, and of worldly Wiſdom*) receiveth not the things of the Spirit, for they are fooliſhneſs to him (*as being deſtitute of his Humane Wiſdom*, Chap. 1. 23.) neither can he know them (*by any ſtudy of his own*) becauſe they are ſpiritually diſcerned, (i. e. *by Scripture Prophecies, and by the Revelation of the Spirit, and therefore while he continues to reject this way of knowledge, he cannot receive them.*

Ψυχικος ἄνθρωπ⊙. *the natural man.*] *By the Natural Man*, ſaith Mr. *Cl. is not here meant the man that makes uſe of nothing but Reaſon, but the man that is wholly devoted, and enſlaved to earthly things, and entirely taken up with the Concernments of this Life, like a brute Creature. The oppoſition here made betwixt ſpiritual and animal things*, ſaith he, *plainly proves what I have ſaid.* Whereas there is not a word ſpoken of ψυχικὰ, *animal things*, in the whole Chapter, but only an oppoſition betwixt ψυχικὸς, *the natural* or animal, and the πνευματικὸς *ſpiritual perſon*, whom I ſhall prove to be a perſon endued with a ſpiritual Affiatus, and by that confound his Notion. That the Natural Man here is the man who rejects Revelation, and admits of no higher Principle to judge of things by but *Philoſophy*, and demonſtration from the Principles of Natural Reaſon, or in the words of (x) *Porphyry*, ἡ κατὰ τὸ λογισμὸν πειθὼ ἐνεισκομιζόμενος, *of perſuaſion to be found out by rational deduction*, is the expreſs aſſertion of (y) *Theodoret*, St. (z) *Chryſoſtom*, *Photius*, *Oecumenius*, and *Theophylact* upon the place, they therefore thought the word would bear this ſenſe, and evident it is to any one who conſiders the Chain of the *Apoſtle*'s Diſcourſe from Chap. 1. 17. to the end of this Chapter, that this muſt be the ſenſe; for *v.* 17. he begins to declare, he preached the Goſpel οὐκ ἐν σοφίᾳ λόγου *not in wiſdom of words*, or *humane wiſdom*; here tells that he did it not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *not with excellency of ſpeech*, or *humane wiſdom*; there the Perſons which reject the Goſpel are σοφοὶ, the *wiſe men of the world*; the 19, 20, 21 *v.* ſtiled σοφοὶ κατὰ σάρκα *wiſe men according to the fleſh*; the *Greeks*, that *ſeek for wiſdom*, v. 22. they who eſteemed it fooliſhneſs are the ſame *Greeks*, v. 23. Here it is the ψυχικὸς, or the natural man who *receives it not*, and to whom it is *fooliſhneſs*. Who therefore ſees not that the Natural Man, is the ſame with the Wiſe man, the *Diſputer*, the *Philoſopher*, the *Greek* there? There the Goſpel thus rejected by them, for want of this Wiſdom, and accounted fooliſhneſs, is indeed *the power of God*, and *the wiſdom of God*, v. 24. Here it is the *wiſdom of God in a myſtery revealed to the Apoſtles by the Spirit*, v. 7, 10. the Spirit, not of the World, or of Humane Wiſdom, but by the Spirit *they had received from God, that they might know it*, v. 12. and therefore they delivered it *not in the words of Humane Wiſdom*, in which the *Greeks* gloried, and which they ſought for in the Goſpel, but in *Words taught them by the Holy Ghoſt*, v. 13. when

(u) Ἑρμηνεύω γὰρ τὴν παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιῶν. Theodoret.

(x) De Abſt. l. 1. § 1.

(y) Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρκέμενον λογισμοῖς, καὶ τὴν τοῦ πνευματικοῦ διδασκαλίαν μὴ προσιέμενον. Theodoret.

(z) Ψυχικός ἐστιν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ψυχροῖς δίδους, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chryſoſt.

(a) Τὸν μηδὲν πίστει δεχόμενον, μήτε νομίζοντα τινος ἄνωθεν δεῖσθαι βοηθείας. Theophylact.

then

then it follows, *But the natural man receives not τὰ τῆς Πνεύματος the things of the Spirit*; must he not be the Man who receives not the things taught by the Revelation of the Holy Ghost? The opposition which he bears to the πνευματικὸς, *the Man who hath this wisdom revealed to him* by the Spirit of God, demonstrates this to be the sense.

Οὐ δέχε, &c. *He receiveth not the things of the Spirit of God.*] But counts them foolishness, Chap. 1. 23. when propounded to him, because he doth not see them proved from Principles of Natural Reason, by Philosophical Deductions, which is the Wisdom he seeks after, *v.* 22. Hence again it is evident he is the *Greek*, and not the Sensual Person.

Οὐ δύναται γνῶναι, *he cannot know them.*] *Viz.* By that Wisdom which he alone will be conducted by, because they are spiritually discerned, or by the Revelation of the Spirit; for being Mysteries, they are not knowable by Humane Reason, till God is pleased to reveal them.

Note also, that the Apostle doth not here discourse of the Inability of an *Heathen* to understand the sense of any Revelations discovered to him, for how then are they to be discovered to him, but only of his Inability to find out, and originally come to the knowledge of them by the meer Light of Reason; and from the denial of this he infers the necessity of a Supernatural Revelation, that the hidden Wisdom of God may be made known to the World: Nor doth he say, that the Natural Man cannot understand these Revelations, when discovered to him, because he wants further means to do it, but only that he cannot know them, before they are discovered by the Revelation of the Spirit; and that he will not then receive them, because they are not taught him, as the Wisdom of the World is, by deductions from Principles of Humane Reason. The *Jew*, saith he, admits of Revelation, and so he only doth *require a sign* to prove this Revelation; but the *Greek* seeks after Humane Wisdom, and because he finds not that in our way of preaching he will not receive the Revelation, though it be confirm'd *by demonstration of the Spirit and of Power.*

Ver. 15. But he that is Spirtual (i. e. *who hath the Revelation of the Spirit*) judgeth (*or discerneth*) all things (*relating to this Mystery*, v. 7.) yet he himself is judg'd of no man, *or discerned by none who hath no higher Principle then that of Nature to discern things by.*]

Ἀνακρίνει, *judgeth all things.*] The Passive ἀνακρίνεται is rendred *discerned* in the foregoing Verse, and so should have been rendred here; and the Active *searcheth*, or *discerneth*, as *Acts* 17. 11. and here Chap. 10. 25, 27. 14. 24.

Ver. 16. For who (*without a Revelation*) hath known the mind of the Lord that he may instruct him, (*or which will and can instruct him in these things? sure no man by natural Principles;*) but we (*who are spiritual*) have the mind of Christ, (*and so are able to discern and instruct others in it.*)

Πνευματικὸς here, and in other places of this Epistle, is not the Man who is adorned with the Fruits of the good Spirit, much less, as Mr. *Cl.* suggests, the Man who *relishes*, or *is affected with the spiritual Doctrines of the Gospel*; but * ὁ τῷ πνεύματι χάριτι ἀξιωθείς, *the Man who is endued with a spiritual afflatus*, and hath those Gifts of the Spirit which are stiled *the Word of Wisdom*, and *of Knowledge*, Chap 12.8. For, (1.) he is the Man who speaks *in demonstration of the Spirit*, v. 4. *the Wisdom of God in a Mystery*, v. 7. *to whom God hath revealed it by the Holy Spirit*, v. 10. *that he might know the things that are freely given us of God*, v. 12. and who speaks of them *in words taught by the Holy Ghost*, v. 13. and who by this Revelation of the Spirit *hath the mind of Christ* made known to him, v. 16. who speaks ἐν πνεύματι Θεοῦ *by the Spirit of God*, and by the Holy Ghost, Chap. 12. 2. Such were the *Prophets* in the first Age of the Church, who by this Afflatus performed all Sacred Offices in the Church, before they had stated Church Officers among them. See Note on 1 *Cor.* 14.32. Whence the *Apostle* saith, *If any man be a Prophet among you, or spiritual, let him know*, (*i.e.* acknowledge and discern by his spiritual Afflatus) *that the things which I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. And to those *Prophets* he writes thus, *Brethren, if any man be overtaken with a fault, you that are spiritual restore such a one in the spirit of meekness*, Gal. 6. 1. See the Note there This is the constant Notion of the Spiritual Man in (b) *Irenæus*, who speaking of those Men who had the Prophetical Gifts for the Edification of the Church, saith, *they are the Men whom the Apostle stiles spiritual.* When afterwards Church Governours were appointed, they seem to have been chosen out of these *Spiritual Men*, or to have had for a time, together with their Ordination, this Gift, which therefore he stiles *the Gift of Truth. And from whom*, saith he, *the Truth is to be learned by others.* If the Church of *Rome* would from

* Theod.

(b) *Perfectos dicit eos qui acceperunt Spiritum Dei, & omnibus linguis loquuntur per Spiritum Dei; quemadmodum & multos audivimus fratres in Ecclesiâ Prophetica habentes charismata, & per Spiritum universis linguis loquentes, & abscondita hominum in manifestum producentes ad utilitatem, & mysteria Dei enarrantes, quos & spirituales Apostolus vocat, secundum participationem Spiritus existentes spirituales*, l. 4. c. 75.

this

this Chapter gather the Infallibility of their *Doctors* met in Council, let them ſhew it by their Spiritual Gifts, or exhibit *Chariſma veritatis certum*, as (c) *Irenæus* ſpeaks.

(c) *Eis qui in Eccleſia ſunt Presbyteris obedire oportet, his qui ſucceſſionem habent ab Apoſtolis, qui, cum Epiſcopatus ſucceſſione, chariſma veritatis certum, ſecundum beneplacitum Patris, acceperunt*, l. 4. c. 43. *Poſuit Deus* 1° *in Eccleſia Apoſtolos*, 2° *Prophetas*, 3° *Doctores; ubi igitur chariſmata Domini poſita ſunt ibi diſcere oportet veritatem.* Ibid. c. 45.

CHAP. III.

Verſe 1. AND I Brethren, (*though I ſpeak the higheſt wiſdom among them that are perfect, yet*) could (*I*) not ſpeak to you as to ſpiritual (*perſons*) but as unto carnal (*by reaſon of thoſe fruits of the fleſh which ſtill abide in you*, v. 3. *and your affection to thoſe who are only wiſe according to the fleſh*, Chap. 1. 28.) and even as to Babes in Chriſt.

Ver. 2. I have fed you with Milk (*the Principles of the Doctrine of Chriſt*, Hebr. 5. 12, 13. 6. 1. See 1 *Cor.* 15. 2, 3.) and not with meat, (*the higher Doctrines of Chriſtianity*) for hitherto (*or then*) ye were not able to bear it, neither yet now are ye able.

Ver. 3. For ye are yet carnal; for whereas there is (*yet*) among you envying, and ſtrife, and diviſions, (*which are the works of the fleſh*, Gal. 5. 20, 21.) are ye not carnal, and walk as men (*who have little of the Spirit in you.* See Note on Chap. 9. 8.)

Ver. 4. For while one ſaith (*in oppoſition to each other*) I am (*the Diſciple*) of Paul, and another I am of *Apollos*, are ye not carnal?

Σαρκικοὶ, *carnal.*] This word being here plainly applied to the Works of the Fleſh, ſeems to imply that the Spiritual Man oppoſed to him, ſhould ſignifie the Man endued with the Fruits of the Good Spirit, or who *walketh in the ſpirit, not fulfilling the luſts of the fleſh*, Rom. 8. 1, 4. Gal. 5. 16. And thus the *Greek Interpreters* do underſtand theſe words; hence noting, that it is poſſible for Men to have great Gifts, as the *Corinthians* had, and yet be carnal. Yet (a) *Irenæus* interprets the words thus, that *they were carnal, becauſe the Spirit of the Father did not reſt upon them*; i. e. becauſe he being the Spirit of Love and Union, would not abide with them when they indulged to Envy, and Diviſions, or be unto them a Spirit of Inſtruction; and according to this Interpretation, he muſt deny them to be Spiritual, as the word ſignifies one who enjoys ſome Spiritual Gift, and receives ſome illumination from him. Whatever be the ſenſe, it muſt be noted that the *Apoſtle* doth not here ſtile them Carnal, in that worſt ſenſe in which the Carnal Perſon is repreſented as one *who is not ſubject to the Law of God, neither indeed can be*, Rom. 8. 7, 8. and therefore can do nothing pleaſing to God; and as it wholly doth exclude us from any intereſt in Chriſt, *Gal.* 5. 24. for he allows them to be *babes in Chriſt*, v. 1. But as it imports Men, through the too great prevalency of their Carnal Appetites, luſting againſt the Spirit, ſtill ſubject to ſuch things as ſhew'd ſome ſtrong Remainders in them of a Carnal Mind.

But yet one great difficulty remains ſcarce obſerved by any Interpreter excepting *Crellius*, *viz.* how the ſame *Corinthians* could be ſuch *Babes in Chriſt*, and have ſuch *need of milk*, and *not of meat*, and yet be *inriched in all utterance and knowledge*, 1 Cor. 1. 5. and *abound in faith, utterance, and knowledge*, 2 Cor. 8. 7.

I anſwer, That theſe *Encomiums* muſt be reſtrained to ſome few of them who were their extraordinary *Church Officers*, and enjoyed this Faith and Knowledge for the Inſtruction of the reſt; and then, notwithſtanding this, it may be true that the *Apoſtle* could not write to the generality of them as ſuch, but rather as to *Babes in Chriſt*. Or 2*ly*, this *Faith, Utterance*, and *Knowledge* muſt be reſtrained to the Gift of *Miracles*, of *Songs*, and *Prophecy*, which might be given for the Confirmation of the Goſpel, and the Good of others, to them who were not Spiritual in the beſt ſenſe, but of very ſmall proficiency in the ſaving Fruits of that good Spirit. Hence we find them *puffed up* on the account of theſe Gifts, envying others who had them in an higher meaſure, and abuſing them to vain oſtentation and confuſion in the *Church*, and not to Edification, which things ſufficiently evidence they were but *Babes in Chriſt*,

Ver. 5. Who then is *Paul*, or who is *Apollos* (*not Authors of your Faith*) but (*only*) Miniſters by whom ye believed, (*which Faith alſo they wrought in you*) even as the Lord gave (*his Gifts*) to every man (*of you, and his bleſſing on their labours.*)

Ver. 6. I have planted (*the Goſpel among you*) Apollos watered (*the Seed ſown*) but God (*only*) gave the encreaſe (*of it.*)

Ver. 7. So then neither is he that planteth (*to be eſteemed as*) any thing, nor he that watereth, but (*the glory of all muſt be aſcribed to*) God that giveth the encreaſe.

Θεῷ, *to God*, &c.] Whence it is evident

(a) *Nondum autem Spiritus Patris requieſcit ſuper vos propter veſtram infirmitatem.* L. 4. c. 75.

that

that there can be no cause why you should run into factions about, or desire to be named from them, who have no excellency but from God, and do nothing but by his assistance.

Ver. 8. Now he that planteth, and he that watereth are one [*in their design and ministry*] and every man (*of them*) shall receive his own reward (*from that God whose Workmen they are*;) according to his own labour.

Ἓν εἰσιν, *are one.*] Κατὰ τὴν διακονίαν, *according to their Ministry*, saith (b) *Clemens Alex.* as being God's Ministers in this Dispensation, or ἑνότητι τοῦ πνεύματος, as having both received their different Gifts from the same Spirit, it being *one, and the same Spirit who divideth to every man as he will*, 1 Cor. 12. 11.

Ver. 9. (*I say according to his labour*) For we are Labourers together with God, (*his grace assisting us*;) ye are Gods husbandry, ye are Gods building.

Ver. 10. According to the grace of God given to me as a wise Master builder, (*assisted by Divine Wisdom,*) I have laid the foundation *Jesus Christ, and him crucified*, 1 Cor. 2. 2.) and another (*coming after me*) buildeth thereon, but let every man take heed how he buildeth thereupon.

Ἀρχιτέκτων, *a Master builder.*] So the *Jews* call their wise men בנאים Architecti. See *Buxtorf. Lex. Talm. p.* 318. which Metaphor the *Apostle* here uses.

Ver. 11. For other (*true*) foundation can no man lay then that (*which*) is laid (*already by me*) which is (*faith in*) Jesus Christ.

Ver. 12. Now if any man build upon this foundation gold, silver, precious stones, (i. e. *sound Doctrine, which will bear the trial of the fire*) wood, hay, stubble, (*Humane Eloquence and Wisdom, Legal Rites, and Judaical Traditions, which will be abolished, and vanish away.*)

Ver. 13. Every mans work shall be made manifest; for the day (*of Christ's Advent to destroy the Jewish Temple, Church, and Nation*) shall declare it, because it shall be (Gr. *it is*) revealed by fire, (i.e. *to be attended with great tribulation*, Matth. 24. 21. πυρώσει ὑμῖν πειρασμὸν, *with burning for trial*, 1 Pet. 4. 12.) and the fire shall try every mans work of what sort it is (*whether it be gold or silver, to abide the fire, or hay and stubble to be consumed by it.*)

Ver. 14. If any mans work abide which he hath built thereupon, (*as sound Evangelical Doctrine will, suffering nothing by, but being confirmed by the conflagration which shall burn up the Jewish Oeconomy*) he shall receive a reward, (*be approved as a wise builder, and shall be eminently preserved from the evils of that day of trial*, Matth. 24. 13.)

Ver. 15. If any mans work shall be burnt, (*as theirs must be who build upon the foundation Legal Observances, and Judaical Rites, for they must perish with that Church and Temple which is the foundation of them*) he shall suffer (*the*) loss (*of all his labour*) but he himself shall be saved, yet so as by fire (i. e. *not without great hazard and difficulty, as one snatch'd out of the fire.*)

Ὡς διὰ πυρός, *as out of the fire.*] To be *saved out of the fire*, is a Proverbial Speech concerning them that escape with great danger out of a Calamity, so it is used in the Old Testament, *I have pluck'd them as a fire-brand out of the fire*, Amos 4. 11. *Is not this a brand pluck'd out of the fire*, Zach. 3. 2. And in the New, *Others save with fear, plucking them out of the fire*, Jude 23. So L. *Æmilius* in (c) *Livy* saith, *He escaped the popular flame half burnt.* The interpretation of Sir *Norton Knatchbull, He shall be saved, but so as that he pass through the fire of Persecution with constancy to the faith*, accords well with Christ's words, but not with the use of this Proverbial Expression. Now hence 'tis evident, that the *Apostle* speaks not of the *Gnosticks*, who denied the Resurrection, 1 *Cor.* 15. 14, 17. and so believed in vain, and taught that Christ might be denied with the mouth in the time of Persecution, and so were then ashamed of him, and also were abominably filthy, both in Doctrine, and Manners; for of such the *Apostle* would not say, *they should be saved, yet so as by fire*; but so as *Jude* and *Peter* do, they are *of old ordained to condemnation, their judgment lingreth not, and their damnation doth not slumber*, Jude 4, 13. 2 Pet. 2, 3.

Ἡ γὰρ ἡμέρα δηλώσει, *for the day will declare it.*] Here observe

1*st*, That a day absolutely put, doth often signifie a day, or a time of punishment; so *they that come after him shall be astonished at his day*, Job 18. 21. *The Lord shall laugh at him, for he seeth that his day is coming*, Psal. 37. 13. *Remember, O Lord, the Children of Edom, what they did in the day of Jerusalem*, Psal. 137. 7. So *the day of Midian*, Isa. 9. 4. *Wo unto them for their day is come, the time of their Visitation*, Jer. 50. 27.

2*ly*, That in like manner the day here mentioned is the day of our Lord's coming to destroy the unbelieving *Jews* to burn their *Temple*, and to destroy the *Jewish Oeconomy*, will appear probable from the description of that day, *as a Refiners fire*, Mal. 3. 2, 3. 4. 1, 2. Joel 2. 1, 13, 30, 31. And as the fire of an Oven, burning up the Chaff and Stubble; for, *behold, the day of the Lord cometh that shall burn as an Oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.*

But whether ye understand these words of that day, or any other day of Judgment, this

(a) *Strom.* 1. p. 272. D. (c) L. 22. c. 40.

is certain, that the *Apoſtle* cannot be here ſuppoſed to ſpeak of the R. *Purgatory* fire, (*1ſt*,) becauſe the fire the *Apoſtle* ſpeaks of, as (d) *Origen* hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ ἐπολομικὸν, *fire properly, but metaphorically ſo called*, as appears from theſe words, *he ſhall eſcape as by fire*. 2*ly*, Becauſe this fire is to try *every mans work*, *Paul*'s and *Apollo*'s, as well as theirs who built on the Foundation hay, and ſtubble; and ſure they will not ſay *Paul* and *Apollos* went to Purgatory. 3*ly*, This fire ſhall try every man's work *of what ſort it is*; now Purgatory fire doth not try mens works, but puniſh them for them.

Ver. 16. (*Moreover, to paſs from their falſe Doctrines, to the evil effects of them in your diviſions.*) Know ye not that ye (*Chriſtians*) are the Temple of God, and that the Spirit of God dwelleth in you (*the Chriſtian Church, as the Shechinah did in the Temple.*)

Ver. 17. If (*then*) any man corrupt the Temple of God (*by dividing that Church, which is his Temple, and in which one and the ſame Spirit dwells, into parts and factions*) him ſhall God deſtroy, for the Temple of the Lord is holy, (*and therefore not to be prophaned by thoſe Diviſions which render you carnal*, 1 Cor. 3. 1, 3.) which Temple ye are.

Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *if any man corrupt the Temple of God.*] I have in the *Paraphraſe* followed the common Interpretation of theſe words, but the like words uſed Chap. 6. from v. 15—19. by way of dehortation from Fornication, and 2 *Cor.* 6. 16. from Communion with *Heathens* in their *Idolatrous* Rites, and evil Practiſes, and by way of Inducement to *cleanſe our ſelves from all filthineſs of fleſh and ſpirit*, Chap. 7. 1. more naturally incline us to refer theſe Verſes to the corrupting the Temple of God by filthineſs of the Fleſh, Uncleanneſs, and Fornication, or by filthineſs of the Spirit, *i. e. Idolatrous* Practiſes, both which the *Corinthians* did. See the Note on 2 *Cor.* 7. 1. and then the Connexion will run thus, I have declared you to be *a building of God*, v. 9. as being *built up together for an habitation of God through the Spirit*, Eph. 2. 22. If therefore you do not keep this Temple of God holy, but corrupt it by *joyning the Temple of God with Idols*, 2 Cor. 6. 16. or prophane and defile it, with Uncleanneſs and Fornication, you may expect that theſe ſins by which God's Temple is deſtroyed, ſhould end in their own ruine and deſtruction.

Ver. 18. (*And becauſe you break into theſe diviſions on the account of, or are taught theſe practiſes by the Philoſophers of this Age, Men in whom you glory for their Eloquence and Wiſdom,*) Let no man deceive himſelf, if any man among you ſeemeth to be wiſe in (*the wiſdom and learning of*) this world, let him (*embrace that Goſpel and Doctrine of Chriſt which the World calls fooliſhneſs, and ſo*) become a Fool (*to them*) that he may be wiſe (*according to the wiſdom of God*, 1 Cor. 1. 24, 25.)

Σοφὸς ἐν τῷ αἰῶνι τούτῳ, *to be wiſe in the wiſdom of this World.*] That the *Corinthians* were induced to eat things offered to *Idols* in the *Idol Temples* by Men pretending to great knowledge. See Chap. 8. 1, 2. That they alſo introduced among them the Doctrine of the lawfulneſs of Fornication. See Note on Chap. 5. 1. on Chap. 6. 16. on Chap. 7. 1. And in this ſenſe of theſe two laſt Verſes agree the deſcants of the *Ancients*, who ſay the *Apoſtle* v. 17. begins to ſpeak περὶ τῶν πεπορνευκότων *of him that had committed Fornication*, Chap. 5. 1. and againſt them *qui turpiter viventes corpora ſua violando corruperunt*, who by filthy practiſes had corrupted their Bodies, and violated the Temple of the Holy Ghoſt: Theſe Teachers ſeem to have been the *Nicolaitans*, who received their Doctrines from the *Philoſophers*.

Ver. 19. For the wiſdom of the world is fooliſhneſs with God; for it is written (*Job* 5. 13.) He taketh the wiſe in their own craftineſs, (*cauſing one Sect of Philoſophers to deſtroy what another ſtabliſhed, and ſo ſhewing the uncertainty and vanity of their pretended wiſdom.*)

Ver. 20. And again (*Pſal.* 94. 11.) the Lord knoweth the thoughts (*and machinations*) of the wiſe that they are vain.

Ver. 21. Therefore let no man (*ſo*) glory in men (*as to be induced by their eſteem of them to rend or divide the Church, or to indulge to thoſe vile practiſes which corrupt the Temple of God,*) for all things (*or perſons*) are yours (*as being appointed for your ſervice.*)

Ver. 22. Whether Paul, or Apollos, or Cephas, *they have received their Apoſtleſhip for your ſakes*) or the world, (*as being made for you*) or life, or death, or things preſent, or things to come, all are yours, (*as being all deſigned for your good.*)

Πάντα ὑμῶν ἐστιν, *all are yours.*] The *Jews* believed that the World was made for them, and that God deſpiſed the *Gentiles*, and looked upon them as nothing when he made it, 2 *Eſdras* 6. 55, 59. The *Apoſtle* on the contrary affirms, the World was made for the *Gentiles* converted to the Chriſtian Faith: And adds, that the *Apoſtles* had received their Gifts and Authority for their ſakes, that if Life were continued to them under continual Perils, it was *for their furtherance and joy in the faith*, Philip. 1. 25. or if we be always given up to death, ſo that *death worketh in us*, it is that *life may work in you*, 2 Cor. 4. 11, 12. for we *ſuffer all things for you*, v. 15. 2 Tim. 2. 10. that *things preſent*, the Preſſures they now ſuffered; and *things to come*, the Proſperity,

(d) *In Celſum* l. 4. p. 168.

or Adverſity they might afterwards be ſubject to, were for their ſakes; *for whether we be afflicted it is for your conſolation and ſalvation; or whether we be comforted it is for your conſolation and ſalvation*, 2 Cor. 1. 6.

Ver. 23. And you are (*only*) Chriſts, (*who is your head*) and Chriſt is Gods, (*or of God, having as Mediator, his Commiſſion and his Power from him, and acting all things to his glory.*)

Χριστὸς δὲ τοῦ Θεοῦ, *and Chriſt is Gods.*] Here the *Socinians* cry out, *Vide hic diſcrimen inter Deum & Chriſtum:* See here the difference betwixt God and Chriſt. *Hence it appears*, ſaith *Crellius*, *that Chriſt is in no wiſe God moſt high, as having another above him, as his Head, on whom he depends, and from whom he is here manifeſtly diſtinguiſhed.*

But the *Fathers* thought not ſo, who ſay Chriſt is of God, ὡς γεγεννημένον ἡμῶν, καὶ ὡς αἰῶνας ἔχων τὸν Πατέρα, *as being begotten by him before all Ages, and having him for his Father*, ἐξ αὐτοῦ γεγεννημένος καὶ τὸ θεῖον αὐτοῦ λαβών, *as receiving the Divine Nature from him.* Others grant this of Chriſt as Mediator betwixt us and God, in which ſenſe he performing that Office as Man, or by virtue of his Humane Nature, in which alone he could be a Prophet ſent from God, or offer up himſelf to the death for us, or intercede in our behalf, or be *exalted to the right hand of God, to be a Prince and a Saviour*, He therefore was exalted thus *to the Glory of God the Father*, and ſo depended on him in the exerciſe of that Office. See Note on 1 *Cor.* 11. 3.

CHAP. IV.

Verſe 1. (WE *are yours, I ſay, yet*) let a man (*alſo*) ſo account of us as of the Miniſters of Chriſt, and Stewards of the Myſteries of God, (i. e. *of thoſe Revelations of the Goſpel which are ſtiled Myſteries, as being not before revealed to the World.* See Note on Chap. 2. 2, 7.

Ver. 2. Moreover it (*chiefly*) is required in Stewards, that a man (*taking that office upon him*) be found faithful.

Ver. 3. But (*whether it be thus, or not*) with me it is a very ſmall thing that I ſhould be judg'd of you, or of mans judgment, yea, I judge not my own ſelf, (*ſo as to acquieſce in that judgment.*)

Ἵνα ὑφ' ὑμῶν ἀνακριθῶ, *that I ſhould be judged of you.*] Not that he was unconcerned, whether the *Corinthians* had a good eſteem of him, or not, the contrary is evident from the whole drift of his Epiſtles, in which he labours to convince them of the truth of his Doctrine, and of his ſincerity in the diſcharge of his Office, and rejoyceth greatly in their affection to him, 2 *Cor.* 6. 13. 7. 14, 15. 18. 24. His meaning only is, that their judgment is little to him, in compariſon of the final and unerring Judgment of the Lord.

Ver. 4. For I know nothing (*of unfaithfulneſs*) by my ſelf, yet am I not thereby juſtified (*at God's Tribunal*) but he that (*further*) judgeth me is the Lord.

Οὐκ ἐν τούτῳ δεδικαίωμαι, *yet am I not thereby juſtified.*] Here alſo the *Apoſtle* doth not intend to ſay that he, and others, could have no good aſſurance of their preſent Juſtification, and Favour with God, from the teſtimony of an upright Conſcience, which, ſaith St *John*, gives *confidence with God*, 1 John 3. 21. for then farewel all Joy and Comfort in this World. He doth himſelf aſſure us, that *their rejoycing was this, even the teſtimony of their Conſcience, that in ſimplicity and godly ſincerity they had their converſation in this world*, 2 Cor. 1. 12. He adviſeth all Men to approve *their actions to themſelves, and then*, ſaith he, *they ſhall have rejoycement in themſelves, and not in another*, Gal. 6. 4. His meaning therefore is, that our final Juſtification, or Abſolution from Condemnation, depends not on that Judgment which we paſs upon our ſelves, but upon that which God, the righteous Judge, will paſs upon us at the laſt. Here alſo Note in St. *Paul* another ſenſe of *Juſtification*, as it relates to our Abſolution from Condemnation, and our approbation as Righteous at the laſt day, which will be, ſaith he, according to our Works, 2 *Cor.* 5. 10. and our fidelity in execution of the Truſts committed to us, *v.* 2.

Ver. 5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart, and then ſhall every man have praiſe of God.

Μὴ πρὸ καιροῦ τι κρίνετε, *judge nothing before the time.*] The *Apoſtle* doth not here condemn all Judgment, Civil or Eccleſiaſtical, of any Perſons, Deeds, or Words, or bid us ſuſpend our judgment of things occurring to our Senſes, till the Day of Judgment, but only forbid our Cenſures of things uncertain, of which no righteous Judgment can be paſſed, becauſe we cannot be certain of the truth of that Judgment, and of things which it belongs not to us to judge of.

Ὃς φωτίσει τὰ κρυπτὰ τοῦ σκότους, *who will make manifeſt the counſels of the heart.*] Hence note, that Jeſus Chriſt muſt have the knowledge of the ſecrets of the hearts of all Men ſubject to his Judgment, and ſo muſt be that God who alone knows the hearts of all Men, 1 *Kings* 8. 39. and is alone the *ſearcher of all*

hearts, 1 Chron. 28. 9. *to give every man according to his ways, and according to the fruit of his doings*, Jer. 17. 10. and therefore Chriſt expreſly aſcribes this knowledge to himſelf, by ſaying, *All the Churches ſhall know that I am he which ſearcheth the reins and hearts, and I will give to every one of you according to your works*, Rev. 2. 23.

Ver. 6. And theſe things, Brethren, I have in a figure transferred to my ſelf, (*one rude in ſpeech, but not in knowledge*, 2 Co. 11. 6.) and to Apollos (*a man of eloquence and wiſdom*, Acts 18. 24.) for your ſakes, that you might learn (*in the example of us*) not to think of (*other*) men above that which is written, (viz. *that we are only Miniſters of Chriſt by which ye believed*, Chap. 3. 5.) that no one of you be puffed up for one againſt another, (*becauſe of the different Gifts vouchſafed to them.*)

Μετεσχημάτισα, *I have in a figure transferred.*] This ſeems not to refer, as moſt *Interpreters* conceive, to what the *Apoſtle* had ſaid Chap. 1. 10. *viz.* their ſaying *I am of Paul, I am of Apollo, I of Cephas*, for here is nothing ſaid of *Cephas*, but it refers to what he had ſaid Chap. 3. 5, 6, 7, 8. that *Paul* and *Apollo* were only *Miniſters by whom they believed*; that therefore neither *Paul* nor *Apollo* were to be look'd upon as any thing, they doing nothing but by the Grace given them by that God to whom therefore the whole praiſe was due for the ſucceſs of all their Labours; and this Scheme of Speech I have uſed, ſaith he, touching my ſelf and *Apollo*, inſtructing you not to think highly of other *Doctors* among you, who have done leſs for the promoting your Faith than we have done.

Ver. 7. For who maketh thee (*what Doctor ſoever thou art*) to differ from another, or what (*Gift*) haſt thou which thou haſt not received (*from God?*) Now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it (*from him?*)

Τίς σε διακρίνει, *who maketh thee to differ.*] The *Apoſtle* manifeſtly ſpeaking here of thoſe Gifts of the Spirit which were immediately infuſed without Humane induſtry, and were diſpenſed by God, and by his Spirit, according to his good pleaſure, 1 *Cor.* 3. 5. 12. 11. it cannot be hence argued that no Man doth any thing to make himſelf differ from another in any Vertue, or pious Diſpoſitions. For to what purpoſe are Men continually exhorted, and ſtirred up by powerful Motives to all *Chriſtian* Duties, and particularly to excel in Vertue, if theſe Exhortations and Motives are not propoſed to engage them to exerciſe theſe Chriſtian Vertues, to chuſe the good, and refuſe the evil; and if one Man, upon conſideration of theſe Motives, doth chuſe to live a pious Life, whereas another is not by the ſame Motives prevailed on ſo to do, doth he not differ from another by virtue of that choice? And though the Grace of God by way of Excitation worketh in us thus to will, yet ſince our Faculties do firſt deliberate upon, and then comply, and chuſe to do that thing to which this Grace excites us, if to conſider be to differ from him that doth not ſo, and to comply with, and embrace the Call of God, be to differ from him who complies not with the ſame Call, it muſt be certain, that as God's Grace preventing and exciting, ſo my Faculties co-operating, tend to make me differ from another, though having alſo theſe Faculties from God, the Action may be well aſcribed, and the whole Glory of it muſt be due to him.

Seeing then no Act of Vertue, and no good Habit is produced in us without a frequent and manifold co-operation of our own Faculties to the ſame Action and Habit, whereas theſe Gifts of Tongues, Interpretation, Prophecy, were Gifts conferred upon Chriſtians in the *Primitive* times, without any ſuch co-operation of their Faculties, it cannot with like reaſon be enquired of the former, as it may be of theſe Gifts, *Who made thee to differ from another* in them? and though all ground, and even pretenſe of glorying by this immediate infuſion of theſe Gifts, is evidently excluded, yet the *Apoſtles* do themſelves glory in thoſe good Actions which they chooſe to do, 1 *Cor.* 9. 15, 16. 2 *Cor.* 1. 12. 11. 10. and ſay to others thus, *Let every man try and approve his own work, and then ſhall he have* καύχημα *rejoycing, or glorying in himſelf*, Gal. 6. 4.

Ver. 8. Now ye Corinthians are full (*of ſecular wiſdom*) now ye are rich (*both in wealth and in ſpiritual gifts*, 1 Cor. 14. 26.) ye have reigned as Kings, (*flouriſhing in the enjoyment of theſe things in all tranquillity and honour*) without (*any want of*) us; and I would to God ye did reign (*indeed, and not in conceit only*) that we *poor perſecuted and deſpiſed Apoſtles*) alſo might reign with you.

Κεκορεσμένοι ἐστε, ἐπλουτήσατε, *ye are filled, ye are rich.*] All the *ancient* Commentators having noted in their Prefaces to this Epiſtle, that (a) *Corinth* was a City *which abounded in wealth, and was full of Rhetoricians, and of Philoſophers*, and that hence aroſe their diſorders, pride, and vain-glory, as well as from their Gifts, I thought fit in the *Paraphraſe* to take notice of both.

Ver. 9. For I think that God hath ſent forth us, the *Apoſtles*, laſt, (i. e. *as the laſt, or the Meridian Gladiators*) as it were men appoint-

(a) Κέκριται μὲν πλουσιωτάτη Βιωτικοῖς ἐκόμα, καὶ πρὸ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ — καὶ Ῥητόρων πολλῶν ἔμπλεως ἡ πόλις καὶ φιλοσόφων.

el

ed unto death; for we are made a Spectacle to the World, to *Angels*, and to Men.

Ὡς ἐπθανατίους, *as men appointed unto death.*] Here the *Apostle* seems to allude to the *Roman* Spectacles, τῆς τῶν θηριομάχων, καὶ μονομαχίας ἀπέχρη, that of the (b) *Bestiarij*, and the *Gladiators*, where in the morning Men were brought upon the *Theater* to fight with wild Beasts, and to them was allow'd Armour to defend themselves, and smite the Beast that did assail them: But in the *Meridian Spectacle* were brought forth the *Gladiators* naked, and without any thing to defend them from the Sword of the *Assailant*; and he that then escaped, was only reserved for slaughter to another day; so that these Men might be well called ἐπθανάτοι, *Men appointed for death*; and this being the last appearance on the *Theater* for that day, they are said here to be set forth ἔσχατοι *the last*. Of these two Spectacles (c) *Seneca* speaks thus: *In the Morning Men are exposed to Lions, and to Bears; at Midday to their Spectators; those that kill are exposed to one another; the Victor is detained for another slaughter; the conclusion of this fight is death. The former fighting compared to this was Mercy; here is only butchery; they have nothing to cover them, their whole Body is exposed to every stroke*, &c. Hence (d) *Tertullian* cites the words thus, *Puto nos Deus Apostolos novissimos elegit velut Bestiarios*; I think God hath chosen us Apostles last, as Men to be exposed to wild Beasts.

Ver. 10. We are *(counted as)* fools for Christ's sake, but ye *(who flourish in your eloquence and wisdom, are accounted)* wise in Christ; we are weak *(as to bodily presence*, 2 Cor. 10. 10. *and bodily infirmities*, 1 Cor. 2. 3. 2 Cor. 12. 9. *and made still weaker by our continual wants and persecutions,)* but ye are strong, *(and lusty;)* ye are honourable, *(for your gifts and wisdom, which have gotten you a great name and reputation among others,)* we are despised *(or in disgrace every where.)*

Ver. 11. Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, *(or are in no certain condition.)*

Ver. 12. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it, *(or we bear, as weak persons, who know not how to escape, or help our selves.)*

Ver. 13. Being defamed, we intreat; we are made as the filth of the world, and the offscouring *(or refuse)* of all things to this day.

Περικάθαρμα, περίψημα.] These words which we render *filth* and *offscouring*, do probably relate to the Sacrifices which the *Heathens* used for the lustration of a City. The *Athenians*, saith (e) *Phavorinus*, *nourished some very base and refuse People, and when any Calamity or Plague befel them, they sacrificed them for the purgation of the City, and these they called* καθάρματα. And *Suidas* (g) saith, they said of such a Man, *be thou our* περίψημα *our Redemption, or Propitiation; and then flung him into the Sea, as a Sacrifice to* Neptune. Hence, saith (h) *Origen*, that our Lord giving up himself for the Propitiation of our Sins, was made much more than his *Apostles*, περικάθαρμα τῦ κόσμε, καὶ πάντων περίψημα, *the lustration of the World, and the peculiar Sacrifice of all Men.*

Ver. 14. *But though I thus speak of your glorying in these things with the neglect of us*, v. 8.] I write not these things to shame you, but as my beloved Sons I warn you *(to behave your selves hereafter more like dutiful Children towards me.)*

Ver. 15. For though you have ten thousand instructers in Christ, yet have you not many Fathers, *(indeed not any besides me)* for in Christ Jesus I have begotten you through the Gospel.

Οὐ πολλοὺς Παῖδας, *not many Fathers.*] The (i) Masters of Tradition among the *Jews*, called them *Children*, whom they instructed in their Traditions; and the *Targum* upon *Numb.* 3. 1. observes that *Nadab* and *Abihu* are called *the Sons of Moses)* because he had instructed them; for he who teacheth another, is, as it were, his *Father*. Thus the *Disciples* of the *Prophets* are called *the Sons of the Prophets*. So *Jonathan*, *These are the names of the sons of Aaron, the Disciples of Moses, the sons of Israel, who were called by his name.* And so both (k) *Irenæus* and (l) *Clemens Alexandrinus* do observe, *that they were called Fathers, who*

(b) *Iren.* l. 1. p. 26.

(c) *Manè Leonibus & Ursis homines, meridie spectatoribus suis objiciuntur. Interfectores inter se jubentur objici, & victorem in alium detinet cædem: exitus pugnantium mors est.—quicquid ante pugnatum est misericordia fuit, nunc, amissis nugis, mera homicidia sunt, nihil habent quo tegantur, ad ictum totis corporibus expositi, nunquam frustra manum mittunt.* Epist. 7.

(d) *De Pudicitia*, c. 14. p. 566.

(e) Ἔσχεφόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπιλοίσης τῇ πόλει, λοιμῷ λέγω, ἢ πάσῃ τινὸς, ἔθυον τότε ἕνεκα τῦ καθαρθῆναι τὸ μιάσμα τῦτο, ἃς καὶ ἀπωνόμαζον καθάρματα. Phavor. Περὶ τῦ καθαρισμῦ πόλεως ἀνήρων ἐσολισμένον τινα, ὃν ἐκάλεν καθάρμα, &c. Aristoph. Plut. p. 24. & in Equit. p. 249.

(g) Περίψημα ἡμῶν γένε, ἤτοι σωτηρία καὶ ἀπολύτρωσις. Suid. Vide Outram de Sacrif. l. 1. c. 22.

(h) *Com. in Joh.* Tom. 13. p. 363. D. E. (i) *Galat.* l. 1. c. 2. p. 5.

(k) *Qui enim est ab aliquo edoctus verbo filius docentis dicitur, & ille ejus Pater.* Iren. l. 4. c. 29.

(l) Πατέρας τὰς κατηχήσαντας φάμεν. Clem. Strom. 1. p. 1.

taught and catechiſed others, and they Sons who were taught by them.

Ver. 16. Wherefore I beſeech you, be you followers of me, (*adhering to the Doctrine received from me, and walking as I do, and teach,* v. 17.)

Ver. 17. For this cauſe have I ſent unto you Timotheus, who is my beloved Son, and faithful in the Lord, who will bring you into remembrance of my ways which are in Chriſt, as I teach every where in every Church.

Ver. 18. Now ſome (*among you*) are puffed up as though (*becauſe I have ſent Timothy to you*) I would not (*my ſelf*) come unto you.

Ver. 19. But I will come unto you ſhortly, if the Lord will, and will know (*and examine*) not the ſpeech (*and eloquence*) of them that are puffed up, but the power (*and ſpiritual Authority which attends their preaching, whether that be equal to the power God hath given us for edification.*)

Ver. 20. For the Kingdom of God is (*confirm'd and propagated*) not in (*and by the wiſdom of*) words, but in (*and by the power of the*) Spirit, (*which if they want, they cannot be ſent from God as we are.*)

Οὐκ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *not in word, but in power.*] It is propagated, ſaith *Theophylact*, διὰ σημείων τῇ δυνάμει τὸ Πνεύματος γινομένων, *by Miracles done by the power of the Spirit*; for to convince Men of the truth of it, ſaith *Chryſoſtom*, 'tis not enough to uſe fine words, but the dead muſt be raiſed, the Devils caſt out, and other mighty wonders muſt be wrought, for by theſe things the Goſpel is eſtabliſhed.

Ver. 21. What will you? ſhall I come unto you with a rod, (*inflicting puniſhments upon you*) or (*will you ſo reform that I may come unto you*) in love, and in the ſpirit of meekneſs?

Ἐν ῥάβδῳ, *with a Rod.*] That the *Apoſtles* had a power of inflicting Corporal Puniſhments on ſome who did oppoſe the progreſs of, or who notoriouſly offended againſt the Rules of the Goſpel, is the opinion of all the *ancient Commentators*, who inſtance in the death inflicted by St. *Peter* on *Ananias* and *Sapphira*, Acts 5 5, 10. the blindneſs inflicted by St. *Paul* on *Elimas*, 13. 11. the delivery of *Hymenæus* and *Philetus*, and the inceſtuous perſon unto *Satan*, 1 Tim. 1. 20. ὥστε παιδεῦσαι τὸ σῶμα, *ſo as to chaſtiſe the body of them*, ſaith, *Theodoret.* Ἵνα νόσῳ αὐτὸν πάξῃ, *that he might macerate him with ſome Diſeaſe*, ſay *Chryſoſtom*, *Oecumenius*, and *Theophylact*; and ſo they interpret theſe words, *ſhall I come unto you with a rod*, that is, ἐν κολάσει, ἐν τιμωρίαις, *with puniſhments and chaſtiſements.* And this ſenſe will appear highly probable, if we conſider theſe words of the *Apoſtle*, *I write unto you being abſent, leaſt being preſent, I ſhould uſe ſharpneſs, according to the power God hath given me for edification, and not for deſtruction*, 2 Cor. 13. 10. For that theſe words cannot be underſtood only of the power of Excommunication common to him with others, we may learn from the ſame words, 2 *Cor.* 10. 8. where the mighty Weapons of his warfare able to *remove every height exalting it ſelf againſt, and to captivate every mind to the obedience of Chriſt, and to avenge all diſobedience*, being premiſed, it follows, *For ſhould I boaſt exceedingly of the power God hath given me for edification, and not for deſtruction, I ſhould not be aſhamed.*

CHAP. V.

Verſe 1. IT is reported commonly that there is Fornication among you, and ſuch Fornication as is not ſo much as named among the Gentiles, (*viz.*) that one ſhould have his fathers wife, (i. e. *his ſtep-mother.*)

Οὐδὲ ὀνομάζεται, *not named.*] *i. e.* Not countenanced among civilized *Heathens*, but forbidden by their Laws; by the Laws of the *Greeks*, ſay (a) *Ocellus Lucanus* and (b) *Jamblycus*; and by the *Romans*, it being, ſaith *Cicero*, *Scelus inauditum, an unheard of wickedneſs*, of which the *Perſians* only are accuſed by (c) *Philo*, (d) *Tertullian*, (e) *Minutius Felix*; and therefore this was one of the three great Infamies with which the (f) *Heathens* loaded the *Primitive Chriſtians*, that they had *inceſta convivia* among them; and practiſed the very Crime here cenſured by St. *Paul*, and the words ὅλως ἀκούεται, *it is every where heard of*, do make it not improbable that this very thing might give the riſe to that vile Objection againſt *Chriſtianity*, eſpecially if the *Corinthians* had the foundation of this practiſe from the *Jews*, from whom the *Chriſtians* for ſome time were not diſtinguiſhed.

(a) *Qui inter* προυπάρχοντα νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι *enumerant*, τὸ μήτε μιγῆναι συγγενεῦσι. *de vita* Pyth. c. 31. p. 180. Ocell.

(b) Περὶ τῆς παντὸς φύσεως, cap. 4. *Plato de Republ.* l. 5. p. 657. E. F.

(c) *Philo de leg. ſpecial.* p. 600. F. (d) *Tertull. Apol.* cap. 9. (e) *Minut.* p. 35.

(f) Οἰδιποδίους μίξεις. *Juſt. Apol.* 2. p. 70. *Athenag.* p. 4. 34. *Theophil.* l. 3. p. 119. *Tertull. Apol.* cap. 9. *Minut.* p. 34.

Ὅτι γυναῖκα τινα τοῦ πατρὸς ἔχειν, *that one ſhould have his Fathers wife.*] Either as his Wife, or ſo as to commit Fornication with her. Now this, ſaith Dr. *Lightfoot*, was done by them agreably to the *Jewiſh* Doctrine concerning *Proſelytes*, *viz.* That they were *as perſons new born, and had loſt all their kindred they had before:* So that by the Law, as the (g) *Rabbins* expounded it, they might marry their Mother and Siſter. And to this (h) *Tacitus* ſeems to refer in his account of the *Jews*, when he ſaith, *All things are by them deemed prophane, which to us are ſacred*, rurſum conceſſa apud illos quæ nobis inceſta; *and what we account inceſtuous is with them lawful*; and that they are firſt of all taught to contemn the Gods, *Parentes, liberos, fratres vilia habere*, and to have no regard to Parents, Children, and Brethren. But conſidering that *Corinth* abounded with *Philoſophers*, and that (i) *Chryſippus* the *Stoick* reckons the enjoyment of a *Mother*, *Siſter*, or *Daughter*, as things blamed without reaſon; and that hence the (k) *Nicolaitans* and *Carpocratians* had their Doctrine of the Community of all Women, not excepting *Mother*, and *Daughters*, and *Siſters*. I think it probable that this Corruption might have had its riſe from them; and that upon one or other of theſe accounts they ſo tamely indured him who had done this infamous thing; yea, they were puffed up, ſay the *Greek Interpreters*, on the account of the Eloquence and Wiſdom of this very Man.

Ver. 2. And ye are puffed up, and have not rather mourned, (*for the ſcandal of this great offence, and taken care*) that he that hath done this deed (*ſo reproachful to the Society of Chriſtians*) may be taken away (*and caſt out from among you as he ought to be.*)

Πεφυσιωμένοι ἐστέ, *ye are puffed up.*] Either in your conceit, that you have got ſuch a profound and Eloquent Teacher; or on the account of ſome high Wiſdom which makes you look on theſe things as indifferent.

Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *and have not rather mourned.*] It was the cuſtom both of the *Jews* and *Chriſtians*, when any one was to be cut off from the Church, as a dead Member, to do it with Faſting, and Humiliation, to ſhew their Sympathy with him, and to demonſtrate their Sorrow for the Scandal brought upon the Society. *The School of* Pythagoras, *ſaith* (l) Origen, *put Coffins in the room of them who deſerted the Society, looking upon them as dead men; and the Chriſtians lament them who have been guilty of laſciviouſneſs, or any other abſurd action, as perſons loſt and dead to God.* And among the (m) *Apoſtolical Conſtitutions* this is one, *with ſorrow and mourning cut off from the Church that incurable Perſon*; *for*, ſaith the *Apoſtle*, *you ſhall put away from among you the evil perſon*; and to this cuſtom the *Apoſtle* ſeemeth to allude, 2 *Cor.* 2. 1, 3. 12. 21.

Ver. 3. For I verily, as being abſent in body, but preſent (*with you*, Col. 2. 5.) in (*and by the*) ſpirit, (*exciting me ſo to do*) have judg'd already, as if I were preſent, concerning him that hath ſo done this deed, (*that he ought to be removed from your body, and delivered up to Satan.*)

Ver. 4. (*And therefore do command you*) in the name of the Lord Jeſus Chriſt, when ye are gathered together (*in your Chriſtian Aſſemblies,*) and my ſpirit (*ſupplying my abſence*) with the power of the Lord Jeſus Chriſt (*is preſent with you.*)

Ver. 5. To deliver ſuch a one to (*the buffetings of*) Satan for the deſtruction of the fleſh (*ſo laſcivient in him,*) that the ſpirit may be ſaved in the day of the Lord Jeſus.

Παρὼν τῷ πνεύματι, *preſent in ſpirit.*] That is, ſay the *Fathers*, not only with mind and conſent, but * διὰ τῆς πνεύματος χάριτος, *by the gift of the Spirit*, by which I am inabled to diſcern what is fit to be done in this caſe, by the Spirit by which I am inabled, καὶ τὰ πόῤῥωθεν οἰδέναι, *to diſcern things done at a diſtance*, as *Eliſha* did the actions of *Giezi* by his *Prophetick Spirit*, 2 Kings 5. 26. So *Chryſoſtom* and *Theophylact*. And ſo the Phraſe ſeems to be uſed in theſe words; *For though I am abſent in the fleſh, yet am I with you in the ſpirit, joying, and beholding your order, and the ſtedfaſtneſs of your faith*, Col. 2. 5. ſince in his abſence he could not behold their order, and the ſtedfaſtneſs of their Faith by his own Spirit, but only by the Aſſiſtance of the Holy Spirit. So alſo do they interpret τῷ ἐμῷ πνεύματι *my ſpirit*, v. 4. by my *Spiritual Gift*; ſo that the ſenſe of theſe words *v.* 3, 4. ſeems to run thus

* *Theodor.*

(g) *Per legem licitum eſt Ethnico ducere in Uxorem, Matrem ſuam, aut Sororem ex Matre quæ Proſelytæ fiunt.* Maimon. in Iſurei biah, c. 14. Lightf. in Joh. 3. 3. Seld. Uxor. Hebr. l. 2. c. 18. De Jure Nat. & Gent. l. 2. c. 4.

(h) Hiſt. l. 5. *ab initio.*

(i) Τὸ μητράσιν ἢ θυγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως διαῤῥηθήν. De Stoic. repugn. p. 1044. F. Sext. Empyr. l. c. c. 24, 25.

(k) Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βάλοιντο, De Carpocr. Cl. Alex. Strom. 3. p. 430. D. Τὸ πρὸς μητέρα καταλαβόντος ἐκείνῳ ἐκείνου εἶδος, p. 431. *Immo Perſarum more* μητράσι καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι, ibid. *Et de Nicolaitanis* πάνδημον ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύσιν, p. 436. D.

(l) Οὗτοι ὡς ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐκ' ἀσελγείας ἢ τινος ἄλλου νενικημένους, ὡς νεκροὺς πενθοῦσι. Contr. Celſum l. 3. p. 142, 143.

(m) Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τὴν ἐκκλησίας ἀποκοπῆς, ὑζαιρεῖται δὲ, l. 2. c. 41. p. 190.

I by the Spirit of Diſcerning, and the Authority God hath given me, have already judged that this Perſon ought to be delivered up to Satan; and therefore when you are gathered together in the Name of Chriſt, and have my ſpirit, who alſo preſides in your Aſſemblies, and there aſſiſts you in the performance of your Chriſtian Offices, and have the Power of Chriſt ready to confirm and execute your Sentence, do you in his Name deliver ſuch a one to Satan.

Συὺ τῇ δυνάμει, *with the power of the Lord Jeſus Chriſt.*] The word δύναμις, power, hath ſtill reference to ſome miraculous and extraordinary Power, and is not uſed, that I know of, concerning any ſimple Act of Diſcipline, as when Chriſt anſwers St. *Paul* thus, ἡ δύναμίς μου, *my power is perfected in weakneſs*; and the *Apoſtle* on that account; *moſt gladly will I rejoyce in my weakneſs*, ἵνα ἡ δύναμις τοῦ Χριστοῦ, *that the power of Chriſt may reſt upon me*, 2 Cor. 12. 9, 10. *i. e.* ſay the *Ancients*, that in the midſt of my manifold Infirmities, the Power of Chriſt enabling me to do all kind of Miracles, may more conſpicuouſly reſide in me. This miraculous Aſſiſtance is by the *Apoſtle* ſometime called ſimply *the power*, 1 Cor. 2. 4 4. 19, 20. 12. 28, 29. Sometime *the power of God*, 1 Cor. 1. 18, 24. 2. 5. 6. 14. 2 Cor. 4. 7. 13 4. and ſometimes *the power of Chriſt*, as in the place now cited. Now among the Powers of Chriſt which attended the preaching of the Goſpel, this was one of delivering Men for their Offences up to *Satan*, to inflict Corporal Diſtempers on them for the deſtruction of the Fleſh. This Power ſeems to have been peculiar to the *Apoſtles*, and therefore here St. *Paul* preſcribes the doing of it, the Authority or Power of his Spirit being preſent with them. That this is indeed the import of delivering up to *Satan for the deſtruction of the fleſh*, is evident not only from the concurring Expoſition of the *Ancients*, who all interpret it of ſome Diſeaſe to be inflicted on him by (n) *Satan*, but alſo from the end of that Delivery to him, which is, ſaith the *Apoſtle* here, *for the deſtruction of the fleſh*; and in the caſe of *Hymenæus* and *Philetus*, *that they might learn not to blaſpheme.* Now bodily Afflictions plainly tend to mortifie the Fleſh, and to awaken Men, as oft as they come thus from a miraculous Power, to conſider of their ways, and quit thoſe courſes which thus ſubject them to the Hand of God; whereas Excommunication hath no apparent tendance to thoſe ends, when no ſuch dreadful iſſue follows from it; and therefore ſeems not to be all that is intended by this delivery up to *Satan*: Though I confeſs, the *Jews* expected ſome like effect of their Excommunication called *Cherem*, which ſaith (o) *Buxtorf* ran in this form of words, *Sint ſuper ipſum plagæ magnæ, & fideles morbi magni & horribiles*, let his ſtrokes be great, and his diſeaſes horrible. Moreover, the *Apoſtle* ſpeaks not of this as of a common Act of Diſcipline which every *Presbyter* might exerciſe, but as that which required his extraordinrry Preſence in the Spirit, and the Power of Chriſt aſſiſting them; and therefore ſeems to ſpeak of it as an act which was to be attended with ſome miraculous effect.

Ver. 6. Your glorying (*in ſuch a Doctor, in ſuch Wiſdom*) is not good. Know ye not (*as*) a little leaven leaveneth (*and ſoureth*) the whole lump. (*So ſuch a Member continued among you, will defile the whole Body or Society.*)

Ver. 7. Purge out therefore the old leaven, that ye may be a new lump, (*foraſmuch*) as ye are (*by your Chriſtianity obliged to be*) unleavened, for even Chriſt our Paſſover is ſacrificed for us (*Chriſtians*).

Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *purge out the old leaven.*] Here the *Apoſtle* ſpeaks of cutting off the inceſtuous Perſon, according to the Metaphor of the *Jews*, whoſe ſaying is, that *as a little leaven leavens the whole lump, ſo concupiſcence corrupts the whole Man*; and that by the command to abſtain from leaven, *Adultery is forbidden*, this impurity he calls *the old leaven* to be purged out, becauſe the *Corinthians* were infamous for it to a *Proverb*, as (p) *Phavorinus*, *Heſychius*, and *Eraſmus* ſhew. He alludes alſo to the command *to put away leaven out of their houſe*, in commanding to put away the evil Perſon, and to the *Paſchal* Feaſt, in giving this reaſon why the old leaven ſhould be put away, *becauſe Chriſt our Paſſover is ſacrificed for us*, which being done once for all, we *Chriſtians* muſt ever keep the Feaſt, by being always a new lump, pure from *Hypocriſie*, which is *the leaven of the Phariſees*, Luke 12. 1. from the leaven of falſe Doctrine, and corrupting of the Word of God, which is the leaven of the *Phariſees* and *Sadduces*, Matth. 16. 6, 12. and from the *leaven of wickedneſs*, and wicked men, according to thoſe words of the *Pſalmiſt*, *Deliver me out of the hands of the wicked, from the hands of the cruel* וחומץ *and the leavened*, Pſal. 71. 4. *i. e.* the ſowre, and the angry Man, who corrupts and depraves others.

Ver. 8. Therefore let us keep the Feaſt, not with (*the*) old leaven (*of our former uncleanneſs*) nor with the (*Phariſaical*) leaven of malice and (*deceitful*) wickedneſs, but with the unleavened bread of ſincerity and truth.

(n) *Hic traditur Satanæ in interitum carnis, ut ſerpens terram ejus lingeret, animæ non noceret.* Ambroſ. de Paenit. c. 12. See Note on Chap. 4. 21. (o) Lex. Talm. in voce Cherem.

(p) *Verbo* Κύριν ϑ' κορινϑιάζειν, Heſych. Phavor. *Corinthiari adag* p. 720 *ut Corinthia videris* p. 63

Μὴ ἐν ζύμῃ κακίας, *not with the leaven of that malice*] Which is usually carried on with dissimulation of affection and concern for Piety, and so is *Pharisaical*, nor with the wickedness which prompts us to deceive another to his hurt. Thus *Theophylact* here saith, *he is* κακὸς *an evil man, who doth evil things; but he is* πονηρὸς *who doth them with profound subtilty, and deceitful*, or hurtful, *counsel.* Thus πονηροὶ καὶ γόητες *evil men and deceitful* are joyned together, as *deceiving, and being deceived*, 2 Tim. 3. 13. And so this is an Exhortation to reject such false *Apostles*, and *deceitful Workers*, as this Doctor was, and others in the Church of *Corinth*, who *transformed themselves into the Apostles of Christ*, 2 Cor. 11. 13. and yet were not ἐξ εἰλικρινείας *men of sincerity*, 2 Cor. 2. 17. but Corrupters of the Truth, who *walked in craftiness, handling the word of God deceitfully*, 2 Cor. 4. 2. and by their *subtilty seduced them from the simplicity which was in Christ*, 2 Cor. 11. 3.

Ver. 9. I writ unto you in an Epistle (*or I had writ to you in this Epistle before I was fully acquainted with the state of your affairs by the coming of Stephanus, Fortunatus, and Achaicus*, 1 Cor. 16. 17.) not to company with Fornicators.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this Epistle.* All the *Greek Interpreters* upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ ἀλλ' ἐν ταύτῃ, *not in another, but in this Epistle*, so *Chrysostom, Theodoret, Oecumenius, Photinus*, and *Theophylact* on the place. And who ever heard among the *Ancients* of more then fourteen Epistles of St. *Paul*? or of one word cited from an Epistle of his to the *Corinthians* supposed to be lost; it cannot therefore be concluded hence, that any Epistle of St. *Paul* writ and sent to the Church of *Corinth* is lost; but only that some things in this Epistle were changed by him, before he sent it to them. But saith Mr. *Cl. there is a contrariety in this interpretation to all the Rules of Grammar*, which it seems none of the *Greek Scholiasts* understood as well as he. Moreover it is the common observation of *Grammarians*, that the *Aorist* is so called, because it is of an indefinite signification, and is sometimes used for the *perfect*, sometimes for the *pluſquam perfect tense*. So *Herod laying hold of John* ἔδησεν αὐτὸν *had bound him*, Matth. 14. 3. *He commanded his Servants to be called* οἷς ἔδωκε τὸ ἀργύριον, *to whom he had given the silver*, Luke 19. 25. *Jesus* ἐμαρτύρησεν *had testified*, John 4. 44. ἐξεδύσατο, *he had withdrawn himself*, John 5. 13. *Annas* ἀπέστειλεν *had sent him bound to Caiaphas*, John 18. 24. 2*ly*, That τῇ, as *Phavorinus* saith, is put ἀντὶ τοῦ ταύτῃ instead *of this*, he both confesses and proves from *Colos.* 4. 16. 1 *Thes.* 5. 27. and where then is the contrariety of this Interpretation to the Rules of *Grammar*?

Ver. 10. Yet not (*intending*) altogether (*to forbid you any conversation*) with the Fornicators of this World, or with the Covetous, or Extortioners, or with Idolaters, for then must ye needs go out of the World.

Ver. 11. But now (*since I heard of this great miscarriage, and have been more exactly informed of the state of your Church*) I have (*changed my stile, and* written to you not to keep Company, if any man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, (*a contumelious person*) or an Extortioner, (*and that so strictly as to charge you*) with such a one no not to eat.

Νυνὶ δὲ ἔγραψα ὑμῖν, *but now I have written to you.*]

Object. 1. *This shews*, saith Mr. *Clerk*, *that the Apostle here speaks of this Epistle, and in* v. 9. *of another?*

Answ. This only shews that he speaks of this Epistle sent, and *v.* 9. of what he had writ in it, before he saw this Cause to change his stile.

Object. 2. *But*, saith he, *he had no where in the former part of this admonished his* Corinthians *not to associate with Fornicators.*

Answ. Nor is it to be wonder'd that he should no where say that which he had changed into these words, *v.* 11. And secondly, according to my Exposition, what he before had written is contained in the immediate preceding words, *v.* 10.

Ὀνομαζόμενος ἀδελφὸς, *called a Brother.*] Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any man be defamed, and noted for the Vices following, he is by the *Apostle*'s direction to be avoided: But the word plainly refers to the *Brother*, and imports, that if any one who hath professed himself a Christian, be found guilty of these Crimes, he is to be avoided. Now of all these sins some among the *Corinthians* were still guilty, of *Fornication*, 2 Cor. 12. 21. of *Covetousness*, and *Extortion*, 1 Cor. 6. 8. 2 Cor. 11. 20. they were *Idolaters*, 1 Co. 10. 7, 14, 20. *Railers*, or contumelious persons, 2 Cor. 10. 2. 11. 19. *Drunkards*, 1 Cor. 11. 21.

Μηδὲ συνεσθίειν, *no not to eat.*] According to the *Jewish Canons* it was not lawful to eat, or drink with one that was under their *Cherem*. *Tertullian* and *Theodoret* carry this farther, and say, *Cum talibus non vult nos cibum sumere, nedum Eucharistiam*, with such we must not eat at our own, much less at the Lord's Table. But this being a matter of Discipline, can concern only those who are entrusted with the Government of the Church, not private Communicants.

Ver. 12. For what have I to do to judge (*or censure*) them that are without (*the Church as heathen Fornicators, and the Stepmother of this incestuous Fornicator are*) do not ye (*and all other Churches and Societies*) judge them that are within *their body?*)

Ver. 13. But them that are without God judgeth, therefore (*leaving them to the judg-*

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ment of God, cenſure them that thus offend within your Body, and you will by ſo doing) put away from among your ſelves that wicked Perſon.

Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν, *for what have I to do to judge them that are without.*] Here our *Critick*, Mr. *le Cl.* is too bold; 1*ſt*. When he quarrels with St. *Paul*'s *Greek*, asking what Conſtruction this is, τί μοι κρίνειν? I anſwer none at all; but τί μοι μεμπτέον καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without*, is both good ſenſe, and good Greek. As in Latine, *quid mea refert?* in Engliſh, *what is it to me?* ſo τί μοι ὄφελος, *what profit (is it) to me?* 1 Cor. 15. 32. τί γάρ, *what is it* to the truth of God, Rom. 3. 3. τί γάρ, *quid enim refert*, Philip. 1. 18. 2*ly*, 'Tis horribly bold to add, without any, yea againſt all Copies, μανθάνω inſtead of κρίνειν καί, which have no affinity, either in letters, or in ſenſe; the words need none of theſe *Criticiſms*; they are taken from *Deut.* 13. 5. 22. 21. and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ ὑμῶν αὐτῶν, *ſo ſhall you put away the evil from among you*; and the *Greek Commentators* read them thus καὶ ἐξαροῦντα τὸ πονηρὸν, *and you will put away the evil*: So the whole ſenſe runs thus, 'κέκρικα *I have judged already of the inceſtuous perſon*, v. 3. *and I judge concerning all other perſons in profeſſion Chriſtians, but in practice Fornicators, &c. that you ought not to communicate with them; but I ſay nothing of the Stepmother of this perſon, who hath not own'd the Chriſtian Faith; for what belongs it to me to judge of them who are without the Church? do not you in your Church, and Civil Aſſemblies, judge them only which are of your Body, but them who are without the Church, God, who is the Governour of all Men, judgeth; and by thus judging thoſe that are within your Body, you will put away the evil, or this evil perſon from among you.*

CHAP. VI.

Verſe 1. DAre any of you, having a matter (*of complaint, ſuit, or action*) againſt another, go to Law before the unjuſt, (*the Heathen Tribunals*) and not (*rather ſubmit it to be heard*) before the Saints.

Κρίνεσθαι ἐπὶ τῶν ἀδίκων, *Go to Law before the unjuſt.*] The ſaying of the *Jews* is this, That That (a) *He who goes to Law before the Tribunal of the Gentiles, prophanes the Name of God, and gives honour to an Idol; that he is to be accounted as a wicked man, as one that hath reproached and blaſphemed, and lifted up his hand againſt the Law of* Moſes. Accordingly the *Apoſtle* here repreſents this action in the Chriſtian, as a reproach to the Society, and to the Spirit of Wiſdom which was poured out upon the Church, *v.* 5, 6. and as that which gave occaſion to the *Heathen* to obſerve in the Chriſtians a contentious Spirit.

Ver. 2. Do you not know (*from Daniel*) that the Saints (*of the moſt high ſhall receive the kingdom*, Dan. 7. 27. *and ſo*) ſhall judge the world. And if the world ſhall be judged by you (*Chriſtians, and by Chriſtian Magiſtrates*) are ye unworthy (*of the ſmalleſt Judicatures, or*) to judge the ſmalleſt matters.

Κριτηρίων ἐλαχίστων, *the ſmalleſt matters.*] This word κριτήρια here, and *v.* 4. ſaith *Grotius*, doth not ſignifie *Tribunals*, but *Controverſies and Judicial Cauſes*. Accordingly the βιωτικὰ κριτήρια Judgments concerning things of this Life, *v* 4. are by *Photius* rendred τὰ βιωτικὰ φιλονεικήματα καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their Controverſies, Contentions, and judicial Cauſes againſt each other* about theſe matters.

3. Know ye not (*from Chriſt*) that we (*endowed with the Holy Spirit*) ſhall judge (*condemn, and caſt out the Prince of this World, and his evil*) Angels, how much more (*worthy are we by the aſſiſtance of the ſame Spirit to judge of*) the things pertaining to this Life.

Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *the Saints ſhall judge the world.*] We often read, that even the beſt of Saints ſhall *ſtand before the judgment Seat of Chriſt*; that they ſhall be *Aſſeſſors* with Chriſt then, we read not; the words of Chriſt, *Matth.* 19. 28. in what ſenſe ſoever taken, prove it not; they being ſpoken not of all Saints, as the *Apoſtle* here ſpeaks, but of the *twelve Apoſtles* only, theſe words muſt therefore admit of one of theſe two ſenſes, *viz.* that there ſhall be *Chriſtian Magiſtrates* who ſhall be governours, and ſo the Judges of the World, according to the *Prophecy* of *Iſaiah*, That *Kings ſhall be their nurſing Fathers, and Queens their nurſing Mothers*, *Iſa.* 49. 23. and that of *Daniel*, ch. 7. 18. *The Saints of the moſt High ſhall take the Kingdom*, or that they ſhall judge and condemn the world by the Faith preached for a teſtimony to them, as *Noah* did *Hebr.* 11. 7. whence is the Goſpel ſo often called *the teſtimony of Chriſt*, and by the Spirit given to *convince the world of ſin, of righteouſneſs, and judgment*, Joh. 16. 8. in which ſenſe our Lord ſaith, *Now is the judgment of the world*, Joh. 12. 31.

Matth. 25. 33. 2 Cor. 5. 10. Rev. 20. 12.

Matth. 10. 18. 24. 14. Luke 21. 13. 1 Cor. 1. 6. 2. 1. 2 Theſſ. 2. 10. 1 Tim. 2. 6. 2 Tim. 1. 8.

(a) *Buxt. Lex. Talm. p.* 1666.

Ἀγρίας

Ἄγγελους κρινοῦμεν, *we ſhall judge Angels.*] i. e. Evil Angels ſay all the *Greek Scholiaſts*; and this the Chriſtians gloriouſly did by expelling them from their Seats, and their Dominions, and forcing them to confeſs before their Votaries, they were only *Devils*. See Note on *Mark* 16. 17. in which ſenſe ſaith our Saviour, *Now is the Prince of the World caſt out*; *the Prince of the World is judged*, John 12. 31. 16. 11.

Ver. 4. If then ye have judgments *(Controverſies, or Judicial Cauſes)* of things pertaining to this life, *(do ye)* ſet them to judge who are leaſt eſteemed in *(and by)* the Church, (i.e. *the Heathen Magiſtrates.*)

Τοὺς ἐξουθενημένους, *them who are leaſt eſteemed.*] That the ἐξουθενημένοι are the *Heathens*, hath been ſhewed Note on 1 *Cor.* 1. 27, 28. Moreover it is manifeſt, that theſe words are to be read by way of queſtion, as in the *Paraphraſe*; or by way of charge againſt them thus, *If you ſhall retain your Secular Judicatures, or Tribunals, you ſet them to be Judges over you who are deſpiſed in the Church.* For the *Apoſtle* doth not here command them to do this, but ſharply doth rebuke them for it; ſaying, *I ſpeak this to your ſhame*: and this he doth, by ſhewing that this in effect ſignified, that there was *not a wiſe man among them.* For, ſaith he,

Ver. 5. I ſpeak this to your ſhame; is it ſo that *(by this action you ſhould even confeſs before the Heathen)* that there is not one wiſe man among you, no not one that ſhall be able to judge between his Brethren.

Ver. 6. But Brother goeth to Law with *(his Chriſtian)* Brother, and that before the Unbelievers, *(as if there were not among them one Believer ſufficient to decide their Controverſies)*

Ver. 7. Now therefore there is utterly a fault *(or a defect)* among you, becauſe ye go to Law *(about theſe matters)* one with another; why do you not *(rather)* take wrong? why do ye not rather ſuffer your ſelves to be defrauded?

Ὅλως ἥττημα, *there is utterly a defect*] Among you, that you go to Law at all, it being either, on the one ſide, want of Patience and Chriſtian Contentment, that you do not rather bear ſome Injuries, then thus ſeek to redreſs them; or, on the other, Covetouſneſs and Injuſtice, which moves you to do wrong to, and defraud your Brethren.

Ver. 8. Nay *(ſo far are you from this Chriſtian temper of bearing Injuries with patience, that)* you do wrong, and defraud, and that your Brethren.

Ver. 9. *(And what will be the iſſue of theſe evil practiſes?)* Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind.

Ver. 10. Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners ſhall inherit the Kingdom of God.

Ver. 11. And ſuch were ſome of you, but ye are waſhed *(by Baptiſm,)* but ye are ſanctified, but ye are juſtified in the Name of our Lord Jeſus Chriſt, and by the Spirit of our God.

Ἀλλ' ἐδικαιώθητε ἐν ὀνόματι Κυρίου, &c. *but ye are juſtified in the name of our Lord.*] Here is the figure call'd *Hyperbaton*, for we are juſtified in the name of our Lord Jeſus Chriſt, and ſanctified by the Spirit of our God. So *Philem.* 5. *Hearing of thy love and faith which thou haſt towards the Lord Jeſus Chriſt, and towards all Saints*; i. e. which Faith thou haſt towards Chriſt, and Love to his Saints. Moreover, whereas Mr. *Cl.* here ſaith, *that to be juſtified is the ſame thing with being waſh'd, or ſanctified, and that to be ſo by the name of the Lord, is to be ſo by taking upon them the profeſſion of the Chriſtian Religion in Baptiſm*, he is utterly out in both; for ſure I am, he cannot produce one paſſage in all St. *Paul*'s Epiſtles, where δικαιωθῆναι, *to be juſtified*, bears any ſuch ſenſe; but it ſtill ſignifies to be abſolved from the Guilt of Sin, and approved as Righteous, either at preſent, or before God's Tribunal. And ſo the Name of Chriſt, when we are ſaid to be *juſtified* by it, muſt ſignifie not the Profeſſion of Chriſtianity, but Faith in Chriſt dying for us, and be the ſame with εἰς αὐτὸν, *in him*, *for in him ſhall all that believe be juſtified*, &c. Acts 13. 39. Moreover, Juſtification here is aſcribed to the Name of Chriſt, *i.e.* to Faith in him, Sanctification to *the Spirit of God*, which ſhews they cannot ſignifie the ſame thing; for where the Cauſe is different, the Effect muſt be ſo alſo.

Ver. 12. *(And whereas your falſe Teachers encourage you to eat things offered to Idols in the Idol Temples*, Chap. 10. 23. *and to indulge unto exceſs, becauſe all Meats are lawful, I grant that)* All *(theſe)* things are lawful, but all things *(lawful)* are not expedient *(to be done, eſpecially when tending to my Brothers ruine or my own)* all things *(of this nature)* are lawful for me, but I will not be brought under the power of any *(ſo as that I cannot refrain from them in ſuch Caſes.)*

Ver. 13 Meats *(indeed)* are for the belly, and the belly for meats, *(nor have either of them any other uſe)* but *(this is only for this preſent life, the time will come when)* God ſhall deſtroy both it, and them.

Ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει, *God ſhall deſtroy both it and them.* From theſe words that opinion, not of *Origen* only, but of (b) *Athanaſius*, St. (c) *Ba-*

(b) *Orat.* 3. *contr. Arian.* (c) *In Pſal.* 114.

ſil, (d) *Hilary*, (e) *Theodoret*, and others, ſeems to be confirm'd, that at the Reſurrection, when we ſhall neither eat, nor drink, *marry, nor be given in marriage*, Matth. 22. 30. there will be as no Meats, the World being then burnt up, ſo no Belly, *nec quæ ſunt ſub ventre*, nor any difference of Sexes.

Ver. 16. Now (*whereas ſome extend theſe words, All things are lawful for me, to fornication alſo, know ye that*) the Body is not (*at all*) for fornication, but for (*the ſervice of*) the Lord, (*the Head of the Body*) and the Lord for (*the Reſurrection, and the Glorification of*) the Body.

Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *the body is not for fornication.*] The *Hereſie* of the *Nicholaitans* held, that it was lawful to eat things offered to Idols, and to commit Fornication, *Rev.* 2. 14, 15. as *Irenæus*, *Clemens Alexandr. Theodoret*, and St. *Auſtin* teſtifie. See the Notes on 2 *Pet.* 2. and the Epiſtle of St. *Jude*. And therefore *Theodoret* introduces the words thus, τοῦτο λέγεις, *this thou ſayeſt in defence of thy eating thus, and of thy fornication all things are lawful for me.*

Ver. 14. And (*accordingly*) God hath both raiſed up the Lord, and will alſo raiſe us up by his power.

Ver. 15. Know ye not that your Bodies are the Members of Chriſt (*your Head*, 1 Cor. 12. 12, 27.) ſhall I then take the Members of Chriſt, and make them the Members of an Harlot, (*as I by fornicatton ſhall moſt ſurely do.*)

Ἄρας οὖν.] Taking them then from Chriſt, ſhall I make them the Members of an Harlot; for, ſaith *Hilary*, here *Membra adherentia meritrici deſinunt eſſe Membra Chriſti*, The Members which cleave to an Harlot, ceaſe to belong to Chriſt.

16. What? know ye not that he who is joyned to an Harlot is one body (*with her,*) for two, ſaith he, ſhall (*by that action*) be one fleſh, (*as doing that, by which, according to God's inſtitution, two are made one fleſh.*)

Ver. 17. But he that is joyned to the Lord is one Spirit (*with him, as being partaker of his Spirit, for by one Spirit we Chriſtians are all united to this Head*, Rom. 8. 11. 1 Cor. 12. 13.)

Ver. 18. Flee (*therefore*) Fornication, (*for*) every (*other*) ſin that a man doth is without the (*pollution of*) the Body; but he that committeth Fornication ſinneth againſt (*and polluteth*) his own Body.

Εἰς τὸ ἴδιον σῶμα, *againſt his own body.*] Other Sins pollute the Heart, and the Soul; but thoſe of Fornication and Uncleanneſs only do properly pollute the Body. Hence are thoſe Actions ſtill in the Scripture ſtiled *Pollutions*; for *though all ſins*, ſaith *Hilary*, *render a man carnal, yet is this more eſpecially*, deſiderium carnis quod ſordibus maculatam animam cum corpore tradit Gehennæ, *Carnal Concupiſcence which expoſes to Hell the Soul together with the Body, defiled by its filthineſs.*

Ver. 19. Know ye not that your Body is the Temple of the Holy Ghoſt which is in you, (*and*) which you have of God, and you are not your own, (*He having by his Spirit taken poſſeſſion of you, and ſealed you up as his own proper goods.*)

Ver. 20. (*You, I ſay, are not your own.*) For you are bought with a price, (*even the precious Blood of Chriſt*) therefore glorifie God in your Body and in your Spirit, which are Gods (*by right of purchaſe, and the poſſeſſion of his Spirit.*)

Τὸ σῶμα ὑμῶν ναὸς, &c. *Your Body is the Temple of the Holy Ghoſt.*] Two things concur to make up the notion of a Temple.

1*ſt*, That the Divinity ſhould either dwell in, or give ſome ſignal tokens of his eſpecial Preſence there. Hence was the Temple at *Jeruſalem* called *the Houſe of God's habitation*, and the *Tabernacle* the Houſe where the Divinity or the *Shechinah* dwelt in the midſt of them. Accordingly *I am with you*, Hag. 2. 4. is thus interpreted *v.* 5. *My Spirit is in the midſt of you*, or among you. Hence is the Tabernacle ſtiled, *the place of the habitation of God's glory*, Pſal. 26. 8. and from thence he is ſaid *to ſhine forth*, when he gave them a teſtimony of his gracious Preſence. Now the Holy Spirit being that in the New Teſtament which anſwers to the *Shechinah* in the old, he dwelling in the Bodies, and being preſent in the Aſſemblies of the Saints, doth make them a *Spiritual Temple* or *Habitation* of the Lord, *Eph.* 2. 22.

2*ly*, That it be a place dedicated and appropriated to his uſe: Hence were the Tabernacle and Temple ſo often ſtiled *the Houſe* and *Temple of the Lord*, and by him *my Houſe*, according to thoſe words of *Chriſt*, *Wiſt you not that I muſt be* ἐν τοῖς τοῦ πατρός *in my Fathers houſe*; for as to be (f) ἐν τοῖς τοῦ Διός, is to be *in the Temple of Jupiter*, ſo to be ἐν τοῖς τοῦ πατρός, muſt ſignifie to be *in my Father's Temple*; and therefore, ſaith the *Apoſtle*, *you are not your own*, as being dedicated and appropriated to God's uſe and Service.

He alſo ſaith, *If any man corrupt*, or deſecrate, *the Temple of God, him will God deſtroy, for the Temple of God is holy*, 1 Cor. 3. 17. *i. e.* appropriated, and conſecrated to his uſe. And he Exhorts all Chriſtians to abſtain from all idolatrous and prophane Actions by this Enquiry, *What communion hath the Temple of*

(d) *Can.* 23. *in Matth.* (e) *In locum. Vide Huet. Orig.* l. 2. q. 9. § 8.
(f) *Apud Joſeph.* l. 1. *contr. Apion.* p. 1043. A.

God,

God with Idols? proving all *Christians* to be the Temple of God, and so appropriated to him by these words, *You are the Temple of God*; as God hath said, *I will dwell, and walk in them; I will be their God, and they shall be to me a People*, 2 Cor. 6. 16.

Excellent therefore is the Inference of (g) *Tertullian*, That *since all Christians are become the Temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their Bodies to his Service, we should make Chastity the Keeper of this Sacred House, and suffer nothing unclean or prophane to enter into it, least that God who dwelleth in it, being offended, should desert his House thus defiled.*

(g) *Cum omnes Templum simus Dei, illato in nos & consecrato Spiritu Sancto, ejus Templi ad tua & antistita pudicitia est, quæ nihil immundum nec profanum inferri sinat, ne Deus ille qui inhabitat, inquinatam Sedem offensus derelinquat.* De cultu fœmin. l. 2. c. 1.

CHAP. VII.

Verse 1. NOW (*to speak*) concerning the things whereof you wrote unto me, (*viz.*) it is good for a man not to touch a woman, (i. e. *to live unmarried, or without the use of a woman, or it is not good to marry*, Matth. 19. 10. *This I grant, as Christ did to him, who having the Gift of Continency, can receive this saying.*)

Καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι, *it is good for a man not to touch a woman.*] It was an old *Philosophical* question, *An uxor ducenda esset*, whether a Man should marry? in which many of them held the Negative, as (a) *Bion* and *Antisthenes*, who said, *An handsome Wife would be common, one deformed a punishment*, ὁ λιπτὸν ἄρα, *therefore we should have none.* Hence that of (b) *Menander*, ὁ γαμεῖς ἐάντε νῦν ἔχεις, *if thou be wise thou wilt not marry.* This some held out of different Sentiments, as *v. g.* either out of good liking to that celebrated Doctrine of *Plato*, Κοινὰς μὲν γυναῖκας κοινὸς ὁ πᾶς παῖδας, *that Women and Children should be common*; and this Doctrine was improved by the *Nicolaitans* into all manner of impurity, who therefore did ἀναιδῶς ἐκπορνεύειν *commit whoredom without shame.* But others, chiefly of the School of *Pythagoras*, refused to touch a Woman, as being an impediment to Philosophy, and that which defiled that Purity they aimed at. Hence (c) *Apollonius* the *Magician* is represented as a Man of so great Chastity, Γυναικείας ὅπη καθαρὸν ἑαυτὸν μίξεως διὰ τέλους ἔσχε, *that he lived ever free from converse with Women.* And (d) *Porphyry* saith, *that a Philosopher must not marry.* That to live the intellectual Life, we must abstain from Women, *all use of them being a defilement.* The word γυνὴ which in this Chapter still signifies a Wife, seems to refer this question to the first Opinion, but the Phrase γυναικὸς μὴ ἅπτεσθαι, *inclines us to refer it to the latter*; the first question being too gross to be propounded by the *Corinthians* to the *Apostle*, the second being a question then in vogue, on the account of which *Apollonius* and the *Pythagoreans* obtained great repute.

Ver. 2. Nevertheless, to avoid (*that*) Fornication (*which is so common at* Corinth, *and so freely practised by the Nicolaitans, under the pretence that Matrimony was a thing indifferent*) let every man have (ἐχέτω, *retain*) his own wife, and let every woman have her own husband.

Ver. 3. Let (*also*) the husband render to the wife due benevolence, (i. e. *the conjugal duty*,) and likewise also the wife to the husband.

Ver. 4. (*For*) the wife hath not power over her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

Οὐκ ἐξουσιάζει, *hath not power.*] Here is a plain Argument against *Polygamy*; for if the Man hath not power over his own body, he cannot give the power of it to another, and so he cannot marry another; nor could the Wife, exclusively to him, have the power of his body, if he could give his to another.

Ver. 5. Defraud ye not (*therefore*) one another (*of this benevolence,*) except it be with (*mutual*) consent for a time, that ye may give your selves to fasting and prayer, and (*then*) come together again, that Satan tempt you not for your incontinency.

Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *to fasting and Prayer.*] The *Apostle* speaks not here of ordinary Prayer, which is the daily work of *Christians*, but of extraordinary Devotions on some special occasions; for daily Prayers, publick or private, needed no such consent of Parties; nor by them could either of them be defrauded of their due Benevolence: Vain therefore are the questions of St. *Jerom*, *Quale illud bo-*

(a) *Laert. in Bion.* p. 108. *in Antist.* l. 6. p. 138. (b) *Athen.* l. 13. p. 559. (c) *Euseb. contr. Hier.* p. 520.
(d) Πρὸς τὸ κατὰ νῦν ζωὴν ἀφεκτέον ἀφροδισίων, de abst. l. 1. § 41. p. 34. Οὐ γὰρ εἰς γάμον καθήκουσιν ὁ φιλόσοφος, l. 2. § 52. p. 92. Τὰ ἀφροδίσια μιαίνει, l. 4. § 20. p. 173. Καὶ καθάπαξ ἀφροδίσια μιαίνει, p. 174.

num eſt quod orare prohibet, quare non ingrediuntur Eccleſias, as if the Bed undefiled could hinder Mens prayers, or their going to Church? Vain is his Inference, *Si Sacerdoti ſemper orandum eſt, ergo ſemper carendum Matrimonio*, if the Prieſt muſt always pray, he muſt never marry; for to pray always, and without ceaſing, is alſo the duty of the Laity, *Luke* 18. 1. *Eph.* 6. 18. 1 *Theſſ.* 5. 17.

Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *and come together again.*] This Chapter affords many Arguments againſt the *Vow of Continence*, and thoſe perpetual Divorces from the Bed, which are ſo commonly practiſed by the *Papiſts*, on pretenſe of Religion: For (1.) the *Apoſtle* here admits of no Separation of the Wife and Husband, but only with Condition that they come together again to perform Conjugal Duties, as the word συνελθεῖν doth import, not allowing a perpetual Separation, no not that they may give themſelves to Prayer and Faſting; and that for a perpetual reaſon, at leaſt whilſt an Age capable of temptation, and which may be ſubject to Incontinence, remains. (2.) He declares the Gift of Continence not to be common to all, but proper to ſome only, as being the proper Gift of God, and therefore not to be gotten by our Induſtry: *I would*, ſaith he, *that all men were unmarried, even as I my ſelf am; but every man hath his proper gift of God, one after this manner, and another after that. He then that can receive it*, Matth. 19. 12. ſaith our Saviour, *let him receive it.* Whence it is natural to conclude, that all Men cannot. (3.) Notwithſtanding the preſent neceſſity which rendred it ſo deſirable, *that they might ſerve the Lord without diſtraction*, and which made their Condition better, and more happy, who had the gift of Continence, he abſtains from laying any Obligation to *Celibacy* upon them, leaſt he ſhould lay *a Snare* upon their Conſciences, *v.* 35. and bring them under *a neceſſity of burning*, v. 9. much leſs would have urg'd young Men and Women to that vow, which lays a greater Snare upon them, and lays an abſolute Neceſſity upon them, rather to burn then marry. And laſtly, He ſuppoſes that ſome cannot contain, *v.* 9. ſome have a neceſſity to marry, *and need ſo requires them to do*, v. 36, 37.

Ver. 6. But I ſpeak this (*of marriage*, v. 2.) by permiſſion, not by commandment (*of the Lord*, v. 12.)

Κατὰ συγγνώμην, *by permiſſion*, &c.] *i. e.* I intend not by this to lay a commandment upon all to marry; but only do permit it to all, as being a ſure remedy againſt Fornication. Yea, far am I from the firſt,

Ver. 7. For I would that all Men were (*unmarried*) even as I my ſelf (*am*,) but every man hath his proper gift of God, one after this manner, and another after that.

Ver. 8. I ſay therefore to the unmarried and (*to the*) widows, it is good for them if they abide even as I (*do*).

Ἀγάμοις, *the unmarried.*] The *Apoſtle* begins his Diſcourſe concerning the Virgin Man and Woman, *v.* 25. here therefore he muſt ſpeak of the unmarried, as comprehending the *Widower*, or the Man looſed from a Wife, as *v.* 11. Ἄγαμος is the Woman, who muſt not embrace a ſecond Marriage. And perhaps this only was St. *Paul*'s caſe, as may, ſaith *Grotius*, be probably collected from this place, and may be argued from the Teſtimony of (e) *Clemens of Alexandria*, and the interpolated *Ignatius*, who both reckon St. *Paul* among the *Apoſtles* that were married, and from the ſtrictneſs of the *Jewiſh Canon*, which obliged all Jews to marry at Twenty.

Ver. 9. But if they cannot contain, let them marry, for it is better to marry then to burn, (*or be inquieted with filthy luſtings.*)

Εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν, *if they contain not, let them marry.*] Had the *Apoſtle* then known of any Vow of Continence, or any *Eccleſiaſtical* Law rendring it a damnable ſin, and a renouncing their *firſt Faith* to marry, though they burned, he could not ſo generally have propounded, and preſcribed Marriage as the Remedy of that Diſeaſe, but would have reſtrained his words as *Eſtius* here doth, *Iis quibus conjugij contrahendi poteſtas eſſet, id eſt, qui à lege & voto continentiæ ſunt liberi*, to thoſe who were free from the Law, and Vow of Celibacy. But I believe he knew of none whom God's Law had placed under a Neceſſity of burning; that is, ſay the *Greek Commentators*, of being ſubject to the inſults of Luſt.

Ver. 10. And to the married I command, yet not I (*only*) but the Lord (*alſo, Matth.* 19. 9.) let not the Wife depart (*or ſeparate her ſelf*) from her Husband.

Ver. 11. But if ſhe depart (Gr. ἐὰν δὲ χωρισθῇ, *but if ſhe be ſeparated.*] Let her remain unmarried, or be reconciled to her Husband; and let not the Husband put away (*or divorce*) his Wife.

Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *let not the wife depart from her husband.*] Note that the *Apoſtle* ſpeaks here of the married Perſons, who had mutually embraced the Chriſtian Faith, forbidding them to divorce themſelves, except for cauſe of Fornication, as it was cuſtomary for Women, as well as Men to do, both amongſt the *Jews* and *Romans*. Dr. *Lightfoot* on this place cites this Canon from *R. Juchanan*, *the wife hath power to put away her husband*; and he gives Inſtances of

(e) Strom. 7. p. 736, 741.

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it in *Herodias* divorcing her self from *Philip*, and *Drusilla* from *Azizus*; and our Lord supposes this was practised in these words, *If a woman put away her husband, and marry another, she commits adultery.* That this was common among the *Heathens*, is apparent from that saying of (f) *Seneca*, That *none blushes at it, because there was scarce a marriage without it.* Hence had they divers names for the Divorce of both kinds; for the Wife being, after marriage, carried to the House of her Husband, her Divorce was called (g) ἀποπομπὴ, *a sending her away from his House*; and because the Woman, being not Mistress of the House, could not do this to the Man, but only leave his House, her Divorce was called ἀπόλειψις, *a leaving of the House*, tho it was conceived in the usual form, *Res tuas tibi habeto.* See Note on 1 *Tim.* 3. 2, 12. That here the *Apostle* condemns these Divorces, with our *Saviour*, is evident, because he saith, he speaks this *by commandment of the Lord.*

Ver. 12. But to the rest (*you mention to me who are coupled with unbelievers*) speak I, not the Lord (*by any decision he hath made, or any precept he hath given in this case*, v. 25. *as in the former instance*) if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

Ver. 13. And the woman which hath an husband that believeth not, and he be pleased to dwell with her, let her not leave him.

Οὐκ ὁ Κύριος, *not the Lord.*] St. *Paul* doth not say this, to intimate that this direction was given by him only as a Man using his natural Reason, to direct them to what he thought best, but not as delivering the mind of Christ, for he had before declared the contrary, by saying, *We have the mind of Christ*, Chap. 2. 16. And after doth it in these words, *If any man think himself a Prophet, or Spiritual, let him acknowledge that the things I write unto you, are the Commandments of the Lord*, Chap. 14. 37. But he speaks thus, to declare our Lord in his Discourse touching Divorce, had not decided the Case *de imparibus Conjugiis*, of the Marriage of a Believer with an Infidel, but left this to the decision of the *Apostles*, by the assistance of the Holy Ghost, promised to lead them into all Truth.

Μὴ ἀφιέτω αὐτὸν, *let her not leave him.*] This caution was needful, because the *Primitive Christians* were sometimes in doubt of this, as finding that the *Jews* did null all Marriages of the Holy Seed with *Infidels*; and hence conjecturing, that they also might be obliged to do so, and thinking it ἀσεβὲς, *an impious thing* to cohabit with an *Heathen*, especially if he were addicted also to unnatural Lusts, and that by being ὁμόκοιτοι *bed fellows* to such a one, they communicated with him in his Iniquity and Idolatry; and concluding, that as he who was joyned to an *Harlot*, *was one Body with her*, so she that was joyned to an *Idolater* was one Body with him. Hence *Justin Martyr* saith of one of these *Christian* Women, not without seeming approbation of the Fact, that (h) τὸ λεγόμενον παρ' ὑμῖν βιβλίδιον δοῦσα ἀπέλειπεν, *Giving him a Bill of Divorce, she was separated from him.*

Ver. 14. For the unbelieving husband is (Gr. *hath been*) sanctified by the (*believing*) wife, and the unbelieving wife is (*hath been*) sanctified by the (*believing*) husband, else were your Children (*seminally*) unclean, (*and so not to be admitted to the Christian Covenant*) but now they are holy.

Ἐν τῇ γυναικὶ, *by the wife.*] *Uxoris gratiâ*, because of the Wife; *i. e.* he is to be reputed as sanctified, because he is one Flesh with her who is holy. So ἐδούλευσεν Ἰσραὴλ ἐν γυναικὶ καὶ ἐν γυναικὶ ἐφυλάξατο, *Israel served for a Wife, and for a Wife he kept sheep*, Hos. 12. 12. I desire that *you faint not* ἐν ταῖς θλίψεσί μου *by reason of my tribulations*, Eph. 3. 13. and that *no man be shaken* ἐν ταῖς θλίψεσι ταύταις *by reason of these tribulations*, 1 Thess. 3. 3. See *Naldius* in the 23d signification of the Particle *Beth.* Or we may take these words in the sense of the *Greek Interpreters*, viz. the unbelieving Husband hath been sanctified to the believing Wife by his Consent to cohabit with her, and to have Seed by her.

Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι νῦν δὲ ἅγιά ἐστιν, *else were your Children unclean, but now they are holy.*] He doth not say, else were your Children *Bastards*, but now they are *legitimate*; but else were they unclean, *i.e. Heathen* Children, not to be owned as an Holy Seed, and therefore not be admitted into Covenant with God, as belonging to his Holy People. That this is the true import of the words ἀκάθαρτα and ἅγια will be apparent from the *Scriptures*, in which the *Heathens* are stiled *the unclean*, in opposition to the *Jews* in covenant with God, and therefore stiled *an holy People.* So *Isa.* 35. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *an high-way shall be there,*

(f) *Nunquam jam ulla repudio erubescit, postquam illustres quædam & nobiles fœminæ, non Consulum numero, sed maritorum annos suos computant, & exeunt matrimonij causâ, nubunt repudij. Tamdiu istud timebatur, quamdiu rarum erat. Quia vero nulla sine divortio acta sunt, quod sæpe audiebant, facere didicerunt.* De Benef. l. 3. c. 16.

(g) Τῆς ἀπολείψεως γεγραμμένα παρὰ τῷ Ἄρχοντι ἔθηκε κατὰ τὸν νόμον. *Plato in Alcib.* p. 195. C. *Vide Jul. Pollux.* l. 3. c. 5. *Alex. ab Alex. Gen. Dier.* l. 4. c. 8. *S. Petit. Comment. in Leges Attic.* l. 6. p. 455. *Seld. de Jure Natural.* &c. l. 5. c. 7. p. 591.

(h) *Apol.* 1. p. 42. A. B.

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and it ſhall be called the way of holineſs, ἀκάθαρτος, *the unclean ſhall not paſs over it; but the redeemed of the Lord ſhall walk therein,* v. 9. And Chap. 52. 1. God ſaith of *Jeruſalem* the Holy City, *There ſhall no more come into thee,* ἀπερίτμητος καὶ ἀκάθαρτος, *the uncircumciſed, and unclean.* So *Acts* 10. 28. *You know that it is unlawful for a Jew to keep company with a man of another Nation; but God hath ſhewed me that I ſhould call no man common, or* ἀκάθαρτον *unclean.* Whence it is evident that the *Jews* look'd upon themſelves as δῆλοι Θεῷ καθαροί, *the clean Servants of God*, Neh. 2. 20. and upon all *Heathens*, and their Off-ſpring, as unclean, by reaſon of their want of Circumciſion, the ſign of the Covenant. Hence, whereas it is ſaid that *Joſhua circumciſed the People*, Chap. 5. 4. the *Septuagint* ſay, ἐκαθάρισεν, *he cleanſed them.* Moreover of *Heathen* Children, and ſuch as are not Circumciſed, they ſay *they are not born in holineſs*; but they on the contrary are ſtiled זרע קדש σπέρμα ἅγιον, *an holy Seed*, Iſa. 6. 13. Ezra 9. 2. and the Off-ſpring from them, and from thoſe *Proſelytes* which had embraced their Religion, are ſaid to be born בקדושה *in holineſs*, and ſo thought fit to be admitted to Circumciſion, or Baptiſm, or whatſoever might initiate them into the *Jewiſh Church*; and therefore to this ſenſe of the words *holy*, and *unclean*, the *Apoſtle* may be here moſt rationally ſuppoſed to allude, declaring that the Seed of holy Perſons, the Off-ſpring born ἐκ τῶν ἡγιασμένων *of Saints*, as (i) *Chriſtians* are ſtill called in the *New Teſtament*, are alſo holy. And though one of the Parents be ſtill *Heathens*, yet is the denomination to be taken from the better, and ſo their Off-ſpring are to be eſteemed not as *Heathens*, i. e. unclean, but holy, as all *Chriſtians* by denomination are. So (k) *Clemens Alexandrinus* infers, ſaying, *I ſuppoſe the Seed of thoſe that are holy is holy, according to that ſaying of the Apoſtle* Paul, *the unbelieving wife is ſanctified by the husband*, &c. Hence then the Argument for *Infant Baptiſm* runs thus, If the holy Seed among the *Jews* was therefore to be Circumciſed, and be made federally holy by receiving the Sign of the Covenant, and being admitted into the number of God's holy People, becauſe they were born in Sanctity, or were *ſeminally* Holy; for *the Root being holy, ſo are the Branches alſo*; then by like reaſon the holy Seed of *Chriſtians* ought to be admitted to Baptiſm, and receive the Sign of the Chriſtian Covenant, the *Laver of Regeneration*, and ſo be entred into the Society of the Chriſtian Church. The Subſtance of this Argument is in *Tertullian de Anima, cap* 39. and in the Authour of the Queſtions *ad Antiochum, qu.* 114.

Ver. 15. But if the unbelieving perſon (will) depart, (*and ſo break off the Matrimonial duty*) let him depart; a Brother or Siſter is not under bondage (Gr. *is not enſlaved*) in ſuch caſes, but God hath called us to peace, (*and therefore we muſt give no occaſion of quarrel with, or ſeparation from ſo near a Relative, or of diſturbance of the Family.*)

οὐ δεδούλωται, *is not under bondage.*] That is, ſaith (l) *Hilary*, *The Chriſtian in this caſe is free to marry to another Chriſtian. He is free*, ſaith (m) *Photius*, *to depart, becauſe the other hath diſſolved the Marriage. If he depart*, ſay (n) *Chryſoſtom, Oecumenius*, and *Theophylact*, *becauſe thou wilt not communicate with him in his infidelity, be thou divorced, or quit the yoke; for it is better that thy Marriage ſhould be diſſolved, than thy Piety.* Theſe *Fathers* therefore plainly ſuppoſed, that the Laws which ſay, *He that marries her which is put away committeth Adultery*, Matth. 5. 22. and that *the wife is bound to the husband as long as he liveth*, v. 39. Rom. 7. 1, 2, 3. concerned only equal Marriages, partly becauſe the *Apoſtle* ſaith, *He had no commandment of the Lord* to produce for the deciſion of this caſe; and partly becauſe he doth not here ſay, as in the caſe of equal Marriages, *v.* 11. ἐὰν χωρισθῇ, *if ſhe be ſeparated, let her remain unmarried.* It is the opinion of (o) Mr. *Thorndike*, that the *Apoſtle* look'd upon Marriage, made by Perſons before they were Chriſtians, to lay no ſtricter Obligations on them, then the Laws which they were under when the Marriage was contracted deſign'd to lay upon them. But this ſeems not conſiſtent with our Lord's deciſions touching Divorce and *Polygamy*; for tho' they were allowed both by *Jews* and *Gentiles*, our *Saviour* pronounces them diſagreeable to the firſt Inſtitution of Matrimony by God; and theſe Laws binding all that were *Chriſtians*, no Chriſtian Convert could, after his or her Converſion, do any thing on their parts oppoſite to them; and whatſoever liberty of Divorce the Laws of *Jew* or *Gentile* might allow of, the *Apoſtle* will not permit the believing Wife or Husband to make uſe of them, by beginning the Separation, *v.* 12, 13, 15. If then theſe words, *a Brother or Siſter is not in bondage in theſe caſes*, do import, they are

(i) See Note on Chap. 1, 2.

(k) Τῶν ἡγιασθέντων ἅγιον οἶμαι καὶ τὸ σπέρμα, ἐπεί που λόγῳ ὁ Ἀπόστολος Παῦλος ἡγιάσθαι λέγει, τὸν γαμέτην ὑπὸ τῆς ἀνδρὸς, ἢ τὸν ἄνδρα ὑπὸ γυναικός, Strom. l. 3. p. 445. D.

(l) *Liberum habet arbitrium nubere Legis ſuæ viro.* Pſeud. Ambr.

(m) Ἐλεύθερός ἐστι, καὶ αὐτῇ λύσαι τὸν γάμον, καὶ αὐτὸς διαλῦσαι. Photius.

(n) Διαζεύγνυσι· βέλτιον γὰρ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chryſ. Theoph.

(o) *Laws of the Church*, p. 117.

not

not obliged to live unmarried, such a total and perpetual desertion must dissolve the Matrimony, and render the deserting Person as dead unto the other. But though all the *Romanists*, and many of the *Reformed* allow of this Interpretation of the *Fathers*, it must be dangerous to admit of it without this Restriction, A Brother or a Sister is not enslaved, after all means of Peace and Reconciliation have been in vain attempted, and the Unbeliever hath entred into another Marriage, or rather hath dissolved the former by *Adultery*, as may well be supposed of those *Heathens* who thus separated from their *Christian* Mates. And this Interpretation seems to be confirmed from the former words relating to the Case of the believing *Wives* and Husbands, *if they depart, let them remain unmarried*; it being not to be supposed that Believers would dissolve the Bond of Matrimony by *Adultery*. Therefore the *Apostle* seems to grant this in the case of Unbelievers, departing from *Christians* on the account of their Faith, and for this there is good reason.

Ver. 16. For what knowest thou, oh wife, whether (*by dwelling with him*) thou shalt (*not be a means to*) save thy husband? or how knowest thou, oh man, whether thou shalt (*not by thus dwelling with her, be a means to*) save thy wife?

Ver. 17. But (*whether this be so, or not*) as God hath distributed the gift (*of Continence*) to every man, (*or not*) as the Lord hath called every one (*to the Faith, married to an Unbeliever, or Servant to them, or not*) so let him walk, (*doing nothing on his part contrary to those Relations*) and so order I in all Churches (*which I have converted.*)

Εἰ μὴ, *but.*] Or rather, *if not.* So אִם אֵין and אִם לֹא *Gen.* 18. 21. εἰ δὲ μὴ, and *if it be not so.* See Chap. 24. 8. 42. 16, 37. *Job* 9. 24. εἰ δὲ μὴ, *and if it be not so, who will make me a liar*; and Chap. 24. 25. *John* 14. 2. εἰ δὲ μὴ, *if it were not so, I would have told you.* See *Naldius de partic. Hebr. p.* 92. To others εἰ μὴ seems to be misplaced, as being added to the beginning of this Verse, when indeed it belongs to the close of the former, thus; *How knowest thou, oh man,* εἰ τὴν γυναῖκα σώσεις εἰ μὴ, *whether thou shalt save thy wife, or not.* And so the seventeenth Verse will begin with ἐκάστῳ, as the twentieth and the four and twentieth Verses, which answer to it, do.

Ver. 18. Is any man called, being circumcised, let him not (*endeavour to*) become (*as one*) uncircumcised: is any man called in uncircumcision, let him not be circumcised.

Μὴ ἐπισπάσθω, *let him not be uncircumcised.*] Ὅτι ἡ ἀπὸ περιτομῆς ἀκροβυστία γίνεται. *Epiph. de Ponder. & Mensur. p.* 172.

Ver. 19. Circumcision is nothing, and uncircumcision is nothing, (*that renders us more, or less acceptable in the sight of God*) but the keeping of the Commandments of God (*is all in all.*)

Ver. 20. Let every man (*still*) abide in the same calling in which he was called (*to the Faith, not thinking himself obliged by it to quit his calling.*)

Ver. 21. Art thou called, being a Servant, care not for it; but if thou canst (*lawfully*) be made free, use it rather. (*Care not I say;*)

Ver. 22. For he that is called in the Lord, being a Servant, is the Lords Freeman, (*being delivered by him from his bondage to sin*, John 8. 36.) Likewise he that is called, being free, (*nevertheless*) is Christs servant.

Ver. 23. Ye are bought with a price, (Gr. *have you been bought with a price from your slavery*) be ye not (*again*) the servants of men (*who are unbelievers*, 1 *Tim.* 6. 2.)

Τιμῆς ἠγοράσθητε, *have ye been bought with a price.*] That the Charity of *Christians* was employed to buy their Brethren out of slavery, We learn from the *Apologies* of (p) *Justin M.* and (q) *Tertullian*, who tell us, That *the Offerings of Christians at the Sacrament, were, amongst others, employed for that use*; and that these words ought to be rendred by way of Interrogation, is evident from the precedent Discourse, which is still by way of question, *Is any man called, being uncircumcised*, v. 18. *Art thou called being a servant*, v. 21. And that they are to be thus interpreted, the design of the *Apostle* shews, which is to inform them that their *Christianity* did not exempt them from their Secular Relations to *Heathens*, the Believer still continuing in his Conjugal Relation, and in the same Relation of a Servant to his *Heathen Master*. Now to tell them they were bought with a price by *Christ*, and therefore ought *not to be the servants of men*, is plainly to contradict this design; but it is well consistent with the foregoing advice, *If thou canst be made free, use it rather*; so add, *Are ye then bought out of Servitude* by the Charity of *Christians*, return not again to the Service of Unbelievers.

Ver. 24. (*Otherwise*) Brethren, let every man wherein he is called, therein abide with God.

Ver. 25. Now concerning Virgins I have no particular commandment of the Lord, yet I give my judgment, as one that hath obtained mercy of the Lord to be found faithful (*in my Apostolical Function, by advising still what*

(p) Τὸ συλλεγόμενον παρὰ τῶν προεστῶτι ἐπιδίδοται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς καὶ χήραις, καὶ τοῖς ἐν δεσμοῖς οὖσι. Apol. 2 p. 99.

(q) *Hæc quasi deposita pietatis sunt; nam inde non Epulis, nec potaculis dispensatur, sed egenis alendis, humandisque & pueris & puellis re ac parentibus destitutis——Et si qui in Metallis, & si qui in Insulis, vel in Custodiis*, &c. Apol. c. 39.

is beſt and moſt expedient in thoſe caſes to be done.)

Περὶ τῶν Παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *concerning Virgins I have no commandment of the Lord.*] To produce touching their continuance in, or change of that ſtate. Here *Eſtius* takes care to add, that the *Apoſtle* muſt be underſtood only *de Virginibus quæ nondum Deo voverint continentiam*, of ſuch Virgins which were not under the Vow of Continence. And when the *Apoſtle* ſaith without exception, *If a Virgin marry ſhe hath not ſinned*, v. 28. he adds, *Niſi ſit virgo Chriſto dicata*, i. e. *unleſs ſhe be a Virgin conſecrated to Chriſt by ſuch a Vow*; both which Exceptions ſeeing St. *Paul*, aſſiſted by the Holy Spirit, thought not fit to add, we may preſume that he knew nothing of that matter.

Γνώμην δὲ δίδωμι, &c. *but I give my judgment as one that hath obtained mercy of the Lord to be found faithful.*] This, ſaith the *Apoſtle*, is all that is required of a Miniſter of God, and a Steward of his Myſteries, that *he be found faithful* in adminiſtring the Grace of his *Apoſtleſhip*, 1 Cor. 4. 1, 2. And this fidelity was ſtill attended with the power of Chriſt aſſiſting them, as appears from theſe words, *I thank Chriſt Jeſus our Lord who hath enabled me, for that he counted me faithful, putting me into the Miniſtry*, 1 Tim. 1. 12. So that this Phraſe doth not imply, as ſome imagine, that the *Apoſtle* had only an ordinary aſſiſtance in this advice, ſuch as any pious skilful Paſtor may ſtill expect, much leſs that this is a *counſel* which might be diſregarded without ſin.

Ver. 26. I ſuppoſe therefore that this is good for the preſent diſtreſs *(of Chriſtians daily ſubject to perſecution)* I ſay, that it is good for a man ſo to be (*i. e. a Virgin ſtill.*)

Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *for the preſent diſtreſs.*] This Phraſe plainly ſhews this cannot relate *ad pacata Eccleſiæ tempora*, to the peaceable times of the Church, for they are not times of Tribulation, as the word ἀνάγκη often ſignifies. So *Luke* 21. 23. *there ſhall be* ἀνάγκη μεγάλη, *great tribulation*, ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, neceſſities, diſtreſſes*, 2 Cor. 6. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, *in neceſſities, in perſecutions*, 2 Cor. 12. 10. Nor can it ſignifie the Troubles common to this Life, for they are not always inſtant, or preſent. See *v.* 28. where the Phraſe is θλῖψις ἐν σαρκὶ, *trouble in the fleſh.*

Ver. 27. Art thou (*then*) bound to a wife, ſeek not to be loſed; art thou looſed from a wife, ſeek not a wife.

Ver. 28. But if thou marry thou haſt not ſinned, and if a Virgin marry ſhe hath not ſinned, nevertheleſs ſuch (*in theſe times of perſecution*) ſhall have (*more*) trouble in the fleſh; but I ſpare you, (*not thinking it therefore fit to lay the yoke of Celebacy upon you.*)

Ver. 29. But this, I ſay Brethren, that the time (*of this life*) is ſhort, it remains then that both they that have wives be as though they had none.

Ver. 30. And they that weep as though they wept not; and they that rejoyce as if they rejoiced not, and they that buy as if they poſſeſſed not.

Ver. 31. And they that uſe the world as not abuſing it, (*or as thoſe that uſe it not*) for the faſhion of the world paſſeth away.

Ὡς μὴ καταχρώμενοι, *as not abuſing it.*] So this expreſſion is uſed in (1) *Philo*, *This is anothers, do not covet it; this is thy own, uſe it ſo as not abuſing it; haſt thou abundance, give to others, for the excellency of wealth conſiſts not in thy purſes, but in helping thoſe that want.*

Note alſo, That they who interpret theſe words, *the time is ſhort*, with relation to the Troubles ſhortly to come at the Deſtruction of *Jeruſalem*; and the faſhion of the world paſſing away, *of a new ſcene of things beginning to appear*, ſeem not to give the true import of the *Apoſtle*'s words: For (1.) it is not eaſie to perceive what concernment the *Corinthians* then had in the deſtruction of *Jeruſalem*; what peculiar Troubles hapned; what loſs of Wives or of Poſſeſſions they did then ſuſtain; or indeed, what Perſecution they then lay under from which the deſtruction of *Jeruſalem* might free them.

2ly, *The faſhion of the worlds paſſing away* ſeems plainly to refer to the diſſolution of it, or at leaſt to our paſſing out of it in a ſhort time, according to thoſe words of St. *John*, *Love not the world, nor the things of the world, for the faſhion of the world paſſeth away, and the luſts thereof*, 1 John 2. 15, 17. Again, to have, and uſe theſe things, as if we had them not, or did not uſe them, is to be moderate in the enjoyment of them; not to be much affected with them when we have, or much afflicted when we want or loſe them.

Ver. 32. But (*this advice I give, becauſe*) I would have you without carefulneſs (*for the things of the world; now ſo it is that*) he that is unmarried careth (*only*) for the things that belong to the Lord, how he may pleaſe the Lord.

Ver. 33. But he that is married careth (*alſo*) for the things of the world, (*and is ſolicitous*) how he may pleaſe his wife.

Ver. 34. There is (*the ſame*) difference alſo between a wife and a virgin, (*for*) the unmarried woman careth (*only*) for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married careth (*alſo*) for the things of the

(1) Ἴδιον τοῦτο χρῆ μὴ καταχρᾶσθαι. *De Joſepho*, p. 428.

world,

world, how she may please her husband. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *there is difference between a wife and a virgin.*] The Reading of the King's Manuscript is this, καὶ μεμέρισται, *and is distracted.* And then begins the 34th Verse thus, καὶ ἡ γυνὴ ἄγαμος καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman*, i. e. the widow, *and the virgin careth for the things of the Lord:* But though this Reading makes a good sense, it is not found in any of the *Greek* or *Latin Interpreters*. 2*ly*, It makes too great a variation from the ordinary Reading, by adding καὶ before μεμέρισται, and by joyning ἡ γυνὴ ἡ ἄγαμος, which in all printed Copies, and ancient *Interpreters* are separated. And 3*ly*, it makes ἡ γυνὴ here to signifie *the Sex* only, and to be indeed a *Virgin* or *unmarried Woman*; whereas in this Chapter it above twenty times signifies a *Wife*, and always stands opposed to the *Virgin* or unmarried Person. So *v.* 1, 2. *v.* 3. twice; *v.* 4, 10, 11, 12, 13, 14 twice; 16 twice; 27 thrice; 29, 39. which observation is sufficient to destroy this Reading; especially seeing the common Reading gives a good sense, and may be rendred thus, *the Virgin, and the Wife are divided, or drawn several ways; the first looking only after purity, the second after the pleasure of her husband also.*

Ver. 35. And (*of*) this (*difference*) I speak for your own profit, not that I may cast a snare upon you, (*by restraining you wholly from marriage*) but for that which is comely, and that you may attend upon the Lord without distraction.

Ver. 36. But if any man think that he behaveth himself uncomely towards his Virgin, if she pass the flower of her Age, (Gr. *if it be over-aged*) and need so require, (*or he thinks this ought to be done*) let him do what he will, he sinneth not; let them (*who so think*) marry.

Ἐὰν ἡ ὑπέρακμος, *if it be over-aged.*] The (s) *Jews* from the Precept *to increase and multiply*, thought themselves obliged to marry at Twenty, and that they offended against the Law, if they did not so; declaring that whosoever neglected this Precept was guilty of *Homicide*. The *Philosophers* say with (t) *Hesiod*, that γάμος ὥριος, *marriage was seasonable to the Woman about thirty, to the Male from thirty to thirty five.* By the Law of (u) *Lycurgus*, they who continued unmarried were prohibited to see the Games; by the Laws of the *Spartans* they were punished; and by *Plato* they are declared unworthy of any Honour: To either of these Opinions the Discourse of the *Apostle* may relate.

Ver. 37. Nevertheless, he that stands fast in his heart, having no necessity, but hath power over his own will, and hath so decreed (*or determined*) in his heart that he will keep his Virgin, (i. e. *Virginity*) doth well.

Ver. 38. So then, he that giveth (*her*) in marriage doth well, but he that giveth (*her*) not in marriage doth better, (*or thus, so that both he that marrieth doth well, and he that marrieth not doth better.*)

Note, It is generally supposed that these three Verses relate to Virgins under the power of *Parents*, and *Guardians*; and hence the usual Inference is this, *Children are to be disposed of in marriage by their Parents.* Now this may be true, but it hath no foundation in this Text; for τηρεῖν ἑαυτὸν παρθένον, is not to keep his Daughters, but his own Virginity, or rather his purpose of Virginity; for as (†) *Phavorinus* informs us, *He is called a Virgin, who freely gives himself up to the Lord, renouncing Matrimony, and preferring a Life spent in Continency.* And that this must be the true import of these words, appears from this consideration, that this depends upon the purpose of his own heart, and the power he hath over *his own will*, and that *no necessity* arising from himself to change this purpose; whereas the keeping a Daughter unmarried depends not on these Conditions on her *Fathers* part, but on her own; for let her have a necessity, surely the *Apostle* would not advise the *Father* to keep her a Virgin, because he had determined so to do; nor could there be any doubt, whether the *Father* had power over his own will, or not, when no necessity lay upon him to betroth his Virgin. The *Greek* runs to this sense, *If he had stood already firm in his heart, finding no necessity*, to wit, to change his purpose, and hath *power over his own will* not to marry, finding himself able to persist in the Resolution he hath made to keep his Virginity, he doth well to continue a Virgin; and then the Phrase, *If any man thinks he behaves himself unseemly towards his Virgin, if it be over-aged*, and thinks he ought rather to joyn in Marriage, refers to the aforesaid Opinions of *Jew* and *Gentile*, that all ought to marry at such an Age; if any think thus, saith the *Apostle*, let them do what they will, let them marry, for in doing so they do not sin: and then he concludes with those words applied to both Cases, *So then both he that marries doth well, and he that marries not doth better.*

(s) *Seld. de Jure Natural*, &c. l. 5. c. 3.

(t) Γάμος ὥρην ἔδη κόρῃ μὲν ἀπὸ ἐνιαυτὸν δεκάτον ἐπῶν εἰς εἴκοσι, κόρῳ δ' ἀπὸ τριακοστὸν μάλα τῶν πάντα καὶ τριακοστὰ. *Plato de leg.* l. 6. p. 877. (u) *Alexand. ab Alex. Genial. dier.* l. 4. c. 8.

(†) Παρθένος ὀνομάζεται ὁ ἑκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ, καὶ τὴν ἐν ἁγιασμῷ βίον προτιμήσας.

Ver. 39. The wife is bound by the Law, ſo long as her husband liveth; but if her huſband be dead, ſhe is at liberty to marry to whom ſhe will, only *(ſhe ought to do it)* in the Lord.

Ἐν Κυρίῳ, *in the Lord.*] That is ὁμοπίστῳ, *to one of the ſame faith*, ſay *Theodoret*, *Tertullian*, St. *Cyprian*, and St. *Jerom*, declaring that all marriage with *Heathens* is forbid to *Chriſtians*. Hence alſo it is evident, that ſecond Marriages are allowable. See *Rom.* 7. 3. 1 *Tim.* 5. 14.

Ver. 40. But ſhe is happier if ſhe *(can*, and *therefore)* doth ſo abide, after my judgment, and I think alſo I have the Spirit of God *(to direct me even in this judgment*, δοκῶ δὲ κἀγὼ, *I think that I alſo have the Spirit of God.)* 'This, 'ſay ſome, is not ſpoken with the Authority 'of an *Apoſtle*, or a *Teacher* ſent from God, 'but in ſuch a ſtile as implies an ordinary aſ'ſiſtance, ſuch as any skilful Paſtor may ſtill 'expect. But theſe Men did not well conſider that the *Apoſtle* was writing to them, who were apt to queſtion his *Apoſtleſhip*, and required *a proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. to whom it was propet to ſay, *Whatſoever you may conceive of me, I ſuppoſe I have the Spirit of God.* Or 2*ly*, that δοκέω is frequently an Expletive, and ſo δοκῶ ἔχειν may be here rendred, *I have the Spirit of God.* So τὸ δοκεῖ ἔχειν, that *which he ſeems to have*, Luke 8. 18. is ὃ ἔχει, *that which he hath*, Matth. 13. 12. οἱ δοκοῦντες ἄρχειν, *they which are accounted to rule*, Mark 10. 42. is οἱ ἄρχοντες, *they which rule*, Matth. 20. 25. So in this Epiſtle, ὁ δοκῶν ἑστάναι, is, *he that ſtands*, Chap. 10. 12. ὁ δοκῶν εἶ φιλόνεικος, *he that is contentious*, Chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet, or Spiritual, let him know that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37.

CHAP. VIII.

Verſe 1. NOW as *(for the Plea mentioned in your Letter)* touching *(the lawfulneſs of eating)* things offered to Idols, we *(who abſtain from eating theſe things to the ſcandal of others)* know *(as well as others)* that *(an Idol is nothing, for)* we all have *(this)* knowledge, but knowledge *(when it is not joyned with charity)* puffeth up *(againſt)* but charity edifieth *(our brother.)*

Περὶ τῶν εἰδωλοθύτων, *now as touching things offered to Idols.*] This is that other Doctrine of the *Nicolaitans*, Nullam differentiam eſſe docentes Idolothyton edere, *that things offered to Idols might be eaten without diſcrimination*, which the *Apoſtle* here ſets himſelf to confute, ſpeaking of theſe things both in the general, Chap. 10. 23. to the end; and in particular, as they were eaten with Relation to the Idols in the Idol *Temple.*

Ver. 2. And *(therefore)* if any man think he knoweth any thing *(and by reaſon of that knowledge deſpiſeth others, not regarding their welfare)* he knoweth nothing yet as he ought to know.

Καθὼς δεῖ γνῶναι, *as he ought to know.*] To know thus, ſaith (a) St. *Bernard*, is to know in what order, with what ſtudy and endeavour, and to what end we ought to know all things. *In what order*, as deſiring to know that firſt which is moſt neceſſary to Salvation. *With what ſtudy*, as deſiring moſt ardently to know that which is moſt vehemently to be loved, and moſt tends to produce love in us. *To what end, viz.* not out of Curioſity, Vainglory, or filthy Lucre; but for the edification of thy ſelf, or of thy Brother.

Ver. 3. But if any man love God *(and for his ſake his Brother*, 1 John 4. 17. *uſing his knowledge to the glory of God, and the benefit of his Brother)* he is known *(and accepted)* of God.

Ver. 4. As concerning therefore the eating of thoſe things that are offered in Sacrifice to Idols, we *(alſo generally)* know that an Idol is nothing in the world *(of that it is eſteemed by them that worſhip it*, i. e. *no Deity)* and that there is no other God but one.

Οὐδὲν εἴδωλον, *an Idol is nothing.*] This Aphoriſm, that an Idol was nothing, was uſual among the *Jews*, who were taught by the *Old Teſtament*, that the *Heathen* Deities were הבלים and אלילים *Vanities* and *Nothings.* Thus in (b) *Echa Rabboth*, or the old Comment on the *Lamentations*, *Rachel* ſpeaks thus to God, *Why envieſt thou an Idol, which is nothing.* And in the (c) *Elle Shemoth Rabba*, we have this Aphoriſm, *There is nothing ſolid in an Idol.* And hence their *Rabbins* concluded, ſaith Dr. *Lightfoot*, that it could have no power to pollute, and that whatſoever Worſhip was paid to it, if it were not worſhipped under the Notion of a God, it was nothing; but whatever they meant by an Idols being nothing, 'tis certain the *Apoſtle* only means that it is nothing of a God; for he proves that it is nothing, becauſe *there is no God but one*; and ſo all the *Criticiſms* about the word εἴδωλον, *Idol*, are impertinent.

(a) *In Cant. Cantic.* c. 36. p. 151. (b) F. 56. col. 1. (c) Sect. 30.

Ver.

Ver. 5. For though there be that are called Gods, whether in Heaven or in Earth, as (*to the Heathens*) there are Gods many, and Lords many, (*they having their Celestial and Terrestrial Gods and Lords.*)

Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *as there are Gods many, and Lords many.*] (d) Here Mr. *Cl.* translates the words thus, *as really as there are Gods many*, &c. and Magisterally saith, *the Apostle hath no reference to the Gods, or Idols of the Heathens; but by Gods in Heaven, are meant God and the Angels; in the Earth Magistrates, who are also called the Lords of the World.* But he proves not a word of all this. Yea, the contrary is not only asserted, by all the (e) *Ancient Fathers*, and Commentators on the place, who both assert, and prove the contrary, but also is evident from the words themselves: For first, when the *Apostle* had said expresly, *We Christians know there is no God but one*; would he immediately add, *there are really Gods many*; what would this have been, but as *Chrysostom* and *Theophylact* say, τοῖς φανεροῖς μάχεσθαι, *to speak things repugnant*, which to avoid, the *Apostle* adds, That though there be οἱ λεγόμενοι θεοὶ, *those that are called Gods*, to separate them from him that truly is so; or *to shew that they are only so in name, but not in reality; not in truth, but in word only.* And this is evident from the words following; *though* (to them) *there be Gods many, and Lords many,* παρ' ἕλλησι θεοὶ καὶ κύριοι λεγόμενοι, *yet to us* (Christians) *there is but one God, and one Lord.* Lastly, Whereas he saith, *By Gods in Heaven are meant God and the Angels*, let him shew any Instance in the *New Testament* where θεοὶ is put for *God and the Angels*, or where both are thus mentioned under that one name: Here to be sure it cannot be so; for the *Apostle* had not only said before, *We* Christians *know there is no other God but one*; and saith after, this is he *of whom are all things*, i. e. whose Creatures the *Angels* are, could he then say, in the intermediate words, *there really are many Gods in Heaven, God and the Angels?* But Mr. *Cl.* cares not how he contradicts either all the *Ancients*, or St. *Paul* himself, so he may serve the *Arians*.

6. But (*or yet*) to us (*Christians*) there is but one God the *Father*, of whom are all things, and we in (*or for*) him, and one Lord Jesus Christ, by whom are all things, and we by him.

Εἷς θεὸς ὁ πατὴρ, *one God the Father.*] Hence the *Arians* and *Socinians* argue thus against the Deity of Christ; *viz. As he who saith there is one Emperor, to wit,* Cæsar, *saith in effect there is no other Emperor but* Cæsar; *so he that saith there is one God the Father, saith in effect there is no other God besides the Father.* Again, *He who having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by that distinct Title sufficiently shew Jesus Christ is not that God.*

Answ. To the second Argument the Reply is obvious, by retorting the Argument, as do the *Ancient Commentators* against this *Arian* Objection thus, That as the Apostle, by saying *there is one Lord*, to wit, *Jesus Christ*, cannot be reasonably supposed to exclude the *Father* from being also the *Lord* of Christians, as he is often stiled in the *New Testament*; so neither by saying *there is one God the Father*, ought he to be supposed to exclude *Jesus Christ* from being also the God of Christians. So (g) *Origen* and (h) *Novatian*. Especially if we consider (*1st.*) That he is here stiled that one Lord, *by whom are all things*, i. e. *by whom all things are created*, Eph. 3. 9. *all things which are in Heaven, or in Earth*, Coloss. 1. 16. for *he that made all things is God*, Hebr. 3. 4. and by the Work of the Creation is the Godhead known, *Rom.* 1. 20. And this is elsewhere made the very description of God the *Father*, that it is he *by whom are all things*, Rom. 11. 35. Hebr. 2. 10. (*2ly,*) That all things were created, not only by this Lord, but εἰς αὐτὸν *for him* also, *Col.* 1. 16. Now this is the very thing which the Apostle here ascribes to God the *Father*.

2ly, To the other Argument I answer, That we, and all the *Ancients* assert, as truly as they can do, the Unity of the Godhead; and that *Christ Jesus* is not another God, but only another Person from the *Father*; and that the application of the word God here to the *Father*, doth not necessarily exclude the Son

(d) *Vid. Art. Crit.* part. 2. c. 5. § 8. p. 77.

(e) Θεοὶ λεγόμενοι. A paganis Ambrosius. Κατὰ τὴν ἑλλήνων μυθολογίαν, Theodoret. Παρ' ἕλλησιν, Chrysost. Photius, Oecumen. Theoph.

(f) *Dixit enim & separavit eos, qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre.* Iren. l. 3. cap.

Πολλοὺς μὲν ἕλληνες λέγουσιν εἶναι θεοὺς, τοὺς δὲ αὐτοὺς ὀνομάζουσι καὶ Κυρίους· ὅτοι δὲ ἀδαμῶς εἰσιν, ἀλλ' ἐν ὀνόμασι νενοημένοι μόνοις. Theodoret. Οὐκ ἀληθῶς εἰσιν, ἀλλὰ λεγόμενοι, ὡς ἂν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chysost Theoph. Καλῶς τὸ λεγόμενοι ὡς εἰσὶ γάρ. Phot.

(g) *Miror quomodo quidam legentes unus Deus Pater ex quo omnia, & unus Dominus Iesus Christus per quem omnia negent filium Dei, Deum debere profiteri, ne duos Deos dicere videantur. Sed non advertunt qui hæc ita sentiunt quod sicut Dominum Iesum Christum non ita unum esse Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita & Deum Patrem non dixit ita esse unum Deum, ut Deus filius non credatur.* Orig. in Rom. c. 9. v. 5.

(h) *Si non putant aliquâ ratione offici posse ei, quod unus Dominus est, per illud quod est Dominus & Christus, aut illi quod unus est bonus, per illud quod bonus sit nuncupatus & Christus, eadem ratione intelligant offici non posse ab illo quod unus est Deus, ei quod Deus pronuntiatus est Christus.* Novatian. cap. 30.

Ver. 39. The wife is bound by the Law, ſo long as her husband liveth; but if her huſband be dead, ſhe is at liberty to marry to whom ſhe will, only *(ſhe ought to do it)* in the Lord.

Ἐν Κυρίῳ, *in the Lord.*] That is ὁμοπίστῳ, *to one of the ſame faith*, ſay *Theodoret*, *Tertullian*, St. *Cyprian*, and St. *Jerom*, declaring that all marriage with *Heathens* is forbid to *Chriſtians*. Hence alſo it is evident, that ſecond Marriages are allowable. See *Rom.* 7. 3. 1 *Tim.* 5. 14.

Ver. 40. But ſhe is happier if ſhe *(can*, and *therefore)* doth ſo abide, after my judgment, and I think alſo I have the Spirit of God *(to direct me even in this judgment*, δοκῶ δὲ κἀγὼ, *I think that I alſo have the Spirit of God.)* 'This, 'ſay ſome, is not ſpoken with the Authority 'of an *Apoſtle*, or a *Teacher* ſent from God, 'but in ſuch a ſtile as implies an ordinary aſ'ſiſtance, ſuch as any skilful Paſtor may ſtill 'expect. But theſe Men did not well conſider that the *Apoſtle* was writing to them, who were apt to queſtion his *Apoſtleſhip*, and required *a proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. to whom it was propet to ſay, *Whatſoever you may conceive of me, I ſuppoſe I have the Spirit of God.* Or 2*ly*, that δοκῶ is frequently an Expletive, and ſo δοκῶ ἔχειν may be here rendred, *I have the Spirit of God.* So ὃ δοκεῖ ἔχειν, that *which he ſeems to have*, Luke 8. 18. is ὃ ἔχει, *that which he hath*, Matth. 13. 12. οἱ δοκοῦντες ἄρχειν, *they which are accounted to rule*, Mark 10. 42. is οἱ ἄρχοντες, *they which rule*, Matth. 20. 25. So in this Epiſtle, ὁ δοκῶν ἑστάναι, is, *he that ſtands*, Chap. 10. 12. ὁ δοκῶν εἶ φιλόνεικος, *he that is contentious*, Chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet, or Spiritual, let him know that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37.

CHAP. VIII.

Verſe 1. NOW as *(for the Plea mentioned in your Letter)* touching *(the lawfulneſs of eating)* things offered to Idols, we *(who abſtain from eating theſe things to the ſcandal of others)* know *(as well as others)* that *(an Idol is nothing, for)* we all have *(this)* knowledge, but knowledge *(when it is not joyned with charity)* puffeth up *(againſt)* but charity edifieth *(our brother.)*

Περὶ τῶν εἰδωλοθύτων, *now as touching things offered to Idols.*] This is that other Doctrine of the *Nicolaitans*, Nullam differentiam eſſe docentes Idolothyton edere, *that things offered to Idols might be eaten without diſcrimination*, which the *Apoſtle* here ſets himſelf to confute, ſpeaking of theſe things both in the general, Chap. 10. 23. to the end; and in particular, as they were eaten with Relation to the Idols in the Idol *Temple*.

Ver. 2. And *(therefore)* if any man think he knoweth any thing *(and by reaſon of that knowledge deſpiſeth others, not regarding their welfare)* he knoweth nothing yet as he ought to know.

Καθὼς δεῖ γνῶναι, *as he ought to know.*] To know thus, ſaith (a) St. *Bernard*, is to know in what order, with what ſtudy and endeavour, and to what end we ought to know all things. *In what order*, as deſiring to know that firſt which is moſt neceſſary to Salvation. *With what ſtudy*, as deſiring moſt ardently to know that which is moſt vehemently to be loved, and moſt tends to produce love in us. *To what end, viz.* not out of Curioſity, Vainglory, or filthy Lucre; but for the edification of thy ſelf, or of thy Brother.

Ver. 3. But if any man love God *(and for his ſake his Brother*, 1 John 4. 17. *uſing his knowledge to the glory of God, and the benefit of his Brother)* he is known *(and accepted)* of God.

Ver. 4. As concerning therefore the eating of thoſe things that are offered in Sacrifice to Idols, we *(alſo generally)* know that an Idol is nothing in the world *(of that it is eſteemed by them that worſhip it*, i. e. *no Deity)* and that there is no other God but one.

Οὐδὲν εἴδωλον, *an Idol is nothing.*] This Aphoriſm, that an Idol was nothing, was uſual among the *Jews*, who were taught by the *Old Teſtament*, that the *Heathen* Deities were גִּלּוּלִים and אֱלִילִים *Vanities* and *Nothings*. Thus in (b) *Echa Rabboth*, or the old Comment on the *Lamentations*, *Rachel* ſpeaks thus to God, *Why envieſt thou an Idol, which is nothing.* And in the (c) *Elle Shemoth Rabba*, we have this Aphoriſm, *There is nothing ſolid in an Idol.* And hence their *Rabbins* concluded, ſaith Dr. *Lightfoot*, that it could have no power to pollute, and that whatſoever Worſhip was paid to it, if it were not worſhipped under the Notion of a God, it was nothing; but whatever they meant by an Idols being nothing, 'tis certain the *Apoſtle* only means that it is nothing of a God; for he proves that it is nothing, becauſe *there is no God but one*; and ſo all the *Criticiſms* about the word εἴδωλον, *Idol*, are impertinent.

(a) *In Cant. Cantic.* c. 36. p. 151. (b) F. 56. col. 1. (c) Sect. 30.

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Ver. 5. For though there be that are called Gods, whether in Heaven or in Earth, as (*to the Heathens*) there are Gods many, and Lords many, (*they having their Celestial and Terrestrial Gods and Lords.*)

Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *as there are Gods many, and Lords many.*] (d) Here Mr. *Cl.* translates the words thus, *as really as there are Gods many*, &c. and Magisterally saith, *the Apostle hath no reference to the Gods, or Idols of the Heathens; but by Gods in Heaven, are meant God and the Angels; in the Earth Magistrates, who are also called the Lords of the World.* But he proves not a word of all this. Yea, the contrary is not only asserted, by all the (e) *Ancient Fathers*, and Commentators on the place, who both assert, and prove the contrary, but also is evident from the words themselves: For first, when the *Apostle* had said expresly, *We Christians know there is no God but one*; would he immediately add, *there are really Gods many*; what would this have been, but as *Chrysostom* and *Theophylact* say, τοῖς φανερῆς μάχεσθαι, *to speak things repugnant*, which to avoid, the *Apostle* adds, That though there be οἱ λεγόμενοι θεοὶ, *those that are called Gods*, to separate them from him that truly is so; or *to shew that they are only so in name, but not in reality; not in truth, but in word only.* And this is evident from the words following; *though* (to them) *there be Gods many, and Lords many,* παρ' ἡμῖν δὲ εἷς θεὸς ὁ πατὴρ καὶ κύριος λεγόμενος, *yet to us* (Christians) *there is but one God, and one Lord.* Lastly, Whereas he saith, *By Gods in Heaven are meant God and the Angels*, let him shew any Instance in the *New Testament* where θεοὶ is put for *God and the Angels*, or where both are thus mentioned under that one name: Here to be sure it cannot be so; for the *Apostle* had not only said before, *We* Christians *know there is no other God but one*; and saith after, this is he *of whom are all things*, i. e. whose Creatures the *Angels* are, could he then say, in the intermediate words, *there really are many Gods in Heaven, God and the Angels?* But Mr. *Cl.* cares not how he contradicts either all the *Ancients*, or St. *Paul* himself, so he may serve the *Arians*.

6. But (*or yet*) to us (*Christians*) there is but one God the *Father*, of whom are all things, and we in (*or for*) him, and one Lord Jesus Christ, by whom are all things, and we by him.

Εἷς θεὸς ὁ πατὴρ, *one God the Father.*] Hence the *Arians* and *Socinians* argue thus against the Deity of Christ; *viz. As he who saith there is one Emperor, to wit,* Cæsar, *saith in effect there is no other Emperor but* Cæsar; *so he that saith there is one God the Father, saith in effect there is no other God besides the Father.* Again, *He who having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by that distinct Title sufficiently shew Jesus Christ is not that God.*

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(g) *Miror quomodo quidam legentes unus Deus Pater ex quo omnia, & unus Dominus Iesus Christus per quem omnia negent filium Dei, Deum debere profiteri, ne duos Deos dicere videantur. Sed non advertunt qui hæc ita sentiunt quod sicut Dominum Jesum Christum non ita unum esse Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita & Deum Patrem non dixit ita esse unum Deum, ut Deus filius non credatur.* Orig. in Rom. c. 9. v. 5.

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from being God alſo, but only from being the Fountain of the Deity, as the *Father* is. Thus when theſe words, *I am Alpha and Omega, the Firſt and the Laſt*, Rev. 1. 17. 2. 8. 22. 13. are by St. *John* applied to Chriſt, it cannot be concluded hence that the *Father* is not alſo *Alpha and Omega*, *the Firſt and the Laſt*, as he is often called in the *Old Teſtament*; and though *our Saviour* be the proper Title of our *Lord Jeſus*, as his very Name informs us, yet is the *Father* in Scripture ſtiled *our Saviour*, 1 Tim. 1. 1. 2. 3. and *the Saviour of all men*, Chap. 4. 10.

The Primitive *Fathers* therefore conſidering God the *Father* as the Fountain of the *Deity*, and *Jeſus Chriſt* as *God of God*, do frequently aſſert two things, which may ſerve to illuſtrate this paſſage, *viz.*

Firſt, That Chriſtians acknowledg'd one God only, even the *Father*, and yet that *Jeſus Chriſt* was truly God of the Subſtance of the Father (i).

Secondly, That God the *Father* was the Creator of all things, and yet that all things were created by the Word.

Ver. 7. Howbeit there is not in every man this knowledge, for ſome with conſcience of the Idols (*being ſomething*) unto this hour eat (*what is offered to*) it, as a thing offered to an Idol, (i. e. *not as common Meat, but as a ſacred Banquet in honour of the Idol*) and their Conſcience being weak, (i. e. *erronious, ſubject to ſtumble and fall*) is defiled.

Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *there is not in all this knowledge.*] This contradicts not what is ſaid *v.* 1. *We all have knowledge*, that being ſpoken of them who abſtained from eating things offered to Idols, out of ſcandal to others only, this of them who through weakneſs did eat of them; the firſt being well informed Chriſtians, knew there was but one God the Father, and one Lord Jeſus Chriſt to be worſhipped; the weak thought there might be ſome *Deaſtri*, or *Inferiour Lords*, to whom ſome Reverence was due.

Ver. 8. But (*it is to be conſidered by us that*) meat commended us not to God, for neither if we eat are we the better (*for ſo doing in the ſight of God*) neither if we eat not are we the worſe, (*you therefore ought not ſo to eat, as to give occaſion to the fall of your weak Brother.*)

Ver. 9. But (*rather to*) take heed, leſt by any means this liberty of yours become a ſtumbling block to them that are weak, (*ſo as to provoke them to fall from Chriſtianity, or to defile themſelves with Idolatry.*)

Ver. 10. For if any man (*who with this erronious Conſcience goes to theſe Feaſts*) ſee thee who haſt knowledge ſit at meat in the Idol Temple, ſhall not the Conſcience of him that is weak be (*the more*) emboldned (*by thy example*) to eat things which are offered to Idols, (*in honour of the Idol, or as thinking it no hurt to worſhip Idols.*)

Ἐν εἰδωλείῳ κατακείμενον, *ſitting at meat in the Idols Temple.*] The *Gentiles*, ſaith (k) *Joſephus*, offer Hecatombs to their Gods, καὶ χρῶνται ἱεροῖς πρὸς εὐωχίαν, *and uſe their Temples for their Banqueting-houſe*; ſo we read *Judg.* 9. 27. *Amos* 2. 7. and in prophane *Authors* very frequently; when therefore, ſaith the *Apoſtle*, the weak *Jew* who abhorreth Idols, or the *Gentile* newly converted from the worſhip of them, ſhall ſee thee doing the ſame thing which *Heathens* do in honour of their Idols, and that in places appropriated to their Worſhip, will they not be tempted by the Example of ſuch a ſtrong and knowing Chriſtian, to conclude that either *Idolatry* is by *Chriſtians* accounted no ſin, or that the Idol deſerves ſome honour, and ſo comply with them from theſe erronious Principles in eating things offered to Idols.

Ver. 11. And (*ſo*) through thy knowledge ſhall thy weak Brother periſh for whom Chriſt died.

Ver. 12. But (*ſurely it deſerves well to be conſidered, that*) when ye ſin ſo againſt the Brethren, and wound their weak Conſciences, ye ſin againſt Chriſt (*wounding, and murthering the Members of his Body, defeating the great end of his death, and deſtroying them whom he deſigned to ſave.*)

Δι' ὃν Χριστὸς ἀπέθανεν, *for whom Chriſt died.*] From this, and the like place, *Rom.* 14. 15. it is ſtrongly argued, that Chriſt intentionally died for thoſe that may for ever periſh; for

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(i) *Heretici ἀλχμαλωτίζουσιν ἀπὸ τῆς ἀληθείας τὰς μὲν ἐθελούσιαν τὴν πίστιν εἰς ἕνα θεὸν παντοκράτορα, καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν θεοῦ διαφυλάσσοντας.* Iren. l. 1. p. 18. *Et tamen fidem ab Eccleſia receptam hanc eſſe tradit, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ*, cap. 2. p. 50. *Prophetis quidem & Apoſtolis patrem & filium confitentibus, & ipſo Domino Patrem tantùm Deum, & Dominum eum qui ſolus eſt Deus, & Dominator omnium tradente Diſcipulis, ſequi nos oportet*, l. 3. c. 9. *Et tamen* c. 10. *ſecundum id quod verbum Dei homo erat —— requieſcebat Spiritus Dei ſuper eum, —— ſecundum autem quod* Deus erat, *non ſecundum Gloriam judicabat. Vide* c. 11. *Apoſtoli autem ſecundum eos tranſgreſſores præcepti oſtenduntur Demiurgum Deum & Dominum & Patrem confitentes.* —— Si non hic ſolus eſt Deus & Pater, l. 4. c. 2. *Et tamen* cap. 11. *ipſe igitur Chriſtus cum Patre vivorum eſt Deus. Itaque Deos omnino non dicam, nec Dominos, ſed Apoſtolum ſequar, ut ſi pariter nominandi fuerint* Pater & Filius, *Deum Patrem appellem, & Ieſum Chriſtum Dominum nominem, ſolum autem Chriſtum potero Deum dicere, ſicut idem Apoſtolus*, ex quibus eſt Chriſtus qui eſt Deus ſuper omnia Benedictus in omne ævum. Tertull. adv. prax. c. 31.

Eſt ergo Deus Pater omnium Inſtitutor, & Creator, ſolus originem neſciens — unus Deus. Novatian c. 31. *Et tamen ex Patre proceſſit ſubſtantia illa divina cujus nomen eſt Verbum per quod facta ſunt omnia* —— Deus utique procedens ex Deo, *ſecundum perſonam efficiens, ſed non eripiens illud Patri quod unus eſt Deus.* Ibid.

(k) *Contr. Apion.* l. 2. p. 1069. A.

here the *Apostle* dissuades the *Corinthians* from scandalizing their weak Brethren, by an Argument taken from the irreparable Mischief they do to them, the eternal Ruine they may bring upon them by this Scandal; whereas, if it be as some assert, that *all things, even the sins of the Elect, shall work together for their good*, and that they can never perish. If the *Apostle* knew, and taught this Doctrine to them, why doth he go about to fright them from this Scandal, by telling them, it might have that effect which he before had told them was impossible? If you interpret his words thus, *So shall he perish for whom in charity you ought to judge Christ died*, 'tis certain from this Doctrine, that they must be assured this Judgment of Charity must be false, or that their Brother could not perish. In the first case they could not be obliged to act by it; and in the second, they could not rationally be moved by it to abstain from giving Scandal on that impossible Supposition. If you interpret him thus, *So shalt thou do that which in its nature tends to make thy Brother perish, and might have that effect, had not God determined to preserve all for whom Christ died from perishing*, since the determination renders it sure to me, who know it, that they cannot actually perish, it must assure me there can be no cause of abstaining from this Scandal, least they should perish by it. Moreover, by thus offending them, saith the *Apostle*, *you sin against Christ*, viz. by sinning against them whom he hath purchased with his Blood, and destroying them for whose Salvation he hath suffered, deny now this intent of Christ's Death, and shew, if you can, in what Christ hath demonstrated his great Love to them that perish; how they can ever sin against Redeeming Love; or how by thus offending them, who neither do, nor can belong to him as Members of his Body Mystical, we are injurious to Christ.

Ver. 13. Wherefore, if meat make my Brother to offend (*and so to perish*) I will eat no flesh whilst the world stands, least I make my Brother to offend (*and perish.*)

Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] It being customary for the Heathens to consecrate all the Flesh they used to eat to some (1) Dæmon or *Idol*, and the weak *Jews* being so nice in matters of that nature, this necessity might sometimes lye upon the *Christian* to abstain from all Flesh to avoid the offence of the weak Brother; and the *Apostle* here engageth rather to submit to it, then to be an occasion of his ruine. See *Theodor. H. Eccl. l. 3. c.* 15. and Note on *Rom.* 14. 2.

Note also, That there is nothing in this Chapter which intimates that the *Apostle* discourseth of Conscience *doubting about things indifferent*, but rather that he all along discourseth of an erronious Conscience, which from a false Perswasion falleth into sin; for, saith he, *some with conscience of the Idol to this hour eat it as a thing offered to the Idol*, v. 7. Now so to do, is to act plainly, not from a doubting Conscience about a thing indifferent, but from an erronious Conscience about a thing unlawful; and yet, this is the Man *whose Conscience being weak is defiled.* And in this sense are the words ἀδυνὴς, ἀδύνεια, ἀδυνεῖν, to be *weak* and *weakness* commonly used in the *Septuagint*, as answering to the Hebrew כשל which signifies to fall and stumble. See Note on *Rom.* 5. 6.

Πρόσκομμα γίνεσθαι τῆς ἀδυνῆσιν, *to be a stumbling-block to the weak.*] V. 9. is not barely to offend them, or to induce them to do any thing with a doubting Conscience, but to make them stumble at the *Christian* Faith, or fall off from it, or perish by *Idolatry.* For thus it follows, *and so shall thy weak brother perish.* So *Rom.* 9. 32, 33. *Israel stumbled at the stone of stumbling, as it is written, behold, I lay in Zion* λίθον προσκόμματος *a stone of stumbling,* 1 Pet. 2. 8. *to them that be disobedient; the stone which the builders disallowed is made* λίθος προσκόμματος *a stone of stumbling.*

To scandalize, or *offend this weak Brother* v. 13.] Is not only to do a thing ungrateful to him, or to cause him to sin by acting with a doubting Conscience, but to divert him from the Faith, or cause him to dislike it, because he sees that *Christians* so freely do communicate with Idols, or to encourage him to joyn *Idolatry* with the Profession of it: That this is the constant sense of the word σκανδαλίζεσθαι, see Note on *Rom.* 14. 13, 21.

Hence evident it is, that what Dissenters say from hence against our Ceremonies, that they offend or grieve them, that they cannot comply with them by reason of those doubts which they lye under, touching the lawfulness of the use of them, is impertinent to the *Apostle*'s Argument; if they would have the *Apostle* here to patronize them, they must confess that they are acted herein by a false Judgment, and erronious Conscience, as the weak Person mentioned by him was.

Nevertheless this seemeth to press hard on them who believe the Schism of such weak Persons, will finally tend to their ruine, and render them Exiles from the Flock of Christ, and yet for things indifferent, will in this dreadful sense *cause their weak Brother to offend, or to be scandalized*, since this they do for that which *commends them not to God*, which doing, *they are not the better*; or omitting, *they are not the worse*, v. 8. For if *Schism* and *Idolatry* be equally damning sins, and equally cause *my Brother to offend*, and him *to perish*

(1) See Dr. *Spenc. de Rit. Hebr.* p. 500, 501.

for

for whom Chriſt died, we are equally to take heed in both Caſes, leaſt ἐξουσία ἡμῶν, *our power* to do the thing indifferent, become a ſtumbling block to the weak, or the erronious in their judgment of theſe things: For let Men imagine what other differences they pleaſe in the Caſe, whilſt the ſad iſſue or event is in the general the ſame, to wit, the *periſhing of my Brother*, and my power to have abſtained from that which through his erronious Conſcience gave occaſion to it, is the ſame, I fear the guilt will be the ſame.

CHAP. IX.

Verſe 1. AM not I (*who thus abſtain from what is offenſive to the weak*) an Apoſtle (*as well as others?*) am I not free (*to do what they may?*) have I not ſeen the Lord Jeſus Chriſt (*as well as they?*) and are not you my work in the Lord? (*and ſo if others have a power to live upon your temporal things, have not I rather?* v. 11, 12.]

Οὐκ εἰμὶ Ἀπόστολος; *am not I an Apoſtle?*] The *Apoſtle* here from his own example in abſtaining from the power which the Lord had given him to receive the Neceſſaries and Conveniencies of Life from them to whom he preached the Goſpel, ſhews how much it concerned them in a matter unneceſſary to abſtain from the exerciſe τῆς ἐξουσίας of their rightful power granted by *Chriſt*, to avoid the Scandal of the weak, and to promote Mens ſpiritual welfare. So *Eſtius*. This Condeſcenſion indeed was not *in the exerciſe of his Apoſtolical Authority*, but it was in that which he might have challenged *as an Apoſtle of Chriſt*, 1 Theſſ. 2. 6. Hence he ſpeaks thus, *Am not I an Apoſtle?* and therefore have I not ἐξουσίαν *power to eat and to drink?* yea, it was that he might have challenged by the Nature of his Office, *v.* 7. by the Preſcriptions of the Law, *v.* 8. and by the *ordinance of Chriſt*, v. 14. And this Abſtinence he uſed not only in *Achaia*, but in *Theſſalonica*, 1 Theſſ. 2. 9. 2 Theſſ. 3. 8. that he might be an Example for their imitation, *v.* 9. It was not therefore any *private or perſonal Right* which he here waved, but a *Right of Office* belonging to all who did officiate in things Sacred. See Note on 2 *Cor.* 9. 2.

Οὐχὶ Ἰησοῦν τὸν Κύριον ἡμῶν ἑώρακα; *have I not ſeen Chriſt?*] The *Apoſtles* being choſen to be witneſſes of the Reſurrection, it was requiſite that St. *Paul*, being called to that Office, ſhould alſo ſee him riſen. Hence *Ananias* ſpeaks thus to him, *The God of our Fathers hath choſen thee, that thou ſhouldſt ſee the juſt one, and ſhould hear the words of his mouth, for thou ſhalt be his witneſs to all men of what thou haſt ſeen and heard*, Acts 22. 14, 15. 26. 26. accordingly we find that *Chriſt* was *ſeen of him*, 1 Cor. 15. 8. yea, oft appeared to him after his Reſurrection, *Acts* 18. 9. 22. 18. and that he was taught the Goſpel by *the immediate Revelation of Jeſus Chriſt*, Gal. 1. 12. The *Syriack*, *Arabick*, and ſome *MSS.* read thus, *Am I not free? Am I not an Apoſtle? Have I not ſeen Jeſus Chriſt our Lord?*

Ver. 2. If I be not (*ſo viſibly and demonſtratively*) an Apoſtle to others, yet doubtleſs I am (*ſo*) to you, for the ſeal (*and teſtimony*) of my Apoſtleſhip are you in the Lord, (*as being converted by me, exerciſing the ſigns of an Apoſtle among you in all patience, in ſigns, and wonders, and in mighty deeds*, 2 Cor. 12. 12.

Ver. 3. My anſwer (*or Apology*) to them that do examine me (*why I, and my Companions uſe not the ſame freedom as other Apoſtles and Evangeliſts*) is this.

Ver. 4. Have I not power to eat and drink (*without uſing ſo much abſtinence, or at the charge of the Church as well as they?*)

Ver. 5. Have we not power to lead (*or carry*) about a ſiſter, a wife, as well as other Apoſtles, and as the Brethren of the Lord, and Cephas?

Ἀδελφὴν γυναῖκα περιάγειν, *to lead about a ſiſter, a wife.*] It is the obſervation of *Hilary*, *Oecumenius*, and *Theophylact*, that as ſome Women attended on the Lord when he was on Earth to miniſter Neceſſaries to him and his Diſciples, ſo ſome rich Women converted by them, followed the *Apoſtles* to provide Diet, and other Neceſſaries for them; and they who ſo interpret theſe words tranſlate them a *Siſter Woman*. This Expoſition *Theodoret* mentions, but ſeems not to approve; and indeed it ſeems to have had its riſe from (a) *Tertullian*, when he was a *Montaniſt*.

For (b) *Clemens* of *Alexandria* not only ſaith, that *he that marrieth*, εἰκότως ἔχει τὸν Ἀποστόλων, *hath the Apoſtles for examples*; and that *St. Peter carried his wife with him till her martyrdom*; but confutes the Enemies of Matrimony from theſe very words, *Have we not power to lead about a ſiſter, a wife, as well as other Apoſtles*; adding that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς περιῆγον τὰς γυναῖκας (c), *they carried their wives about, not as wives, but as ſiſters, to miniſter to thoſe that were Miſtreſſes of Families, that ſo the Doctrine of the Lord might, without any*

(a) *Non Uxores demonſtrat ab Apoſtolo circumductas, ſed ſimpliciter Mulieres.* De Monog. cap. 8.
(b) Strom. 7. p. 736, 741. (c) Strom. 3. p. 448.

reprehenſion,

reprehension, or evil suspicion, enter into the Apartments of the Women. This Exposition seemeth (*1st*,) Most agreeable to the words, which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot well be rendred a *Sister woman*, there being no Sister which is not a Woman. (*2ly*,) It is most agreeable to the Context, which plainly seems to speak not of such wealthy Women which could nourish the *Apostles* out of their Abundance, but of such which were to be nourished with them by others. And (*3ly*,) to the Language of the *Jews*, who called their Wives *Sisters*. Thus *Tobit* saith to his Wife, μὴ λόγον ἔχε ἀδελφὴ, *take no care my sister*, Tob. 5. 20. And *Clemens* in the words now cited, saith *they were carried with them, not as Wives, but Sisters.* And lastly, This seems best to consult the credit and esteem of the *Apostles*, who could not without evil suspicion, carry about with them single Women, or the Wives of other Men. As for the Women who are said to have followed *Christ*, they were none of his Retinue, they attended not upon his Person, but upon his Doctrine, and so they ministred no such ground of Suspicion. But hence I think it doth not follow, as Mr. *Cl.* saith, that St. *Paul* then had a Wife, but only that he, or *Barnabas* had one, or at least might have had one, no law then forbidding it. *Tertullian* saying, if not in his own sense, yet in the Person of the Orthodox, *licebat Apostolis nubere, & uxores circumducere.* De Exhort. Castit. cap. 8.

Ver. 6. Or I only and *Barnabas*, have not we power to forbear working? (*and to receive maintenance of the Church as others do.*)

Ver. 7. Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (*And shall we the Souldiers of Jesus Christ*, 2 Tim. 2. 2. *the Planters of his Spiritual Vineyard, the Pastors of his Flock*, Acts 20. 28. *be debarred of this priviledge?*

Τίς στρατεύεται, *who goeth a warfare.*] The pertinency of this Instance will be more visible, if we consider that both in the *Old* and *New Testament*, the Ministerial Function is represented as *a warfare.* See Note on 1 *Tim.* 1. 18. And the *Levite*, who was consecrated to do the Service of the Tabernacle, is said to *enter into the Host*, Num. 4. 3. λειτουργεῖν, *to officiate*, saith the *Septuagint*, *to serve the service*, saith the Chaldee. The Church of God is also represented as his *Vineyard*, Isa. 5. 1—5. Mat. 20. 1. 21. 28, 33—40, 41. Luke 13. 6, 7. and as *his flock*, Isa. 40. 11. 63. 11. Mat. 26. 31. Luke 12. 32. Acts 20. 28, 29. 1 Pet. 5. 1, 2. But then (d) St. *Chrysostom* and *Theophylact* observe, that he saith not *who goeth to warfare, and is not rich, who plants a Vineyard, and heaps not up Gold of the fruits of it; who feeds a flock and makes not a merchandize of the sheep; teaching us that the Spiritual Pastor should be content with little, and seek only what is necessary, not what is superfluous.*

Ver. 8. Say I these things as a man, (*only from principles of natural reason and equity*) saith not the Law the same also.

Κατ' ἄνθρωπον, *as a man.*] This Phrase in the *New Testament* doth always signifie to speak, act, and live after the manner of a meer Natural Man, not yet acquainted with the Mind of God, not acting by the Guidance of Divine Wisdom, or not assisted by the Holy Spirit. So *Rom.* 3. 5. *I speak* κατὰ ἄνθρωπον *as a man* by meer strength of reason would be apt to argue, 1 *Cor.* 3. 3. *Are ye not carnal, and walk as men*, i. e. as Natural, and not Spiritual Men, *v.* 1. 1 *Cor.* 15. 32. *If* κατὰ ἄνθρωπον *after the manner of men*, i. e. the *Heathen* manner, *I have fought with Beasts at Ephesus*, Gal. 1. 11. *The Gospel which was preached by me, was not* κατὰ ἄνθρωπον *after man*, i. e. it was not the product of Humane Wisdom, but received from the Revelation of Jesus Christ, *Gal.* 3. 15. *Brethren, I speak after the manner of men*, i. e. what is acknowledged in all civilized Nations. See Note on 1 *Pet.* 4. 6.

Ver. 9. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn; doth God (*say this only to shew he*) take (*eth*) care for Oxen?

Ver. 10. Or saith he it altogether for our sakes? for our sakes, no doubt, this is written, that (*in this Spiritual Husbandry*, 1 Cor. 3. 9.) he that ploughs should plough in hope (*of reaping some advantage by it,*) and (*that*) he that thresheth in hope, should be partakers of his hope.

Δι' ἡμᾶς γὰρ ἐγράφη, *for our sakes this was written.*] A like expression occurs in (e) *Maimonides*, who having cited these words, *Thou shalt not take the dam with the young*, saith, *If God took such care for Beasts and Birds, how much more for Men.* So that these words do not import, that God takes no care for Beasts, for *he saveth Man and Beast*, Psal. 36. 6. *and giveth to the Beasts their food*, Ps. 147. 9 but only that the commands he gives us to shew mercy and kindness to our Beasts are especially designed to teach us greater kindness to our Brother Man. Thus the *High Priest* (f)

(d) Δείκνυς ὅτι μικρᾶς φροντίδος ἀρκοῦσι δεῖ, ἔφη καὶ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρειῶδες ζητῶν μόνον καὶ τὸ ἀναγκαῖον.

(e) *More Nevoch.* part. 3. c. 48. p. 497.

(f) Ἀλλ' ἐγὼ ἐπίσκεψιν καὶ τρόπον ἐξαρτισμοῦ δικαιοσύνης ἕνεκεν σημεῖα πάντα ἀναπτύσσω. Apud Arist. p. 17.

Eleazar

Eleazar ſaith to *Ariſtæas*, that *all the Precepts of this Nature delivered by* Moſes, *had* λόγον βαθὺν *a profound ſenſe*; *and that God did not make them, as being concerned about Mice, or Weaſels, or ſuch like Beaſts*; *but that all theſe Laws were made for Righteouſneſs ſake, and the information of our manners.*

Ver. 11. If then we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap (*ſome of*) your carnal things, (*Rom.* 15. 27.)

Ver. 12. If others be partakers of this power over you, are not we rather (*who laid the Foundation of a Chriſtian Church among you*, 1 Cor. 3. 10. *and have begotten you through the Goſpel?* 1 Cor. 4. 15.) nevertheleſs, we have not uſed this power (*among you*, 2 Cor. 11. 7, 8, 9.) but (*chuſe rather to*) ſuffer (*the want of*) all things, leaſt we ſhould hinder the (*advancement of the*) Goſpel of Chriſt.

Ἐξουσίας ὑμῶν, *power over you.*] So ἐξουσία πνευμάτων is *power over unclean ſpirits*, Matth. 10. 1. ἐξουσία πάσης σαρκὸς, *power over all fleſh*, John 17. 2.

Ver. 13. *And not to inſiſt only on myſtical interpretations of the Law.*] Do you not know that they who miniſter about holy things (*excoriating, waſhing and preparing the Sacrifice for the Altar, as do the Levites*) live of the (*holy*) things of the Temple, and (*that*) they which wait at the Altar are (*according to the inſtitution of the Law*) partakers with the Altar, (*for that conſumes not always the whole Sacrifice, but leaves ſome portion to be eaten by the Prieſts.*)

Ver. 14. Even ſo hath the Lord (*Jeſus in the Goſpel*, Matth. 10. 10. Luke 10. 7.) ordain'd that they who preach'd the Goſpel, ſhould live of the Goſpel.

Ver. 15. But yet I have uſed none of theſe things, neither have I written theſe things, that it ſhould be ſo done unto me; for it were better for me to dye (*for want of food*) then that any man ſhould make my glorying (*in thus advancing the Goſpel*) void.

Ver. 16. (*I ſay my glorying*) For though I preach the Goſpel, I have nothing to glory of (*upon that account,*) for a neceſſity is laid upon me (*by the command and ſpecial call of our Lord Jeſus Chriſt ſo to do*) yea, wo is to me if I preach not the Goſpel, (*becauſe then I ſhall be guilty of diſobedience to the heavenly viſion*, Acts 26. 9.

Ver. 17. For if I do this willingly (*if I chuſe to take nothing for preaching the Goſpel, when I am under no obligation ſo to do*) I have a (*ſpecial*) reward (*and may glory in it*) but if unwillingly I preach the Goſpel, (*yet am I under a neceſſity of doing this, and therefore cannot glory in it, or expect any ſpecial reward above others for it, ſince*) a diſpenſation of the Goſpel is committed to me, (*and ſo in that I only can diſcharge my truſt.*)

Εἰ γὰρ ἑκὼν τοῦτο πράσσω, *if I do this willingly.*] This is the Interpretation of *Oecumenius*, and it ſeems beſt to ſuit with the Scope of the Apoſtle: The other ſenſe mentioned by the Ancients, and followed by moſt *Interpreters*, is this, *If I preached the Goſpel as a Volunteer, having no command from Chriſt to do it, I might expect a peculiar Reward*; *but having the command from Chriſt, I execute it only in obedience to the truſt committed to me, and ſo I cannot glory in, or expect a reward for that above others.*

Ver. 18. What then is my reward (*or what is matter of ſpecial reward and glory to me*) verily (*this*) that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not (*or uſe not*, See 1 Cor. 7. 31.) my power (*which is given me*) in the Goſpel, (*and this matter of rejoycing I have.*)

Note firſt, From *v.* 12, 15, 18. that our power in things indifferent, and uncommanded, is not to be uſed to the hindrance of the Goſpel of Chriſt, and the ſcandal of the Weak.

2*ly*, That there is καύχημα, or *matter of glorying* in things done by the aſſiſtance of the Grace of God, and it is for the Glory of a Man to do them, *v.* 15, 16. 2 *Cor.* 11. 10. ἡ καύχησις ἡμῶν, *our rejoycing*, or *our glorying*, is *this, even the teſtimony of our Conſcience*, 2 Cor. 1. 12. And again, *Let every man approve himſelf* to his own Conſcience, *and then ſhall he have* τὸ καύχημα *rejoycing in himſelf, and not in another*, Gal. 6. 4. The glorying therefore, or the καύχημα which the *Apoſtle* elſewhere doth reject, and exclude, is only that of the Merit of our Works, or their ſufficiency to procure the Juſtification of a Sinner, *Rom.* 3. 27. 4. 2. or that which doth exclude the help, or the aſſiſtance of the Grace of God in Chriſt, 1 *Cor.* 1. 29, 31.

3*ly*, That there may be ſome actions eminently good which fall under no particular command, I ſay *particular command*; for I believe this very action of St. *Paul*, in which he glories, was done according to that Charity which *ſeeketh not her own*, but *the good of others, that they might be ſaved*; that Chriſtian Charity which *mindeth not her own, but the things of Jeſus Chriſt*, Philip. 2. 5. and that it was in the general his duty to take care *not to hinder the Goſpel* of Chriſt, *v.* 12. and to *cut off occaſion from others to glory*, to the impairing of the Truth, 2 *Cor.* 11. 12. to perform that which rendred him inſtrumental to *gain the more*, v. 19. and therefore he ſaith, *v.* 27. *All this I do for the Goſpels ſake, that I may be partaker of it with you.* I think every very good Work, which reſpects our duty towards God, falls under the general command of *loving God with all our heart, our mind, and ſoul*; and all the kindneſs we ſhew to our Brother under the command of *loving him as our own ſelves*, and think no action eminently good, can be done by any *Chriſtian* which is not comprehended under the general Precept of

of doing *whatſoever things are true, honeſt, juſt, pure, lovely, and of good report, if there be any vertue, any praiſe*, Philip. 4. 8. But yet this action, as to the ſubſtance of it, being under no Precept, but being a refuſal to uſe the power God had granted to him as much as others, and this refuſal being done out of reſpect unto God's Glory, and the good of Souls, was that of which he juſtly gloried, and for which, though he did not merit any thing, yet he might reaſonably expect from God, whoſe Glory he promoted by it, an eſpecial recompence, according to the Rule of his own Nation, (g) *To him a Reward is given who doth any thing uncommanded.*

Ver. 19. For though I be free from all men (*as being a ſervant to none*) yet have I made my ſelf (*as*) a ſervant to all, that I might gain the more.

Ver. 20. To the (*unconverted*) Jews I became as a Jew, (*circumciſing Timothy for their ſakes*, Acts 16. 3.) that I might gain the Jew, to them that (*in their opinion*) are (*yet*) under the (*obligation of the*) Law, as under the Law, (*purifying my ſelf in the Temple, becauſe they were zealous of the Law*, Acts 21. 20—26.) that I might gain them that are under the Law.

Ver. 21. To them that are without Law (*the unbelieving Gentiles*) I became as without Law, (*diſcourſing to them from thoſe Natural Principles which they owned*, Acts 17. *rather then from the Law and the Prophets*,) being not without Law to God, but under the Law to Chriſt, (*or obedient to the Law of Chriſt, and taking care notwithſtanding that I did nothing contrary to the Moral Law of God, and to the Rules of Chriſtianity*) that I might gain them that are without the Law.

Ver. 22. To the weak (*Convert among the Gentiles*) I became as weak, (*by condeſcending to abſtain from what might hurt their weak Conſciences*) that I might gain the weak, I am made all things to all men, (*by my compliance with them in all lawful matters*) that I might by all means ſave ſome.

Ver. 23. And all this I do for the Goſpels ſake, that I might be a partaker of (*the Promiſes and Rewards of*) it with you.

Ver. 24. (*Which neither you nor I ſhall obtain by the bare profeſſion or knowledge of it without Charity, and a life ſuitable to the Precepts of it, for*) know ye not (*among whom the Iſtmian Games are acted*) that they who run in a race run all, but one (*of them only*) receiveth the prize, ſo (*therefore*) run (*your Chriſtian race*) that ye may obtain (*the reward of it.*)

Ver. 25. (*And then you will be moved to abſtain, as I do, from what may cauſe your weak Brother to fall, and periſh; for*) every one that ſtriveth for maſtery (*or is a Wreſtler in thoſe Games*) is temperate in all things, (*i. e. obſerveth a ſtrict abſtinence*) now they (*who thus abſtain that they may prevail in wreſtling*) do it (*only*) to obtain a corruptible Crown, (*of Bays, or Olive*) but we (*Chriſtians, by uſing this temperance, ſhall obtain*) an incorruptible (*Crown.*)

Ver. 26. I therefore ſo run (*this race*) not as uncertainly, (*or not regarding whether I am within the Lines, or come firſt to the Goal, or not,*) ſo fight I not as he that beateth the air, (i. e. *not vainly, as you ſeem to do; for what advantage have you by going to the Idol Temples, or eating things offered to Idols, to the deſtruction of your Brother?*)

Ver. 27. But I keep under my Body, and ſubdue it, (*by denying my ſelf theſe liberties in things indifferent*) leaſt while I preach to others, I my ſelf ſhould be a caſtaway. (*As being not partaker of the Bleſſings of the Goſpel*, v. 23.)

Ἀδόκιμος, *Leaſt I my ſelf ſhould be a caſtaway*] *i. e.* One diſapproved of by God at the laſt. Excellent here is the Note of the ancient Commentators, Εἰ ὁ Παῦλος τοῦτο ἐδεδοίκει, ὁ τοσάτις διδάξας, τί ἂν εἴποιμεν ἡμεῖς; *If Paul, ſo great a Man, one who had preach'd and laboured ſo much, dreaded this, what cauſe have we to fear leaſt this ſhould befal us?*

Note alſo, That the *Agoniſtical* Phraſes, mentioned in theſe four laſt Verſes, are fully and excellently explained by the Reverend Dr. *Hammond*, who informs us,

Firſt, That the (h) *Iſtmian Games* were celebrated among the *Corinthians*, and therefore the *Apoſtle* ſpeaks thus to them, *Know ye not.*

Secondly, That of the five Games there uſed, the *Apoſtle* alludes only to two or three, *Running*, v. 24, 26. *Wreſtling*, v. 25. *Cuffing*, v. 26, 27.

Thirdly, That he who won the Race by running, was to obſerve the Laws of Racing, keeping within the *white Line*, which marked out the Path, or Compaſs in which they were to run; and was alſo to out-run the reſt, and come firſt to the Goal, otherwiſe he ran *uncertainly*, v. 24, 26. and was ἀδόκιμος, one to whom the prize would not be adjudged by the βραβευταὶ, or Judges of the Games.

Fourthly, That the *Athletæ* Combatants, or

(g) *Maimon. More Nevoch.* l. 3. c. 17. p. 381.

(h) *In Iſtmo ludi quinquennales Iſtmiachi.* Solin. c. 13. *In eo eſt oppidum Cenchreæ ludis quos Iſtmicos vocant celebre.* Mela l. 2. c. 3. lin. 75.

Wreſtlers, obſerved (i) *a ſet Diet*, both for the quantity and quality of their Meat, and carefully abſtained from all things that might render them leſs able for the Combat, whence they are here ſaid *to be temperate in all things*, v. 25.

Fifthly, That he who *cuff'd* uſed to prepare himſelf for the Exerciſe by a (k) σκιομαχία, or *thruſting out his Arms into the Air*. And this is ſtiled, *ſo fighting as to beat the Air*, v. 26. But when he came to the Combat, then his Fiſt ſtrove to hit the Face and Eyes of his Adverſaries; and this is *v.* 27. ὑπωπιάζειν, *to ſtrike under the eye*, or give his Adverſary *a blue Eye*, and applied to the Body, is ſo to keep it under, by beating it black and blue, as theſe *Combatants* did one another.

Sixthly, That the Reward of all theſe Exerciſes was only a Crown made of the Leaves of ſome Plant, or Boughs of ſome Tree, the (l) Olive, Bays, or Laurel, which therefore the *Apoſtle* here calls *a corruptible Crown*, v. 25.

(i) Μέλει σοὶ ὀλύμπια νικῆσαι—δεῖ σ' ἐυτακτεῖν, ἀναισχυντεῖν, ἀπέχεσθαι πυμάτων, γυμνάζεσθαι περὶ ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μη οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ, οὕτω σεαυτὸν παρέχεσθαι πρὸς ὄπτησιν· εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Epict. c. 35.

(k) Ἀέρα ἔδαιεν, ἢ τὴν ἐσκιομάχει. Euſtath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τιὼ τοιαύτην παρομίαν εἰρῆσθαι φασίν. *Idem in hæc verba* ἠέρα τύπτε. Il. γ. p. 1215. Ed. Rom.

(l) Τοῖς ἀθλήταις ἐξ αὐτῆς δίδου νικήσασι στέφανον. Porphyr. de antro Nymph. p. 270.

CHAP. X.

Verſe 1. (AND *to make you the more diligent in running your Chriſtian Race, and to avoid thoſe ſins which will cauſe you to fail of the prize you run for, I ſhall lay before you the Caſe of the Iſraelites, your Fore-runners, ſhewing what Priviledges, and what Advantages they had, and by what means moſt of them ſo unhappily miſcarried; for to begin with their Priviledges,*) I would not that ye ſhould be ignorant how that all our Fathers (*the Church of Iſrael*) were under (*the protection of*) the Cloud, and all paſſed through the Sea.

Ver. 2. And (*ſo*) were all baptized into (*the Covenant made with God, and the Doctrine taught by*) Moſes in the Cloud, and in the Sea.

Τὸ τιὼ νεφέλην ἦσαν, *were under the Cloud.*] To underſtand the alluſion here, note that to be under the Cloud, is to be under the *Protection* or *Covert* of the Cloud. For *the Cloud of Glory*, ſaith the (a) Tradition of the *Jews*, *ſignified the Care and Providence of God, and his Preſence with them day and night*; and that accordingly it compaſſed their Camp *as a Wall doth a City*. And therefore of the Feaſt of *Tabernacles*, which in the Hebrew is חג הסכות *the Feaſt of Coverings*, the (b) *Jews* ſay it was eſpecially appointed to admoniſh them of the Divine Protection exhibited to them by the Cloud. And the *Chaldy Paraphraſt* ſaith this Feaſt was inſtituted, that *their Poſterity might know that I made the Children of Iſrael to dwell under the ſhadow of the Cloud*. And therefore (c) *Philo* ſtiles it σκηνοπηγίον, *a Covering*. And ſo the Pſalmiſt repreſents it, when he ſays, *He ſpread out the cloud for a covering to them, and a fire to enlighten them by night*, Pſal. 105. 39. And the *Prophet*, when he ſays, *The Lord will create upon every dwelling place of Mount Zion, and upon her Aſſemblies a cloud and ſmoke by day, and the ſhining of flaming fire by night, for upon all their glory ſhall be a covering*, Iſa. 4. 5, 6. Πάντα τὸ σκεπάσει αὐτὴν σκιάσει ἡ νεφέλη, *the Cloud ſhall over-ſhadow all her Circuits*, ſaith the *Septuagint*. *He was to them as a covering by day, and a light of Stars in the night ſeaſon*, ſaith the Book of *Wiſdom*, Chap. 10. 17. By theſe things Mr. *Cl.* may ſee we have good warrant for ſaying, *the Cloud was a covering to them*, and *that they were under the Cloud, becauſe it was over them*; not only becauſe it went before them, which indeed is a greater impropriety, then that which he charges upon others, that being indeed none at all; for what hinders the ſame Cloud from being at one time contracted into the Figure of a Pillar, and at another expanded as a *Covering*; for do we not read that *the Cloud covered the Mount*, Exod. 24. 15. that it *covered the Seat of the Congregation*, Exod. 40. 34. that *it covered the Tabernacle*, Numb. 9. 15, 16. The learned *Biſhop of Ely* notes, that there were three ſeveral uſes of the Cloud, (1.) *To guide them in their Journeys*; and *this it did as a Pillar going before them*. (2.) *To preſerve them from the heat of the Sun in the Wilderneſs*; and then it was ſpread out as a Covering, *Pſal.* 105. 39. and was *a Cloud ſhadowing the Camp*, Wiſd. 19. 7. (3.) *To defend them from their Enemies, that they might not aſſault them*; and ſo it ſtood betwixt the whole *whole Hoſt of Iſrael, and the Egyptians*, and was *a Cloud of dark-*

(a) *Buxt. de arcâ fœd.* c. 14. p. 126, 127. (b) *Buxt. Synag. Jud.* c. 21. p. 447. (c) *Quis Rer. div. Hær.* p. 397. *Ed. Mang.*

ness to the latter, so that they came not near the Israelites, Exod. 14. 20. it therefore must be large enough to darken their whole Camp.

2*ly*, That they *all passed through the Sea*, so as to come *to the opposite Shore*, saith (d) *Josephus*; they *went through it*, saith (e) St. *Paul*, elsewhere; *through the middle of it*, say the (f) *Septuagint*. I confess the *Rabbins*, and many Commentators say, they only fetch'd a Compass like to an half Circle in the Sea, and came out again on the same side; because before they entred into the Sea, they were in the edge of the Wilderness of *Ætham*, Num. 33. 6. And after they had passed the Sea, they *Go three days journey in the wilderness of Ætham* Exod 15. 22. But to this it is answered, That the Wilderness on each part of that Arm of the Sea, was called the Wilderness of *Ætham*, and beyond the Red Sea was the same with *Shur*, Exod. 15. 22. for the Hebrew word קצה which we render *edge*, is by the *Septuagint* forty times rendred μέρος, *a part*. And here, say they, they came to *Butnan*, ὅ ἐστι μέρος τῆς ἐρήμου, *which is some part of the wilderness*, Numb. 33. 6. intimating that beyond the Sea there was another part of the same Wilderness.

3*ly*, *They were baptized into Moses in the cloud.*] i. e. Into the Doctrine taught by *Moses*; for the Cloud was not only for direction, but for a covering over them; according to the words of the *Psalmist*, *He spread out the Cloud for a covering*, Psal. 105. 39. (*And in the Sea*) for they were *covered with the Sea on both sides*, Exod. 14. 22. So that both the Cloud and the Sea had some resemblance to our being covered with Water in Baptism. And this the (g) *Jews* do so far own, that they say they *were baptized in the Desart, and admitted into Covenant with God before the Law was given.*

Note *fourthly*, That the Cloud had a bright shining side, as well as a dark side, so that their Baptism in the Sea, answered to that of Water, and their Baptism in the Cloud, to Baptism by Fire, or by the *Holy Ghost*, which say the (h) *Jews*, was represented by the *Shechinah*, or the Cloud of Glory.

Ver. 3. And did all eat the same spiritual meat, (*that Manna which was a Type of Christ, the true Bread which came down from Heaven*, John 6.)

Ver. 4. And did all drink the same spiritual drink, for they drank of that (*spiritual*) rock that followed them, and that rock was Christ, (*as typifying him, and the spiritual Waters to be received from him*, John 7. 37, 39.)

Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *the same meat, and the same drink.*] For though some Manuscripts omit τὸ αὐτὸ, *the same*, in both these Verses, yet is that word to be retained in both places, for so read (i) *Irenæus*, and all the *Greek Expositors*. And whereas *Estius* interprets the words thus, *They ate the same among themselves, not the same with us.* This Exposition is contrary not only to what (k) St. *Austin* and all the *Greek Fathers* teach, but also, to the scope of the *Apostle*, which is to shew that they had the like spiritual Advantages and Priviledges with us, which yet he doth not do, unless their spiritual Meat and Drink signified, or typified to them *Christ*, as ours doth to us; that all of them were not Believers in Christ by Faith, but some of them were Unbelievers, is no objection against this sense; for so it is with *Christians* now; the Wicked not partaking of the Benefit of Christ by Faith, as the *Fathers* speak, though they receive the Sacrament of his Body and Blood with their Mouths.

Note also, That St *Paul* represents *Manna* as Spiritual Food, and the Rock as being Spiritual, and affording them Spiritual Drink, agreeably to the descants of the *Jews*: For *Manna*, saith (l) *Philo*, *is the food of the Soul; it signifies the Law of God, and the Divine Logos, whence all permanent Instruction and Knowledge flows. And this is the heavenly Food, of which* Moses *in the Person of God speaketh, saying, Behold, I rain down for you Bread from Heaven. The Food of the Soul;* saith the same *Philo*, *is heavenly, not earthly, as the holy Scripture testifieth, saying, I rain down for you Bread from Heaven.* He calls the (m) *Manna* put into the Ark, ὁ ἱερὸς καὶ θεῖος ἄρτος τὸ μνημεῖον, *the Memorial of the Divine and Heavenly Food*; and saith that (n) *Man-*

(d) Ἔφθασαν εἰς τὸ ἀντιπέρας γῆς. Antiq. l. 2. c. 7.
(e) Διέβησαν τὴν ἐρυθρὰν θάλασσαν, Hebr. 11. 29.
(f) Διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον, Jos. 4. 23. Παρήλθοσαν, Neh. 9. 11.
(g) *Maim. ex Sifra in Seder Kodash.* Ed. Pocock p. 27. (h) *Vid. Masium in Josh.* 1. (i) L. 4. c. 45.
(k) *Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spirituali——Sacramenta illa fuerunt, in signis diversa sunt, sed in re quæ significatur paria sunt.* August. Tr. 26. in Joh. To. 9. p. 228. B. C.
(l) Ζητήσαντες καὶ τί τὸ τρέφον ὅτε τὴν ψυχὴν——ἕυρον μαθόντες ῥῆμα Θεοῦ, καὶ λόγον θεῖον, ἀφ' ὃ πᾶσα παιδεία καὶ τροφὴ ῥᾳστον ἀνήνυστον· ἡ δ' ὄστιν ἡ ἱερὰ καὶ προφητικὴ μυσταγωγία ἢ ἐν ταῖς ἱεραῖς συγγραφαῖς, ὧν προσώπῳ τῷ αὐτὸν λέγοντι, ἰδοὺ ἐγὼ ὗω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ. L. de Profugis, p. 367. B. Ὅτι δὲ ὁ γάννος, ἀλλ' ἱερὰ αἱ ψυχῆς τροφαὶ μαρτυρεῖ διὰ πλειόνων ὁ ἱερὸς λόγος, ἰδοὺ ἐγὼ ὗω, &c. Alleg. l. 1. p. 69. B.
(m) De Congr. quær. erud. Grati. p. 343. A.
(n) Τὸ μάννα ἐστὶ θεῖον λόγον, ἐστὶ ἱερώτατον φιλοσοφήματος ψυχῆς ἀφθαρσίαν τροφῆ.

na is the Divine Logos, the Celeſtial and Incorruptible Nouriſhment of a Soul deſirous of Knowledge. The *Jews* alſo declare that (o) Manna was a Type *of the Eternal Happineſs of Man*; that it had its *riſe from Heaven*, and thence deſcended on the Earth, by opening *the Gates of Heaven*; that it is *the Divine Light incorporated*; *the Splendor of the Glory of the Majeſty of God*; *the Bread of which Angels feed, and by which the Sons of the World to come are to ſubſiſt.* And with theſe Repreſentations of it, agree the words of the *Apoſtle*, ſaying, The *Jews* by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν, *the ſame ſpiritual food* with us. But here Mr. *Cl.* ſaith, 'The word πνευματικὸς, *ſpiritual*, *is here oppo-* 'ſed to φυσικὸς, *natural*, *not to* σωματικὸς, *corpo-* 'real; *for Manna was a corporeal Food, which* 'could not be *ſpiritual in any other reſpect, then* 'as it was *prepared*, *not by ſenſible Cauſes*, 'but by *Spirits*, viz. *Angels*, *whoſe Bread* 'therefore *it is ſaid to be*, Pſal. 78. 2. (R. 25.) I anſwer here is nothing true, or at leaſt nothing certain; For 1. the *Chaldee Paraphraſt* ſaith, it is called the Bread of *Angels* in the Pſalmiſt, *becauſe it came from Heaven, the Habitation of the Angels*, as the *Pſalmiſt* himſelf interprets it, ſaying, *He opened the Gates of Heaven; he rained upon them Manna for to eat, and gave them Bread from Heaven, Bread of the Mighty did man eat.* 2ly, Why does he ſay, *It could not be called ſpiritual Food in any other ſenſe, then as it was prepared by Spirits?* Is it becauſe it was *corporeal* Food? and might it not be alſo the Food of the Soul? Are not Bread and Wine *corporeal Food?* and yet may they not be alſo *ſpiritual?* yea, doth not the *Apoſtle*'s Argument plainly require that the Manna ſhould be ſpiritual? for how elſe did they *eat the ſame ſpiritual food with us.* And 3ly, how abſurd is it to ſay, It is called *ſpiritual Food*, becauſe *prepared by Spirits.* Can he give one inſtance of any *corporeal* thing called ſpiritual upon that account? Was it not *ſpiritual Meat*, as the Water iſſuing from the Rock was *ſpiritual Drink*, and was that ſo becauſe prepared by Spirits?

And this Rock was Chriſt.] i. e. It typified Chriſt; for as the *Rock*, being ſmitten, gave forth Waters, ſo our Lord being ſmitten, Water came forth out of his ſide; and the Holy Ghoſt, ſignified by this effuſion of Waters from the Rock, was poured forth as a River. *By the ſolid Rock*, ſaith (p) *Philo*, Moſes *underſtands the Wiſdom of God, which is the Nurſe, and the Inſtructor of all that deſire the incorruptible Life. He by a Synonumous word calls the Rock Manna, that is, the moſt Ancient of Beings, the Divine Logos.* And again, *The Rock cleft in the top, is the Wiſdom of which he makes the Souls that love him to drink; and being thus made to drink, they are alſo filled with the univerſal Manna; for Manna is called* π, *which is the progeny of all things; now the moſt general Cauſe of all things is God, and the ſecond, the word of God.* By theſe things Mr. *Cl.* may be convinced that the *Jews* might underſtand theſe Types by Tradition; and ſeeing them thus accompliſhed, might be induced to believe. And as for *Chriſtians*, the *Apoſtle* here ſhews the influence they ought to have on them, *viz. to preſerve them from the like offences, leaſt they became ſubject to the like judgments to which the Jews were obnoxious*, v. 5, 6. But Mr. *Cl.* denies that the words bear this ſenſe, *the Rock ſignified Chriſt*, or repreſented him, and ſaith the import of thoſe words, *that Rock was Chriſt*, is only this, *that which might be ſaid of that Rock in a carnal ſenſe, may in a ſpiritual be affirmed of Chriſt:* which is not to expound, but ridicule the *Apoſtle*, as ſpeaking thus, *They all drank the ſame ſpiritual drink, for they drank of the Rock that followed them:* Now what may be ſaid of that Rock in a carnal ſenſe, may be ſaid of Chriſt in a ſpiritual, *i. e.* they *all drank the ſame ſpiritual drink*, becauſe they drank *what was carnal.* Moreover, we find many Phraſes of the like nature, both in the Old and the New Teſtament; as when 'tis ſaid, *the three branches are three days; the ſeven kine, and ſeven ears of corn, are ſeven years; the four great beaſts are four kingdoms; thou art the golden head; the ſeed is the word, the field is the world; the reapers are the Angels; the harveſt is the end of the world; the hair is Jeruſalem; this bread is my body; this cup is my blood.* Now in all theſe Inſtances doth not its import *typifies*, *ſignifies*, *repreſents?* why therefore ſhould it not do ſo in the like propoſition, *this Rock is Chriſt?* Or what one inſtance can Mr. *Cl.* produce, that any thing was ever ſaid to be another thing, becauſe *what might be ſaid of it in a carnal ſenſe, might in a ſpiritual ſenſe be ſaid of the other?* And is it not ſufficient prejudice againſt this περιεργεία, or *uncouth interpretation*, that it hath no parallel example; whereas our Expoſition is confirmed from numerous Examples of like nature.

Gen. 40 12. 43. 26. Ez. 5. Dan. 7. 17. & 2. 38. Mat. 13. 38, 39. 26. 26, 27. Luke 8. 11.

(o) *Buxt. Hiſt. Man.* p. 336, 339, 352.

(p) Πέτραν δὲ τερπὴν καὶ ἀδιάκοπον ἐμφαίνων σοφίαν Θεῖ, τὴν ἔφορον καὶ παιδονόμον καὶ καθηγέτιδα τῶν ἀρίστης διαίτης ἐφιεμένων—τὸν πέτραν ταύτην ἑτέρωθι σωωνυμίᾳ χρώμενος, καλεῖ μάννα, τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον. Quod deter. pot. p. 137. A.C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία Θεῖ ἐστιν, ἣν ἄκραν καὶ πρωτίστην ἐτεμὼν ἀπὸ τῶν ἑαυτῆ δυνάμεων, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχὰς· πολιθεῖσαι δὲ καὶ τῷ μάννα ἐμπιπλαμένῳ τῷ γενικωτάτῳ· καλεῖται γὰρ τὸ μάννα τί, ὃ πάντων ἐστὶ γενικώτατον· τὸ δὲ γενικώτατον ὄντων ὁ Θεὸς, καὶ δεύτερος ὁ Θεῖ λόγος. Legis Alleg. l. 3. p. 853. A. B.

Ver. 5. But notwithstanding (*these Priviledges and Favours common to them with us*) with many of them God was not well pleased, for they were overthrown (*by him*) in the Wilderness, (*Hebr.* 3. 17.)

Ver. 6. Now these things were our examples, (*who succeed them in like Priviledges and Favours*) to the intent that we lust not after evil things as they also lusted (*after flesh, when they had Manna, food sufficient for them*, Num. 11. 4.)

Τύποι ἡμῶν, *our examples.*] *The Examples he here puts*, saith *Theodoret*, *exactly answer to the sins of the Corinthians*; for as the *Jews* lusted to eat Flesh, when God had given them food enough, so the *Corinthians* lusted to eat things offered to Idols, when they had other Meat provided plentifully by God for them; *for the earth is the Lords, and the fulness thereof*, v. 28.

Ver. 7. Neither be ye Idolaters (*by eating things offered to Idols, and partaking of the Table of Devils*) as were some of them, as it is written, the People sat down to eat and drink (*of the Sacrifices offered to the golden Calf*) and rose up to play.

Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *the People sat down to eat and drink, and rose up to play.*] When the *Heathens* had offered upon the Altar, and consumed that part which belonged to the God they worshipped, they banquetted in the Idol Temple upon the remains, and so did *epulis accumbere divum*, as (q) *Virgil* speaks, at long Tables prepared for that purpose, whence this is by the *Apostle* called *partaking of the Table of Devils*; and used very appositely, say the *Fathers*, to convince the *Corinthians* that by eating things offered to the Idols in the *Idol Temple*, they must be guilty of *Heathenish Idolatry*.

Rose up to play.] Here almost all the *Critics* observe, that παίζειν, *to play*, bears an impure sense, importing their *fornication* with one another; as when we say, such a one hath *play'd the whore*; but this Criticism seems here to be without foundation: For (1.) the Scripture often mentions their Idolatry, but never chargeth them with Whoredom then committed when they made the golden Calf; all that God himself charges upon them is, that *they had made them a molten Calf, and had worshipped* and *sacrificed* to it, and said *these be thy Gods*; Exod. 32. 8, 35. Neh. 9. 18. Psal. 106. 19, 20. Acts 7. 41. (2.) The *Apostle* speaks of Whoredom in the Verse following, as a distinct sin, and therefore cannot reasonably be supposed to charge them with it here. (3.) The Exposition of the *Ancients*, that they rose up to dance before the Calf, is confirmed by these words, and when *Moses saw the Calf, and the dancing, he was wrath*, Exod. 32. 19. And because this was done after the manner of the (r) *Heathen*, and was one of the Rites by which they honoured their Gods, the *Apostle* useth it as a confirmation of their Idolatry. And this is all the *Fathers* seem to mean by saying, that *to play* is used ἀντὶ τῆς εἰδωλολατρείας, *for committing Idolatry*; and the *Jerusalem Targum* when it saith, they did *ludere cultu peregrino*, play after the Heathen manner.

Ver. 8. Neither let us commit fornication as some of them committed (*fornication at the Sacrifices of Baal Peor*, Num. 25. 16, 17, 18.) and (*upon that account there*) fell in one day three and twenty thousand (*of them.*)

Μηδὲ πορνεύωμεν, *neither let us commit fornication.*] How prone the *Christians* of the Church of *Corinth* was to this sin, which made the *Heathen Corinth* infamous to a *Proverb*, we learn from these words of the *Apostle*, *I fear when I come I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness* which they have committed, 2 *Cor.* 12. 23. See 1 *Cor.* 3. 16, 17. 5. 11. 6. 9, 13, 15, 16.

Εἰκοσιτρεῖς χιλιάδες, *three and twenty thousand.*] The number of the slain was four and twenty thousand, *Num.* 25. 9. and so *Oecumenius* saith some *ancient* Copies read here; but of this number one thousand was slain by the *Judges*, and that probably the day before the Plague, three and twenty thousand by the immediate hand of God. Now the design of the Apostle here is only to mention them who fell in one day by the hand of God. See *Bochart. Hieroz. l.* 2. *c.* 34.

Ver. 9. Neither let us tempt Christ (*our Lord*) as some of them tempted (*him,*) and were destroyed of Serpents, (*Num.* 21. 5, 6.)

Τὸν Χριστὸν, *Christ.*] This reading ought not to be questioned, for we find it not only in *Hilary the Deacon*, St. *Chrysostom*, *Oecumenius*, *Theophylact*, but in (s) *Irenæus*; hence *Primasius* of old proved the Divinity of Christ, as being that God whom they tempted, *Psal.* 106. 14. and others his Præ-existence before the birth of the Blessed Virgin against the *Socinians*.

Ver. 10. Neither murmur ye as some of them also murmured, (*Num.* 14. 2.) and were destroyed of the Destroyer, (*v.* 37.)

Ὑπὸ τοῦ ὀλοθρευτοῦ, *of the Destroyer.*] i. e. By a Plague sent by the hand of *Samuel*, the Angel of Death, called ὀλοθρεύων, *the Destroyer*, Hebr. 11. 28. Wisd. 18. 25. and *him that had the power of Death*, Hebr. 2. 14. Now the *Corinthians* murmured, saith *Theodoret*, because some of them had received only inferior Gifts;

(q) *Æn.* 1. *v.* 83. *Vide Turneb.* l. 30. *c.* 5.
(r) *Inter vescendum diis laudes canebant, pedibusque circum Aras complodentes ad numeros psallebant.* Rosin. Antiq. l. 3. c. 33. Virgil. Eclog. 5. v. 73. (s) l. 4. c. 45.

say

ſuffered for the Chriſtian Faith.

Ver. 11. Now all theſe things hapned to them for examples *(to poſterity,)* and they are written for our admonition, upon whom the ends of the world (*the laſt of Ages, or the Chriſtian Age*) is come.

Τὰ τέλη τῶν αἰώνων, *the end of the Ages*] This Phraſe either ſignifies the end of the *Jewiſh* Age, as if the *Apoſtle* did intend to ſay, Theſe things which hapned in the beginning of the *Jewiſh* Age, were recorded for caution and example to us, who are come to the concluſion of it, or the laſt of the Ages of the World, *i.e.* the *Chriſtian* Age; for the *Jews*, according to the Tradition of *Elias*, divide the duration of the world into three Ages, the Age before the Law, the Age of the Law, and that Age after the Law, or that of the *Meſſiah*, *Talmud. in Sanhedr. cap. Chelek.*

Ver. 12. Wherefore let him that thinketh he ſtandeth, (*and is in high favour with God, as they once were, and ſtill think they are*) take heed leaſt he fall.

Ver. 13. (*And whereas the great inducement to ſymbolize with Jew or Gentile in their Rites, is this, that you may avoid Perſecutions, you have no cauſe to doubt of Chriſt's protection under them, for he hath ſo preſerved you hitherto, that*) there hath no Temptation taken you, but ſuch as is common to man, (ἀνθρώπινος, *ſupportable by the ſtrength and reſolution of a man,*) but (*moreover*) God is faithful, who will not ſuffer you to be tempted (*at any time*) above that you are able, but will with the temptation alſo make a way (*ſo far*) to eſcape it, that you may be able to bear it.

Ὃς οὐκ ἐάσει ὑμᾶς, *who will not ſuffer you.*) i. e. Any of you, who do what in you lyes to arm your ſelves againſt them, to be tempted above what you are able, this therefore ought not to be reſtrained to the *Elect*; for the preceding words, *no temptation hath hapned to you*, are ſpoken to all the Members of the Church of *Corinth*; and God hath doubtleſs engaged to all that enter into Covenant with him, to enable them to perform the Conditions of that Covenant; ſince a Covenant upon an impoſſible Condition, he knows, cannot be performed; and all are bound to pray in faith, that God would not *ſuffer them to be tempted above what they are able*, by his ſtrength, *to bear.*

Ver. 14. Wherefore my dearly beloved, flee from (*the*) Idolatry (*committed by participation of things offered to Idols in the Idol Temple.*)

Ver. 15. I ſpeak as to wiſe men (*in what I am now offering to ſhew the Idolatry of this practice*) judge ye (*the reaſonableneſs of*) what I ſay.

Ver. 16. The cup of bleſſing which we bleſs (*or receive with thankſgiving to God for it*) is it not the communion of the blood of Chriſt, (*or that Rite by which we Chriſtians do profeſs to hold Communion with, and own him as our Lord and Saviour, who ſhed his Blood for us?*) the Bread which we break, is it not (*alſo*) the Communion of the Body of Chriſt? (i.e. *do we not by eating it at his Table, declare our fellowſhip with, and own him as our Lord, whoſe Body was thus broken for us?*)

Κοινωνία, *the Communion.*] This word *Communion* hath two ſignifications; *1ſt*, When the Subject ſpoken of may be diſtributed into parts, ſo that each Man may have a ſhare of it; it denotes a diſtribution, and communion of thoſe Parts to the Community, or Body mentioned. Thus in the caſe of Alms, ſeeing there is a diſtribution of our Subſtance to thoſe that want, this is in Scripture ſtiled κοινωνία, and is ſometimes rendred *Contribution*, Rom. 15. 26. ſometimes *Diſtribution*, 2 Cor. 9. 13. Heb. 13. 16. and ſince there were διαιρέσεις, *diviſions*, and *diverſities* of Gifts, Miniſtrations, and Operations vouchſafed to the Church; all which the Holy Spirit wrought, *dividing to every* Member of it ſeverally *as he would*, 2 Cor. 12. 11. The giving theſe Gifts, and ſeveral Operations to them, is called *the Communion of the Spirit*, 2 Cor. 13. 13. Philip. 2. 1. Thus becauſe one conſecrated Loaf was anciently diſtributed among all the Communicants, and they all drank their ſhare of the ſame Cup of Bleſſing, therefore the Bread thus broken, and ſhared out, may be ſaid to be the Communion, or Communication of the Body of Chriſt, as being the Communication of the Bread which repreſented his broken Body; and the Cup they ſeverally drank of may be ſtiled the Communication of the Blood of Chriſt, as being the Communication of that Wine which repreſented his Blood ſhed; and to this import lead the following words, *becauſe the Bread* or Loaf *is one*, of which we all partake, *we being many are one Body, for we are all partakers of one Loaf*, according to the old proverbial expreſſion, σύσσιτοι καὶ σύσσωμοι.

But where the Subject mentioned is not capable of ſuch diviſion, or diſtribution, but every one is to have the whole, or the ſame with another, it imports a *Fellowſhip* and *Communion* in the ſame thing; in which ſenſe we are ſaid to be called by God εἰς κοινωνίαν, *to the fellowſhip of the Son*, 1 Cor. 1. 9. to have κοινωνίαν a *Fellowſhip in his Sufferings*, to have κοινωνίαν *Communion with God the Father, and the Son*, 1 John 1. 5. and in the *Apoſtles* Symbol, to believe the *Communion of Saints*; and in this import of the word the ſenſe runs thus, Do we not by partaking of this Bread and Wine conſecrated in memorial of Chriſt, giving his Body broken, and his Blood ſhed for us, hold Communion, or declare our Fellowſhip with Chriſt. Both theſe ſenſes ſeem agreeable to the ſcope of the *Apoſtle*, and the firſt infers the ſecond.

Τὸ ποτήριον τῆς εὐλογίας, *the Cup of Bleſſing.*] The Paſchal Cup being ſtiled by the *Jews*, the *Cup of Bleſſing*, becauſe they ſanctified it, *i. e.* they gave thanks for it in theſe words, *Bleſſed be thou, O Lord our God, the King of the World, who haſt created the fruit of the Vine*, and being alſo ſtiled *the Cup of Bleſſing of the Table*, it cannot reaſonably be doubted that the Euchariſtical Cup was ſo called for the ſame reaſon, and that it was ſanctified, or conſecrated by Thankſgiving to God for it.

Ver. 17. For we being many, are one Bread and one Body, (*or becauſe the Bread is one, one Loaf being broken for us all*) we (*who partake of it*) being many, are one Body, (*owning our ſelves thereby all Members of that Body of which Chriſt Jeſus is the Head,*) for we are all partakers of one Bread, (*and thus you ſee that, by partaking of this Chriſtian Sacrifice, we own our ſelves to have communion with the Lord Jeſus, and with the whole Society of Chriſtians*)

Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *becauſe the Bread is one, we being many, are one Body.*] Theſe words, the Bread which we break, the Loaf or *Bread is one*, and we *all partake of one Loaf*, and therefore are *one Body*, ſhew how groſly the Church of *Rome* hath varied from Chriſt's Inſtitution, in diſtributing to the Communicants ſeverally an unbroken Wafer, ſo that they neither are partakers of one Bread, or Loaf, or a Bread *Broken*, as the cuſtom both of *Jews* and *Chriſtians* was to do.

Ver. 18. Behold Iſrael according to the fleſh, (*and ſee if it be not ſo there alſo, for*) are not all they who eat of the Sacrifices (*the Peace-offerings, for of theſe only did the People eat*) partakers of the Altar.

Κοινωνοὶ τοῦ θυσιαστηρίου, *Partakers of the Altar.*] i.e. Do they not by partaking of the Gift conſecrated by the Altar, and of which one part is conſumed upon it, partake with the Altar, and own that they communicate with, and worſhip that God at whoſe Altar or Table the Meat was offered in honour of him, *Mal.* 1. 7. For as *ſwearing by the Altar*, is ſwearing alſo *by him* whoſe altar it is, Matth. 23. 20. ſo having communion with the Altar, is having communion with him whoſe Altar it is. To illuſtrate this, let it be noted, (*1ſt,*) That in theſe שלמים or *Peace-offerings*, there was a threefold Participation; (1.) God had his part offered to him upon his Altar, *viz.* the Blood, and the Entrails; part was given to the *Prieſt*, *viz.* the Breaſt and the Shoulder; and part to the Offerer, *viz.* the Skin, and the reſt of the Fleſh; and this in token, ſay the *Jews*, of Friendſhip, and Communion of the Party offering them, with God, and the *Prieſt*. And he by eating the remainder, and feaſting on it in the *Temple*, or the *Holy City*, became partaker with the Altar, or with God, who had received his ſhare upon the Altar. Note 2*ly*, that theſe Peace-offerings were offered either by way of Thankſgiving for Mercies obtained, or by way of Vow, or of free Devotion; for this diviſion of Peace-offerings we find *Lev.* 7. Moreover, theſe being offered to the God of *Iſrael*, ſignified the owning him as that God from whom they recived and expected all their Mercies.

Ver. 19. What ſay I then (i. e. *what need I then to ſay*) that the Idol is any thing, or that which is offered to the Idol is any thing? (*which can of its own nature pollute.*)

Ver. 20. But this I ſay, that the things which the Gentiles ſacrifice they ſacrifice to Devils, and I would not that ye ſhould have fellowſhip with Devils, (*or do ſervice to them by partaking of things offered to them in the Idol Temples, for*)

Δαιμονίοις, *to Devils*] Here, Mr. *C.* ſaith, the word δαιμόνιον *doth not neceſſarily ſignifie Devils, or evil Spirits, for the Heathens did not always ſacrifice to evil Spirits, if we conſider what were their true thoughts.* But the Wiſdom of God did not think fit to conſider the Speculations of ſome of their *Philoſophers*; but what was indeed their Practiſe, and what the Objects, and Directors of their Worſhip were, and who was gratified by it; they pretended to own a Supream Deity; but the Spirits which ſpake in the Oracles they conſulted, moved their Idols, and reſided in them, and ſet up and promoted their whole Idolatrous Worſhip, were doubtleſs evil Spirits, and ſo the Primitive Chriſtians engaged to force them to (t) confeſs themſelves to be, even before them who paid homage to them. The pulling down of this Idolatrous Worſhip is in our Saviour's Language *the caſting out the Prince of this World*, John 12. 31. 16. 11. The converting of the *Gentiles* from this Idolatry to the Worſhip of the true God, is the *turning them from the power of Satan unto God*, Acts 26. 18. The *delivering them from the power of darkneſs*, Coloſſ. 1. 13. who before walked according to the *Prince of the power of darkneſs*, Eph. 2. 2. and were *led captive by Satan at his will*, 2 Tim. 2. 26. The *Pſalmiſt* according to the *Septuagint*, ſaith, ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, *that all the Gods of the Heathens are Devils*, Pſal. 96. 5. And of the *Jews* who ſacrificed to them, it is ſaid *they ſacrificed to Devils, and not to God*, לשדים to evil, waſting, and deſtroying Spirits. And ſo they are alſo ſtiled, 2 *Chron.* 11. 15. *Rev.* 9. 20. And ſo all *Chriſtians* ever did expound

(t) *Quicquid Dæmonum coliti, victi dolore, quàd ſunt eloquuntur, ipſis teſtibus eſſe eos Dæmones de ſe verum confitentibus credite.* Minucius p. 31. Tertull. Apol. c. 23. Cyprian Ep. ad Donatum p. 4. de Van. Idol. p. 14.

this

this place, and with good reaſon, it being abſurd to think St. *Paul* is here diſſwading *Chriſtians* from having fellowſhip with good Angels.

Ver. 21. You cannot drink the Cup of the Lord (*and thereby declare your fellowſhip with him, and that you own him as your Lord in oppoſition to all others*) and (*yet*) drink the Cup of Devils, (*and ſo make the like acknowledgment concerning them*) ye cannot be partakers of the Lords Table, and (*of*) the Table of Devils.

Καὶ τραπέζης δαιμονίων, *and of the Table of Devils.*] This being the deſign of the *Apoſtle*, to ſhew that the *Corinthians* could not partake of the Idol Sacrifices in the Idol Temples, without being κοινωνοὶ τῶν δαιμονίων, *Men who held communion with Devils*; and the proof of this being taken from the practiſe of *Chriſtians* in partaking of the *Euchariſt*, and of the *Jews* in partaking of Sacrifices offered at the Altar, it is evident that the ſixteenth Verſe muſt be interpreted ſuitably to this deſign, and ſo as to be a fit Medium to prove this concluſion. 'Tis therefore evident,

1. That κοινωνία Communion cannot here ſignifie the real, and ſubſtantial Communication of the Body and the Blood of Chriſt, ſince that ſenſe renders the *Apoſtle*'s Argument infirm; for how doth it hence follow, that becauſe Chriſtians eat ſubſtantially the Body, and drink the Blood of Chriſt, therefore they who eat of the Idol Sacrifices are guilty of *Idolatry*, and hold Communion with *Devils*. Moreover, the eating of things offered to Idols, could not in this ſenſe make them that did it *Communicators of Devils*, for ſure they did not eat the Subſtance of the Devils: This therefore cannot be the import of the words. Nor

2*ly*, Can the ſenſe of them be to this effect, the Cup and Bread communicate to us the Spiritual Effects of Chriſt's broken Body, or his Blood ſhed for us; though this be in it ſelf a certain Truth. For

1. Theſe Spiritual Effects cannot be ſhared among Believers, ſo that every one ſhall have a part of them only; but the ſame Benefits are wholly communicated to every due Receiver. See Note on *v.* 16.

2. The *Apoſtle* here attempts to prove, not that the *Corinthians*, by eating things offered to Idols in the Idol Temple, received any ſpiritual influence from *Devils*, but only that, by that action, they did partake of what was offered to them, and was a ſolemn part of their Religious Worſhip, as the eating theſe Sacrifices was ſtill reputed, and ſo that by it they muſt own themſelves to be Worſhippers of *Devils*, and then, by parity of reaſon, he muſt by the example of the *Euchariſt* intend to prove, not that the *Chriſtian* did partake of the Spiritual Effects of our Lord's Paſſion, but that he did partake of what was conſecrated in honour of him, and received as a ſolemn Act of Religious Worſhip, and Communion with him. And this appears yet farther, from the words which the *Apoſtle* uſeth, as the cloſe of this Argument, and as the thing which anſwers to the two preceding Inſtances; for they do not run thus, *By the things which the Gentiles offer, they receive ſpiritual Influences from evil Spirits*; but thus, *this I ſay* to compleat this Argument, and to render the Sacrifice offer'd to Idols, parallel to thoſe of *Chriſtians*, and of *Jews*, that as theſe are offered to the honour of *Chriſt*, and of the God of *Iſrael*, ſo *the things which the Gentiles ſacrifice they ſacrifice to Devils, and I would not that ye ſhould be partakers with Devils*; viz. by feaſting of the Sacrifices thus offered to them, and of which the *Devils* had a part; and that it was by the act of eating and drinking of theſe Idol Sacrifices, that they became partakers of the Cup and Table of Devils, and thereby guilty of Idolatry, as the (u) Fathers declare; ſo it is evident from theſe words, *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lords Table, and the Table of Devils*; it was therefore by theſe actions that they held communion with them, and committed *Idolatry*.

Ver. 22. Do we provoke the Lord to jealouſie (*by bringing Devils into competition with him*) are we ſtronger then he? (*ſo that we need not fear the puniſhments he may inflict on them who give his honour to another.*)

Ver. 23. (*And whereas you plead thus for your ſelves,*) All things are lawful for me, (i.e. *all meats may lawfully be eaten, be it ſo*) but (*yet*) all (*lawful*) things are not expedient (*to be done*;) all things are lawful for me, but all things edifie not (*as Charity doth*, Chap. 8. 1.)

Ver. 24. (*For the Rule of Charity is this,*) Let no man ſeek his own (*only,*) but every man anothers wealth, (*preferring the publick to his private good, and the good of Souls to that of his own Body.*)

Ver. 25. (*Concerning then the eating of things offered to Idols in the general, and without relation to the Idol Temple, in which to eat*

(u) *Quæ autem animam ſimul & corpus polluunt, iſta ſunt: participare dæmonum menſæ, hoc eſt immolata deguſtare, & ſi quid aliud eſt quod dæmonibus oblatum eſt.* Clem. Recog. l. 4. § 36.

Ἀπὸ τῶν εἰδωλοθύτων φεύγετε, ὅτι τιμῇ τῶν Δαιμόνων θύεσι ταῦτα· ὅπως μὴ γίνεσθε κοινωνοὶ δαιμόνων. Conſt. Apoſt. l. 7. c. 21.

Τὸ μὲν γὰρ εἰδωλόθυτον θύεται δαιμονίοις, ᾧ οὐ χρὴ ἐν τῷ Θεῷ ἀνήκεστον κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contr. Celſum l. 8. p. 396, 397.

them is Idolatry, I thus determine.) Whatsoever is sold in the Shambles that eat (*ye,*) asking no question for Conscience sake, (*as if you thought it matter of Conscience whether you might eat it, if offered to Idols, or not.*)

Ver. 26. For the Earth is the Lords, and the fulness thereof, (*and therefore you may eat of any Creature the Earth provideth for your food, without scruple of Conscience, when others are not scandalized at it.*)

Ver. 27. (*And again I say*) If any of them that believe not, bid (*or invite*) you to a Feast, and you be disposed to go, whatsoever is set before you eat, asking no question for Conscience sake.

Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, *whatsoever is set before you eat.*] The *Apostle* had before discoursed of eating things offered to Idols in the Idol Temple, and shew'd (*1st,*) The scandal it might give to the weak Gentile Christian: And (*2ly*) that it was indeed an *Idolatrous* action. Here he begins his discourse of eating at all, things offered to Idols, with respect chiefly to the weak *Jewish* Convert. And (1.) whereas by their Canons (x) *an Idol, and all things appertaining to it, and whatever was offered to it, was wholly forbidden,* the *Rabbins* pronouncing the eating, or possessing any thing of it forbidden, in these words, *Thou shalt not bring an abomination into thine house,* Deut. 7.26. the *Apostle* relieves the Conscience of the *Christian* in this case, letting him know that he might eat these things, when sold in the Shambles, without scruple of Conscience, *v.* 25. (2.) Whereas their Canons teach, That (y) *if an Heathen make a Banquet for his Son or Daughter, a Jew is forbidden to eat of his meat, because he is forbidden, if called, to eat of his Sacrifice,* Exod. 34.15. the *Apostle* exempts the Conscience of the *Christian* from this obligation also, *v.* 27.

Ver. 28. But if a man say unto you this is offered to Idols, (*thinking that by thus partaking in such meat, you own the Idol, or concur in the Worship of it*) eat not for his sake that shew'd it, and for Conscience sake; the earth is the Lords and the fulness thereof; (*who therefore can repleniſh thee out of other meats provided for thy food*)

Ver. 29. Conscience I say (*meaning*) not thy own, but (*that*) of others (*who shew'd thee this was offered to Idols,*) for why is my liberty (*so used by me, as that I be*) judged of (*and condemned by*) another mans Conscience?

Ver. 30. For if I by grace be a partaker (*of God's good Creatures*) why (*do I use them so as that*) I am evil spoken of (*by others*) for that for which I give thanks, (*because of the benefit received by it?*)

Τί βλασφημοῦμαι; *why am I evil spoken of?*] This is the Exposition of all the *Greek Scholiasts*, and it is confirmed by the parallel place, *Let not your good be evil spoken of*, Rom 14. 16. *i. e.* Let not your Faith, or the Liberty you take by reason of it, be used so as to Minister occasion to others to speak evil of that Faith, as the *Jews* did of *Christianity* upon occasion of this liberty, for they held the eating of things offered to Idols to be (z) *Idolatry*, and pronounced all *Idolaters* to be *Apostates* from the *Law* and the *Prophets*; and this was one of their great Objections against *Christians*, that (a) *they did eat things offered to Idols, and thought not themselves defiled by doing so*; though in truth this was done chiefly by the *Hereticks* of those times, the (b) *Nicolaitans*, the (c) *Gnosticks*, the Followers of *Basilides*; but *the true Christians*, saith (d) *Justin Martyr, will rather suffer death, then be guilty of Idolatry, or eating things offered to Idols.*

Ver. 31. Therefore whether ye eat, or drink, or whatever ye do, do all to the glory of God.

Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *do all to the glory of God.*] In things capable of honouring God positively, or proper to give glory to him, have always a general intention of glorifying God in the doing of them, that in the virtue of that intention you may proceed to particular actions.

In things not capable of honouring God positively, be careful that you act so, as that *the Name of God be not blasphemed*, or his Doctrine evil thought, or evil spoken of by reason of your actions. Yea do, and abstain from all things so, as to satisfie your own Conscience, and discover to others that the honour of God, and the advancement of the interests of his Kingdom, are much dearer to you then any Gratifications of your Carnal Appetites, or any Temporal Concern.

Ver. 32. Give no offence to the (*unbelieving*) Jew, or to the Gentile, or to the (*weak Members of the*) Church of God.

No offence.] As by thus eating things offered to *Idols* in the *Idol Temple*, or elsewhere, being thus admonished of it, *v.* 28. you are like to do; for the *Jew* will be apt hence to con-

(x) *Maim. Idol* c. 7. § 2. & 11. (y) *Maim. ibid.* c. 9. § 12. (z) *Maim. ibid.* c. 2. § 3, 8.

(a) Καὶ μὲν πόλλοι τῶν τὸν Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λεγομένων χρισιανῶν πυνθάνομαι ἐσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐν τούτων βλάπτεσθαι λέγειν. Tryph. apud Justin. p. 253.

(b) *Nicolaitæ indiscrete vivunt, nullam differentiam esse dicentes in Mœchando & Idolothyton edere.* Iren. l. 1. c. 27.

(c) De Gnosticis idem. Καὶ τὸ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγέμενοι, l. 1. p. 26. De Basilid. ibid. c. 23. Euseb. H. Eccl. l. 4. c. 7.

(d) Μάχεις ἐρώτα θανάτῳ ὑπομένουσι μᾶλλον τοῦ μὴ εἰδωλοθυτῆσαι, μηδὲ εἰδωλόθυτα φαγεῖν. Justin. M. Dial. p. 253.

clude, that *Chriſtianity* renders you Enemies to the *Law* and the *Prophets*; the *Gentiles*, that your profeſſed abhorrence of *Idols* is not real; and that the practiſe in which you comply with them is not ſinful, and the weak *Chriſtian* will be tempted by your example to eat theſe things *with conſcience of the Idol*, Chap. 8. 7. or to fly off from the *Chriſtian* Faith.

Ver. 33. (*But walk*) Even as I (*do, who*) pleaſe all men in all (*lawful*) things, not ſeeking my own profit, but the profit of many, that they may be ſaved.

CHAP. XI.

Verſe 1. BE ye (*therefore*) followers of me (*in this condeſcenſion for the good of others*) as I alſo am of Chriſt (*in it*, Rom. 15. 2, 3. Gal. 6. 2. Philip. 2. 5, 6. 2 Cor. 8. 9.

Ver. 2. Now I praiſe you Brethren, that you remember me in all things (*I have taught you*) and keep the ordinances (Gr. *Traditions*) as I delivered them to you.

Ὅτι κατὰ πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε, *that you keep the Traditions, as I delivered them to you.*] This Commendation muſt be reſtrained to the generality, or ſounder part of the Church of *Corinth*, or muſt be underſtood, as ſuch general Expreſſions uſe to be, ὡς ἐπὶ τὸ πολύ, *as for the moſt part*, or excepting thoſe few things in which afterwards I find reaſon to complain of your neglect, Chap. 15. 3. and here *v.* 23.

Vain is the Note of *Eſtius* on this Text, That *it makes plainly for unwritten Traditions.* For (1.) the word *Tradition* is common to things written and unwritten, to things delivered by word, and by Epiſtle, 2 *Theſſ.* 2. 15. The whole Chriſtian Faith is a Tradition, *Jude* 3. The Doctrine of Chriſt's Death, Burial, and Reſurrection is a Tradition, παρέδωκα γάρ, *for I delivered to you theſe* Doctrines, ſaith St. *Paul*, 1 Cor. 15. 3. And will the *Romaniſts* ſay that theſe things are not written in the *New Teſtament*? 2. To prove Traditions *extra-Scriptural*, 'tis not ſufficient to cite a paſſage out of Scripture ſpeaking of Traditions not then writ by one *Apoſtle*, but it muſt be proved that theſe Traditions were neither then when mentioned, in writing, nor afterwards committed to writing by himſelf, or any other inſpired Perſon. 3. The Traditions mentioned here, and 2 *Theſſ.* 2. 15. were Traditions immediately delivered to thoſe Churches from the mouth of an *Apoſtle*; and when the *Romaniſts* can make good this from like authentick Teſtimony of any of their *fardle* of Traditions, we ſhall be ready to receive them.

Ver. 3. But (*I muſt further advertiſe you of ſome things which I had no occaſion, when preſent, to take notice of, and therefore*) I would have you know that the Head of every man is Chriſt, and the Head of the Woman is the Man, and the Head of Chriſt is God, (*and ſo as Chriſt, as Mediator, acts in ſubordination to the Father, ſo muſt the Woman act in ſubordination to the Man.*)

Κεφαλὴ δὲ Χριστοῦ ὁ Θεός, *and the Head of Chriſt is God.*] *We are hence taught*, ſaith *Sclibtingius*, *that the Head of Chriſt is God, whereas the moſt High God can have no Head above him, ſo that Chriſt, who hath this Head above him, cannot be God moſt High.*

Anſw. To this ſome of the *Fathers* anſwer, That God is here ſaid to be the *Head* of Chriſt, as being the (a) *Father* of the Son, and ſo the Cauſe of him: but yet as Woman is of the ſame Nature with the Man who is her Head, ſo is Chriſt of the ſame Nature with God the *Father*. They alſo add, That the word *Head* is here uſed as a note of (b) Principality, or Cauſality in the *Father*, but not of Subjection in the Son, which wholly enervates the Argument of *Crellius* from this place. And though the *Schools* ſeem not to allow of this Language, yet it is uſed by *Irenæus* in theſe words (c), *The Father is above all things, and he is the Head of Chriſt; the Word is through all things, and he is the Head of the Church.*

Others anſwer, That the *Father* is here ſtiled the Head of Chriſt, conſidered as *Mediator*, in which Relation he received his Kingdom and Dominion from him, *John* 17. 2. 1 *Cor.* 15. 27. *Hebr.* 2. 8. and exerciſes it wholly to his glory, *Philip.* 2. 9, 10, 11. in which ſenſe the *Father* may be ſtiled his Head, becauſe he doth all things according to his *Fathers* will, to his glory, and by Authority derived from him: And this Interpretation is confirmed from thoſe words, *the Head of every man is Chriſt*; He being Mans Head by virtue of the Power and Dominion given him over all Fleſh, Chap. 15. 27. *John* 17. 2. *Eph.* 1. 19-22. and that Power being given to the Man *Chriſt Jeſus*.

Ver. 4. Every Man (*therefore*) praying

(a) Διὰ τὸ ἐξ αὐτοῦ εἶναι αὐτὸν ὡς πατὴρ υἱόν. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Πατὴρ ὡς γεννήσας, ὡς βουλόμενος, καὶ ὁμοούσιον ἑαυτῷ. κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς γεγένηται, καὶ προβουλεύεται καὶ, ὁμοούσιον ἑαυτῷ ἐκτέκνωται. Oecumen.

(b) Ἀρχὴν μὲν, ἀλλ' οὐ καταδυναστείαν δηλοῖ. Theodoret.

(c) *Super omnia quidem Pater, & ipſe eſt Caput Chriſti; per omnia autem Verbum, et ipſe eſt Caput Eccleſiæ.* L. 5. c. 18.

or propheſying (*in the Church*) having his Head covered, diſhonoured his Head (*Chriſt, as acting unſuitably to that Relation which he bears to God and Chriſt, for Man ought not to cover his Head, becauſe he is the image and glory of God*, v. 7.)

In the Church.] For that the *Apoſtle* ſpeaks not of propheſying at home, as Mr. *Cl.* imagines; but in the Church, is evident from the *Apoſtle*'s Argument, *v.* 16. againſt this practice in theſe words, *we have no ſuch cuſtom, neither the Churches of God:* His Argument to the contrary is anſwered in the Note on *v.* 6.

Τὴν κεφαλὴν αὐτῆς, *his Head.*] That is (d) Chriſt, for 1. *He is the Head of the Man*, v. 3. 2. This ſeemeth moſt agreeable to the Reaſon aſſigned, why he ſhould be uncovered when he doth Service in the Church, *viz.* becauſe he is *the Image, and the Glory of God.* And 3*ly*, did he diſhonour his own Head by covering it, he ought never to be covered; whereas if this only reſpects his Head *Chriſt*, whom he repreſents in praying and propheſying in the Church, it is ſufficient that he is thus uncovered, when he thus acteth as his Miniſter. Laſtly, The Head the Woman diſhonoureth is the Man, ſtiled her Head; and ſo the Head the Man diſhonoureth is *Chriſt* the Man, ſtiled his Head, *v.* 3.

Ver. 5. But every Woman that prayeth or propheſyeth with her Head uncovered, diſhonoureth (*the Man*) her Head, (*whoſe glory ſhe is, as being put in ſubjection to him*) for this is even all one as if ſhe were ſhaved, (*and ſo had removed the token of ſubjection to the Man which Nature gave her.*)

Κατὰ κεφαλῆς ἔχων, *with his Head covered*; ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered*] For explication of theſe words, let it be noted from (e) *Theodoret*, That *the Men of* Corinth, *according to the cuſtom of the Greeks, both wore long hair, and prayed to God with their Heads covered in the Publick Aſſemblies.* So alſo ſaith (f) *Plutarch*, did the *Romans*. So ſaith (†) *Lightfoot* did the *Jews*. So did, ſaith (g) *Servius*, *all that ſacrificed to any God, excepting* Saturn. But the *Heathen* Woman paid her Devotion to the Gods, *reſoluta comas ſeu capillos*, with her Hair looſe, and hanging down; or in the Language of the Poets, *Crine jacente, aut deciſſo.* Note

2*ly*, That the *Jews* judged it τὸ αἰσχρὸν, a ſhameful and indecent thing for a Woman to be ſhaved, and permitted this only in the caſe of (h) Whoredom, as a Token of their ſhame. And among the *Heathens* it was *indicium ultimi luctus*, a Token of the higheſt Grief. *It is cuſtomary*, ſaith (i) *Plutarch*, *for Men to be ſhorn, and for Women to wear long hair; and therefore in times of mourning, the Men let their hair grow, and the Women are ſhaved; this being contrary to cuſtom among the Greeks and Romans.* It was alſo cuſtomary for the (k) *Jewiſh Woman* to go veil'd. Note

3*ly*, That the *Apoſtle* doth not here approve of the Woman's praying or propheſying in the *Church*, as is evident from 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. though here he ſays nothing to the contrary, as intending to rectifie that diſorder, when he ſpake of other diſorders in the caſe of Propheſying, Chap. 14. 34.

Ver. 6. For if the Woman be not covered, let her alſo be ſhorn; but if it be a ſhame for a Woman to be ſhorn, or ſhaven, let her be covered. (See Note on *v.* 5.)

Ver. 7. For the Man indeed ought not to cover his Head (*as a ſign of ſubjection*) foraſmuch as he is the Image and Glory of God, (*as having the Government of the World committed by God to him*) but the Woman (*ought to cover her Head, foraſmuch as ſhe*) is the glory of the Man (*as being taken from, made for him, and put into ſubjection to him.*)

Εἰκὼν καὶ δόξα Θεοῦ, *the Image and Glory of God.*] True here is the Note of *Theodoret*, that Man is here ſtiled the Image and Glory of God, neither as to his Body, nor his Soul; for in reſpect of the Soul, the Woman is equally the Glory of God as to Spirituality and Immortality, and ſo is equally ſaid to be *made after his Image*, Gen. 1. 27. but κατὰ μόνον τὸ ἀρχικὸν, *only as to Rule and Government*, which is the proper Glory of a Man, according to the *Pſalmiſt*'s words, *Thou haſt crowned him* δόξᾳ καὶ τιμῇ *with Glory and Honour, and haſt ſet him over the Works of thy Hands, and haſt put all things in ſubjection under his feet*, Pſal. 8. 5, 6.

Ver. 8. For the Man is not of the Woman, but the Woman of the Man.

(d) Καλῶς ἡ Χριστὸν ἡ κεφαλὴν αὐτῆς. Theoph.

(e) Καλὰ γὰρ τὸ ἑλληνικὸν ἔθος καὶ κόμας εἶχον, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες, προσηύχοντο τῷ Θεῷ. Theodoret.

(f) Τὰς δὲ θεὰς προσκυνοῦντες ὁπκαλύπτου ἡ κεφαλὰ ταπεινοῦντες ἑαυτὰς τῇ ὁπκρύψει τῆς κεφαλῆς. Plutarch. Αἴτιους ἤτοι Ῥωμαϊκοῖς. p. 266. D. (†) *In loc.*

(g) *Sanè ſciendum eſt Sacrificantes diis omnibus capita velare conſuetos ob hoc, ne ſe inter Religionem vagis offerret aliquid obtutibus, excepto tantum Saturno.* Serv. in Virg. Æn. 3. v. 405.

(h) *Neque radat illud niſi propter ſcortationem.* Pirk. Eliez. c. 14. p. 31.

(i) Πένθους μὲν οἰκεῖον τὸ μὴ σύνθες, συνθέσεσθαι δὲ ταῖς μὲν γυναιξὶν, ἐγκαλυμμέναις, τοῖς δὲ ἀνδράσιν, ἀκαλύπτοις, εἰς τὸ ἐναντίον περισῶναι καὶ γὰρ παρ' ἕλλησιν ὅταν δυσχέρειά τις γένηται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δ' οἱ ἄνδρες· ὅτι τοῖς μὲν τὸ κείρεσθαι, ταῖς δὲ τὸ κομᾶν σωφρόνες ἔθος ἐστιν. Plut. Quæſt. Rom. p. 267. A. B.

(k) *Apud Judæos tam ſolenne eſt fœminis eorum velamen Capitis, ut inde noſcantur.* Tertull. de Coron. c. 4.

Ver. 9. Neither was the man created for the woman, but the woman for the man.

Ver. 10. *(Moreover)* For this cauſe ought the woman to have power (*a veil*) upon her head, becauſe of the *(evil)* Angels, *(ſhe being tempted by the Prince of them to do that which is perpetual cauſe of ſhame to her, and which increaſed her ſubjection to the man,* Gen. 3. 16. *ought therefore to uſe this token of ſhamefacedneſs and ſubjection.)*

Ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, *a veil upon her head becauſe of the Angels.*] Here let it be noted, (1*ſt*,) That all the *Ancient Interpreters* agree in this, that ἐξουσία, which we render *power*, doth ſignifie *a veil* or *covering*, which being put over her Head, compels her to hang down her Eye-lids; and 'tis here, ſay they, called *power*, as being τὸ τῆς ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, *the token of the power and Dominion of the Man over her.*

Note 2*ly*, That the reading διὰ τὰς ἀγγελίας, *by reaſon of her revelations*, as Mr. *Cl.* doth, inſtead of διὰ τοὺς ἀγγέλους, without conſent of any Copy, or Verſion, is not to be endured. Moreover, διὰ τὰς ἀγγελίας ſignifies barely *by meſſage*, not by reaſon of her Revelations, that being properly in Greek διὰ τὰς ἀγγελίας τὰς παρ' αὐτῆς.

Note 3*ly*, That the *evil Angels* are abſolutely ſtiled *Angels* in theſe words of this Epiſtle, *Know ye not that ye ſhall judge Angels*, 1 Cor. 6. 3. and elſewhere, *the Angels that ſinned*, 2 Pet. 2. 4. or that *kept not their firſt ſtation*, Jude 6. Note

4*ly*, That among the Nine Maledictions of the Women which the *Jews* reckon up, this is one, that (l) *ſhe is to have* caput velatum inſtar lugentis, *her head covered like one that mourneth*, and this, they ſay, ſhe is to wear, not ſo much as a Token of Subjection, as of *Shame*; whence (m) *Philo* calls the τὸ ἐπικεχυνον *cover of the Womans head*, τὸ τῆς αἰδοῦς σύμβολον, *the Symbol of her ſhame*; and this ſhame, ſay they, is due to her (n), *becauſe ſhe brought the firſt ſin into the world: It is with her*, ſay they, *as when one tranſgreſſeth, and is aſhamed, and therefore ſhe comes forth with her head covered: She ought*, ſaith (o) *Tertullian*, *by her habit to reſemble* Eve, *a Mourner, and a Penitent*, ob ignominiam primi delicti, *for the ſhame of the firſt ſin*; hence he often interprets this Text of (p) *evil Angels.*

Moreover, in the judgment both of *Jews* and *Chriſtians*, the Serpent which deceived *Eve* acted by the ſuggeſtion of the (q) *Devil*, or of *Samael*, whom the *Jews* ſtile the *Prince of Devils.* That therefore theſe words may be interpreted as in the *Paraphraſe*, is evident not only from theſe obſervations, but eſpecially from a place parallel to this, *Let the Woman learn in ſilence with all ſubjection: For I ſuffer not a Woman to uſurp Authority; for* Adam *was firſt formed, and then* Eve, (as here *v.* 8, 9.) *and* Adam *was not deceived, but the Woman being deceived, was in the tranſgreſſion*, 1 Tim. 2. 11, 12, 13. where the ſame reaſon is aſſigned for her ſubjection, which I offer for explication of theſe words.

Others interpret the words thus, The Woman ought to act decently in the Church, and therefore to be covered, becauſe of the *Angels* who are preſent in the Aſſemblies of the *Saints*, it being the opinion both of (r) *Jews* and *Chriſtians*, that the miniſtring *Angels* are there preſent.

Ver. 11. Nevertheleſs neither is the man without the woman, nor the woman without the man in the *(wiſdom of)* the Lord *(ordaining that one ſhould come out of the other.)*

Ver. 12. For as the Woman is *(taken out)* of the man, even ſo is the man alſo *(propagated)* by the woman, but all *(theſe)* things are of God, *(who made Woman out of the Man, and by his benediction encreaſeth Men by the Woman.)*

Ver. 13. Judge in your ſelves, is it comely that a woman pray *(publickly)* to God uncovered, *(when God himſelf hath given her a covering by Nature, to intimate to her, that ſhe ſhould be veil'd.)*

Ver. 14. Doth not even Nature it ſelf *(which hath made Man the Image and Glory of God, created him before the Woman, and given him dominion over her)* teach you, that if a man have long hair, *(the covering and token of ſubjection of the other Sex)* it is a ſhame to him. (See Note on *v.* 5.)

Ver. 15. But if a woman have long hair, it is a glory to her, *(ſhe being fitted by it to repreſent the condition of her Sex)* for her hair was given her for a covering, (i. e. *in token of ſubjection to her husband.)*

Ἡ ἐδὲ αὐτὴ ἡ φύσις, *doth not even Nature it ſelf.*] The Expoſition given in the *Paraphraſe* is ſo natural, and ſo well founded in the words and argument of the *Apoſtle*, and ſo agreeable to the Sentiments of all the *Ancient Commentators* on the place, that we ſeem not here to need the induſtry and learning the *Critics* have ſo liberally ſpent upon this place, the *Apoſtle* here by Nature underſtanding not any inward Principle implanted in the heart and reaſon of a Man, but the firſt riſe and conſtitution which Man and Woman have received from the God of Nature. It is againſt Nature, ſay the *Fathers*, for a Man to wear long hair, for by it he aſſumes the habit of a Woman, ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον παραδέχε-

(l) *P. Eliez.* c. 14. p. 31. (m) *De Special. Leg.* p. 606. D. (n) *Beriſch. Rab.* § 17. f. 12. col. 1. (o) *De cultu fem.* l. 1. c. 7.
(p) *Propter Angelos quos legimus à Cœlis excidiſſe.* De Veland. Virg. cap. 7. *Propter Angelos Apoſtatas.* Contr. Marcion. l. 5. c. 8.
(q) *P. Eliez.* c. 13. *Buxt. in voce Sammael.* (r) *See* Dr. Hammond. *& Synopſis in locum.*

and

and being made by God to rule, he takes upon him the symbol of subjection. Of the *Criticisms* upon the word κρεῖν they say not a word.

Ver. 16. But if (*after what hath been thus said*) any man seem (*still*) to be contentious, (*I shall add only this, that*) we have no such custom, neither the Churches of God, (*it being only customary in the Assembles of Heathens for Women to pay their Devotions to the Gods thus.* See Note on *v.* 5.)

οὐδὲ Ἐκκλησίαι Θεοῦ, *nor the Churches of God.*] Hence it is manifest, *1st*, That the *Apostle* here cannot be thought to have respect only to the custom of the *Greeks*, as Mr. *Cl.* imagines, for then why doth he plead the custom of all the Churches of God against this practice? *2ly*, Hence note, That in things only respecting decency, and in conforming to which there is no violation of the Command of God, the Custom of the Church should be our Rule, it being an Argument of Pride, and a Contentious Spirit, in Matters of so little moment, to be singular, and to create disturbance to the Church of God.

Ver. 17. Now in this (*other thing*) that I (*am about to*) declare unto you, I praise you not, (*viz.*) that you come together (*so as is*) not for the better, but for the worse.

Ver. 18. For first of all when you come together in the Church, I hear that there be divisions (Gr. *Schisms*) among you, and I partly believe it, (*or I believe it true*, καὶ μέρος τι, *of some part of you.*)

Σχίσματα, *Schisms.*] Here the word *Schisms* is used not of Men separating from the Church, but of them coming together in the Church, but yet eating the Lord's Supper separately, and so as not to joyn with the whole Assembly in that Ordinance; so the word also is used Chap. 1. 10. not *of a separation from the unity of the Catholick Church*, saith *Estius*, *but of Sects and Divisions in the Church.*

Ver. 19. For (*according to our Lord's saying*, Matth. 18. 7.) there must be Heresies (*or Sects*) among you, (*the Flesh, the World, and the Devil tempting to it, and the Wisdom of God permitting it*) that they who are approved (*of him*) may be made manifest among you.

Δεῖ γὰρ αἱρέσεις εἶναι, *for there must be Heresies*, &c.] This necessity of *Heresies* is not absolute, or of God's making, but only on supposition of the Pride, and Vain-glory, Strife, Envyings, and Contentions which were already in the Church of *Corinth*, 1 Cor. 3. 3. and God's permission that Men so affected should act according to the corrupt affections and dispositions of their hearts, as the necessity of Diseases in the Body arises from Mens intemperance; nor is the reason here assigned of them properly causal, as if the Wisdom of God designed there should be *Heresies* for this end, that *they who are approved* of him *might be made manifest*, but rather (s) eventual; as if the *Apostle* had said, whence it will come to pass that they who are approved will be manifest.

Ver. 20. When you come together therefore (*thus*) to one place, this is not (*acting as if you came*) to eat the Lord's Supper, (*the Feast of Christian Charity and Communion.*)

Ver. 21. For in (*your way of*) eating every one taketh before (*the*) other his own Supper, (*not tarrying for, or regarding others*, v. 33.) and (*so it falls out that*) one (*who had nothing to bring*) is (*still*) hungry, and another (*with his plenty*) is drunken.

Ὃς μὲν πεινᾷ, *and another is drunken.*] This may either refer to the *Gentile* Converts among the *Corinthians*, retaining still their *Heathen* custom of drinking liberally after their Sacrifices, whence μεθύειν, *to be drunk*, is by *Grammarians* thought to have its original from μετὰ τὸ θύειν, because of the free drinking they indulged to after their Sacrifices; or to the *Judaizing* Converts, who thought themselves obliged to drink plentifully at their *Festivals*, four large Cups of Wine, saith (t) Dr. *Lightfoot*, at the *Paschal Supper*, and to be quite drunk, saith (u) *Buxtorf* in the Feast of *Purim.*

Ver. 22. What, have ye not houses to eat and to drink in (*if need be before you come?* v. 34.) or despise ye (*those poor Christians who are Members of*) the Church of Christ (*as well as you?*) and (*put to*) shame them that have not (*what to eat, or drink?*) what shall I say? shall I praise you in (*doing*) this? I praise you not.

Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, *every one takes before his own Supper.*] It is the opinion of Dr. *Lightfoot*, that the *Apostle* speaks not here of the *Agapæ*, or Love Feasts which accompanied the *Eucharist*, as the Tradition of the *Ancient Church* supposed, but of the *Paschal* Supper which these *Judaizers* did eat before the *Eucharist*, as thinking that the *Eucharist*, which our Lord instituted after that Supper, was only an Appendix of it, and that it was not instituted for the commemoration of the death of *Christ*, but as a new form of their commemoration of their Deliverance out of *Egypt*, and that on this account the *Apostle* here repeats the institution of that Sacrament by our Lord, and so oft tells them that *Christ* appointed this Supper for the Commemoration of his Death, and that we might shew it forth till he come, and charges them with not discerning it to be the *Lord's Body*, v. 29. But he seems to be mistaken in both these Conjectures. For,

(s) Τὸ γὰρ ἵνα ἐκ παραχῆς ἀποδοσίας ἐστὶν, ἀλλὰ παραχῆ καὶ τῶν πραγμάτων ἐκβάσεως. Chrysost. in locum.
(t) *Temple Serv.* p. 146. (u) *Lex. Talm.* p. 324.

1. It

1. It is very unlikely they ſhould miſtake the Lord's Supper celebrated then every Week at leaſt, for that *Paſchal* Supper which was only to be celebrated once a Year, and was then rather to be celebrated at home, in every Man's Family, then in the Church, and which, according to the *Jewiſh* Canons, could not be obſerved at all in *Corinth*, or out of *Judea* whilſt the *Temple* ſtood.

2*ly*, Thoſe words of the *Apoſtle* in the preceding Chapter, *viz. The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread we break, is it not the Communion of the Body of Chriſt?* And thoſe that follow, *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils*, do plainly ſhew that the *Apoſtle* there ſuppoſes, they well knew that in that Supper they were partakers of the Cup and Table of the Lord, and had Communion with his Body and Blood.

Dr. *Lightfoot* adds, That thoſe words *one is hungry*, and *another is drunken*, refer not to the Poor, and the Rich, but to the *Gentile* who came faſting to the Lord's Supper, whereas the *Judaizing* Chriſtian, according to his cuſtom, drank freely at his *Paſchal* Supper; and he concludes that the *Apoſtle* doth not here reprehend their manner of coming to theſe Suppers, but that he reprehends them for the very uſe of them. But here again he ſeems much miſtaken. For,

1*ſt*, 'Tis evident the *Apoſtle* reprehends them not for the Supper it ſelf, *i. e.* the eating and the drinking, but becauſe they did προλαμβάνειν, take their meat and drink *before others*, not ſtaying till they came, *v.* 21, 33. Hence, for a remedy of this diſorder, he ſaith not, abſtain from theſe Suppers, but only *when ye come together, tarry one for another.*

2*ly*, That the hungry here were the *Gentile* Converts, who choſe to eat the *Euchariſt* faſting, is very improbable, not only becauſe it was then generally received at night, but becauſe the *Apoſtle* both here, and *v.* 34. allows all to eat and drink before they come, not taking notice of any that ſcrupled the doing this. Moreover, the οἱ μὴ ἔχοντες, *the hungry* here are not Men who have no Houſes, but who have nothing to eat, or drink; for they were put to ſhame by this, that they had nothing to *eat*, or *drink*, as others had, nor were thought worthy to partake with them that had in the Aſſembly of which they were a part; it being not the place where they aſſembled which is called the Church of God, but the Perſons who aſſembled, for by the ſame action was the Church deſpiſed, and they that had nothing put to ſhame: Now 'tis not eaſie to conceive how by this ſeparate meeting in a Church they ſhould deſpiſe a Church, whereas by denying their poor Brethren any ſhare in their Banquet, they viſibly deſpiſed them. And

3*ly*, Theſe *Agapæ*, or Feaſts of Charity, being mentioned by St. *Jude* v. 12. by *Ignatius*, *Ep. ad Smyrn.* § 8. by *Clemens Alex. pædag. l.* 2. *c.* 1. *p.* 41. by *Tertullian. Apol. c.* 39. by the *Apoſtolical Conſtitutions*, *l.* 2. *c.* 28. and by (u) *Julian* the *Apoſtate*, it is very unreaſonable to call this cuſtom in queſtion, or to imagine that St. *Paul* here rather referr'd to a *Paſchal* Supper, then to this Appendix of the Supper of the Lord. When I call it an *Appendix*, I do not mean that it was eaten by them after the Lord's Supper, for the word προλαμβάνειν, *to take before his own Supper*, ſhews the contrary, *viz.* that this Banquet was celebrated before the Lord's Supper, but only that it was joyn'd to the Lord's Supper in imitation of our Lord, who celebrated the Sacrament after the *Paſchal* Supper.

Ver. 23. (*To come together thus, I ſay, is not to come as they ought to do, who aſſemble to eat the Lord's Supper*;) For I have received of the Lord that which I alſo (*as I received*) delivered to you, that the Lord Jeſus in the ſame night in which he was betrayed took bread.

Ver. 24. And when he had given thanks he brake it, and ſaid (*to them all*) take, eat, this is my body which is broken for you, do this in remembrance of me, (*Giving my Body to be broken for you all.*)

Ἔλαβεν ἄρτον, *took bread*, &c.] The Argument lyes thus; Chriſt gave an equal diſtribution of the Sacramental Bread to every one at the Table, in token that he died equally for all; and he appointed them all to eat together of it at one common Table, in remembrance of his Love to them all, can you then eat every one ſeparately his own Supper, excluding thoſe to whom he equally diſtributed the Sacred Bread from any ſhare of yours, leaving them hungry, and in want of Bread, and yet conceive you worthily eat the Lord's Supper, and duly participate of, and thankfully commemorate this great Feaſt of Love. But farther obſerve

1*ſt*, That this Bread, is called in the Preſent Tenſe, τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, *Chriſt's body broken, his body given*, Luke 22. 19. even whilſt he was alive, and ſo his Body was not actually broken, or given for us, it therefore could not be literally and naturally his broken body, but only by way of repreſentation, as being then inſtituted to repreſent that Body which was ſhortly to be given, and broken on the Croſs for us, Matth. 26. 28. ſo alſo is it ſaid of his blood Mark 14. 24. yet in his Veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his *blood ſhed*, Luke 22. 20.

(u) *In fine Fragm.*

and

and this according to the usual Sacramental Phrase. Thus, before the *Paschal* Sacrament was celebrated, it was said, *this* πάσχα ἔστι τῷ Κυρίῳ, *is the Passover to the Lord*, Exod. 12. 11, 13. *i. e.* this is that which is instituted to represent it; *for this night I will smite all the first-born of Ægypt, and will pass over you:* And of Circumcision it is said, *This is my Covenant*, Gen. 17. 10. before that *Abraham* was actually circumcised, *v.* 23, 24.

2*ly*, Observe that St. *Paul* calleth that five times Bread which they did eat of, which was to them *the Communion of the Body of Christ*; and by eating of which unworthily, they became *guilty of the Body of Christ, not discerning the Lord's Body*, 1 Cor. 10. 16, 17. 11. 26, 27, 28. He therefore five times calls that Bread which was consecrated, and by our *Saviour* called his Body: Now is it not a wonder that one single passage, mentioned by our *Saviour* whilst he was alive, should be deemed sufficient to make us all believe that his whole Body, and so his Hand, was in his Hand, and that this living Christ was at the same time dead, and sacrificed, and that the same Body which was whole before the Eyes of his Disciples, was also broken for them at the same time, with many thousand Contradictions more, and and yet that what the *Holy Ghost*, who knew the meaning of our *Saviour*'s words better than any *Romanist*, hath said so oft to inform us that this Element is, after Consecration, *Bread*, should not be thought sufficient to make us think it Bread, though it appears to all our Senses so to be.

Ver. 25. After the same manner also he took the Cup when he had supped, saying, this Cup (i. e. *the Wine contained in it*) is the (*memorial of the*) New Testament (*or Covenant ratified*) in my blood, this do as often as you drink it in remembrance of me, (*confirming this Covenant with my Blood.*)

Ποτήριον, *the Cup.*] Note here two Reasons for the participating of the Cup by the whole Body of the Church of *Corinth*: 1. Because it is *the Blood of the New Covenant*, which belongs as much to the *Laity* as to the *Priests*; the *Blood shed for the remission of the sins*, not only of the *Priests*, but of the *Laity*. 2. Because by the drinking of this Cup they *remembred Christ's Blood* shed for them, and *shew'd forth his death*. Now since these Reasons do equally concern all *Christians*, the drinking of the Cup, by which this Commemoration, by our Lord's institution, is to be made, must equally concern them; for sure the means which Christ appointed for such an end, ought to be used by all who are obliged to pursue that end; and if the *Apostle* here reprehends the *Corinthians* for varying from the Tradition received from the Lord in Celebration of the Sacrament, he would have reprehended them much more, had they so varied from it as to neglect the distribution of that Cup which he had instituted for these sacred ends.

Ver. 26. For as often as ye eat this Bread, and drink this Cup, ye do shew (*by this memorial of it*) the Lord's death till he come (*to judgment.*)

Τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, *ye shew the Lords death.*] If then this be the end and use of this Sacrament, to be a Solemn Commemoration of the Death of Christ during his absence from us; if it was designed to be a standing Memorial of his Sufferings till he came again to Judgment; the obligation that lyes upon all *Christians* to observe it is perpetual, and ought not to cease till the World ends. Indeed, saith (x) *Theodoret*, *after his Presence there will be no more need of the Symbols of his Body, because the Body it self will then appear.* Which words are a full Confutation of the Doctrine of *Transubstantion.*

Ver. 27. Wherefore, whosoever shall eat this Bread, and (*or*) drink this Cup of the Lord unworthily, (*as they must do who by this practise thwart the great design of this Institution, which was to shew his equal Love to all to whom he equally gave these Elements, and to oblige us to live in a continual remembrance of it*) shall be guilty of (*violating the Sacrament of*) the Body and Blood of the Lord.

Ἢ πίνῃ, *or drink.*] Here *Walker*'s Note is this, the *Greek* ἤ, *or*, that he might lead you to think there was something in the *Popish* Argument taken hence to prove that whole Christ was contained in either Species, because either by eating or drinking unworthily, Men become guilty of prophaning both the Body and the Blood of Christ, but for justification of our Version *And*, it may be noted that the *Syriack*, *Arabick*, and *Æthiopick* Versions read καὶ, and so does *Clemens Alex. Strom.* 1. p. 271. 2*ly*, That according to *Phavorinus*, ἤ κεῖται ἀντὶ τοῦ καὶ, that is, ἤ *is often put for and*; so what is in the Hebrew וְ *or*, is in the *Seventy* rendred καὶ, *and*, Lev. 4. 23, 28. Num. 15. 8. Mal. 2. 17. So what is ἤ *Luke* 20. 2. is καὶ *Mat.* 21. 23. Mark 11. 28. So the Promise made to *Abraham*, καὶ τῷ σπέρματι αὐτοῦ, *Gen.* 17. 8. is the Promise made to him, ἢ τῷ σπέρματι, *or to his Seed*, Rom. 4. 13. and yet again, *and to his Seed*, Gal. 3. 16. and eating and drinking going here before *v.* 26. and following after *v.* 28, 29. this intermediate Verse must bear the same sense.

Ver. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Δοκιμαζέτω ἑαυτὸν, *let him examine himself.*]

(y) Μετὰ γὰρ τὴν τοῦ αὐτοῦ παρουσίαν οὐκ ἔτι χρεία τῶν Συμβόλων τοῦ Σώματος, αὐτοῦ φανερωθέντος τοῦ Σώ-

δοκιμα-

δοκιμαζέσθαι is to diſcern, or approve; ſo δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 2. 18. *Happy is the Man that condemneth not himſelf*, ἐν ᾧ δοκιμάζει, *in that which he approves*, Rom. 14. 22. Δοκιμαζέσθαι ἑαυτὸν is to *approve himſelf to himſelf*, or diſcern how it is with himſelf. So 2 *Cor.* 13. 5. ἑαυτοὺς δοκιμάζετε, *prove your own ſelves*; *Know ye not that Jeſus Chriſt is among you, except ye be Reprobates?* Gal. 6. 4. Δοκιμαζέτω, *Let every man approve his own work.* And ſo here the ſenſe is, *Let a man approve himſelf to his own heart, as a good Chriſtian, and one that comes to celebrate this Ordinance with a grateful Commemoration of the Love of Chriſt dying for him, and with true Charity and unfeigned Kindneſs to all thoſe for whom he equally did ſhed his Blood, and give his Body to be broken*, And ſo he may repair unto it with a true Chriſtian Spirit, and in acceptable manner.

Ver. 29. For he that eateth and drinketh unworthily, (*as they who make theſe diviſions, and diſtinctions, and commit theſe diſorders when they come together to eat the Lord's Supper, do*) eateth and drinketh damnation (Gr. *judgment*) to himſelf, not diſcerning the Lord's Body, (*to be given as an indication of his equal kindneſs to all his Members, without any difference, or diſtinction, and as a Symbol of their mutual Communion with one another*, Chap. 10. 16, 17.)

Ἀναξίως, *unworthily.*] i.e. *Not diſcerning the Lords Body*; which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it ſo as in that action *not to diſcern the Lords Body.* Now this, as hath already been obſerved, cannot ſignifie not to apprehend the Sacrament to repreſent Chriſt's Body broken, and his Blood ſhed for us; for of this ignorance had the *Corinthians* been guilty, the *Apoſtle* would have argued *ex non conceſſis* from things not granted by them, Chap. 10. 16, 21. It therefore ſignifies their behaving themſelves as if they had not conſidered that this Sacrament was inſtituted in thankful and practical remembrance of Chriſt dying for them, and ratifying by his Blood the Covenant in which he promiſed *to be merciful to their iniquities, and remember their ſins no more*; and as a Feaſt of Love deſigned equally for the benefit of all his Members, and to knit them in the cloſeſt Bonds of Unity and Friendſhip to each other; when this was wanting, they did not diſcern aright the Lord's Body, or the Sacrament of it, and ſo did eat and drink unworthily. In the *Talmud*, ſaith (z) Dr. *Pocock*, there is a diſtinction betwixt a Man who eats the Paſſover לשם מצוה in obedience to the Command, (which was that they ſhould do it as a memorial of God's paſſing over them when he deſtroyed the *Ægyptians*, by reaſon of the Blood of the *Paſchal* Lamb, *Exod.* 12. 13, 14.) and he that thus did eat it, was *the juſt man that walketh in the ways of the Lord*, mentioned *Hoſ.* 14. 9. and betwixt another who did eat it only as common Food, *i.e.* without reſpect to the Commandment, or the ends of its Inſtitution; and he is compared to *the tranſgreſſor* there mentioned *that ſhall fall therein.* So here, he that eateth this Holy Sacrament with a thankful memorial of the Benefits conferr'd upon us, the Death from which we are delivered by the Blood of Chriſt, the true *Paſchal* Lamb ſacrificed for us, he eats it worthily; but he that partakes of it only as common Bread and Wine, not conſidering the ends for which it was deſigned, and the Benefits of Chriſt's Death it repreſented and conſigned, he *diſcerns not the Lord's Body*, i.e. he putteth no ſufficient difference betwixt that and common Food, as the word διακρίνω doth import. See Note on *Rom.* 14. 23.

Κρίμα, *damnation.*] The word imports Temporal Judgments; as when St. *Peter* ſaith, *the time is come* ἄρξασθαι τὸ κρίμα *that judgment muſt begin at the Houſe of God*, 1 Pet. 4. 17. not damnation ſurely; and this is certainly the import of the word here, (1.) Becauſe the *Corinthians* did thus eat unworthily, and yet the Judgments inflicted on them for ſo doing were only Temporal, *viz. Weakneſs, Sickneſs*, and *Death*, v. 30. 2. Becauſe the reaſon aſſigned of thoſe Judgments is, *that they might not be condemned in the other world*, or that they might not be obnoxious to damnation.

Ver. 30. For this cauſe (*the not diſcerning the Lords Body, is it that*) many are weak and ſickly among you, and many ſleep.

Ver. 31. For if we would (*thus*) judge (*and diſcern*) our ſelves, we ſhould not be judged, (*or thus puniſhed by God*).

Ver. 32. But when (*neglecting this*) we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the World, (*but awakned by thoſe Chaſtiſements to reform thoſe evil practiſes which render us obnoxious to condemnation.*)

Ver. 33. Wherefore my Brethren (*that this miſcarriage may be rectified*) when ye come together to eat (*the Lord's Supper*) tarry one for another, (*that ye may all eat of that, and your Love Feaſts together.*)

Ver. 34. And if any man (*pretend to do this out of*) hunger, let him eat at home (*before he come*) that you come not together to condemnation, and the reſt will I ſet in order when I come, (*or as for the other things relating to this Ordinance, or your Letter, I will ſet them in order when I come.*)

(z) *In Hoſ.* 14. 9. p. 814.

CHAP.

CHAP. XII.

Verse 1. NOW concerning spiritual gifts (*or persons*, v. 3.) Brethren, (*which is another thing in, and about the exercise of which you offend, making them matter of contention, emulation, and vain glory,*] I would not have you ignorant (*of what it concerns you to know of them, and your selves that exercise them.*)

Ver. 2. Ye know that (*before your conversion to that Faith by which ye received these gifts*) ye were Gentiles carried away to (*the service of*) those dumb Idols (*which could not speak themselves, much less enable you to speak*) even as you were lead (*by seducing Guides.*)

Πρὸς τὰ εἴδωλα ἄφωνα, *to dumb Idols.*] For though the *Priests* told them they were only the Receptacles of those Deities they worshipped, that they resided in the Image, and gave Answers by it, as the (a) Christian Writers own; yet both the *Prophets*, and Writers of the *New Testament*, and all the *Fathers* in their Apologies, still represent them as they were in themselves, saying, *they have mouths but speak not*, Psal. 115. 5. 135. 16. and *dumb stones*, Hab. 2. 19. and *muta simulacra*, and such as only gave Answers, when they gave any, by the means of Evil Spirits.

Ver. 3. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, (*or Anathema,*) and that no man can say that Jesus is the Lord, (*and confirm the Doctrine with supernatural Gifts and Miracles,*) but by the Holy Ghost.

Ἀνάθεμα, *accursed.*] This the *Jews* did as we learn, not only from the words of (b) *Justin Martyr*, but also from their nineteenth Prayer against (c) *Hereticks*, made by *Samuel* the younger in the days of *Gamaliel*: Their *Exorcists* and *Diviners* therefore, though they pretend to it, saith the *Apostle*, cannot be acted by the Spirit of God. Nor can they who confirm the Doctrine of Christ by *Miracles*, be acted by any other but the Holy Ghost; for no evil Spirit would assist them to confirm a Doctrine so opposite to, and destructive of their Kingdom and Designs.

Ver. 4. Now there are diversities of (*these spiritual*) gifts, but (*it is*) the same Spirit (*which enables us to exercise any of them.*)

Ver. 5. And there are differences of administrations (*or offices in the Church, to which this diversity of Gifts belongs,*) but (*it is*) the same Lord (*who hath appointed all these Offices*, Eph. 4. 12.)

Ver. 6. And there are diversities of operations (*performed by these Officers in the Church by virtue of these Gifts*) but it is the same God who (*by giving them this Spirit*) worketh (*them*) all in all.

Διαιρέσεις δὲ χαρισμάτων, *there are diversities of Gifts.*] These Gifts being in the nature of Spiritual Faculties, or Habits, are very properly ascribed to that Spirit who animates the Christian, and by whom he lives the new Life; and these ministries, as properly to the Lord Christ, whose Ministers and Servants the *Apostles*, *Prophets*, *Teachers*, &c. are in the propagation of the *Gospel*. These Operations being miraculous, and far exceeding the power of any Creature, as fitly are ascribed to the Creator of all things. But whereas *Crellius* hence infers, That this third Person being distinguished from the other two by the Title of the *same God*, he only must be truly and properly so called, He might as well have argued, that because the second Person mentioned here is stiled *the same Lord*, he must be only so exclusively to the same God; and because the first is called *the same Spirit*, he must be so exclusively of the same God, and Lord, who yet are equally Spirits.

Ver. 7. But the manifestation of the Spirit (*in the exercise of these Gifts*) is given to every man (*not for his own private use, but*) to profit (*others*) withal.

Ver. 8. For to one is given by the Spirit the word of wisdom, (*to reveal the Faith to others, which is the wisdom of God,*) to another the word of knowledge (*to reveal mysteries*, 1 Cor. 13. 2. *and understand the mind of God in the Old Testament for confirmation of that Faith*) by the same Spirit.

Ver. 9. To another faith (*to enable him to believe firmly that he shall be empowered to do things most difficult*) by the same Spirit; to another the gifts of healing (*all manner of diseases*) by the same Spirit.

Ver. 10. To another the working of Miracles, (*or powers, such as the raising the dead to life*) to another prophecy, (*enabling him to foretel things future, and speak by a divine afflatus,*) to another discerning of (*the*) spirits (*of others,*) to another divers kinds of tongues, to another the interpretation of tongues.

Διαιρέσεις χαρισμάτων, *diversities of Gifts.*] It is exceeding difficult to fix the true import of all these Gifts, I therefore shall only propose what follows by way of Conjecture, till I receive better information from more able Hands.

(a) *Arnob.* l. 6. p. 203. *Lact.* l. 2. c. 2.

(b) Ἀδιαλείπτως καταρᾶσθε καὶ αὐτῷ ἐκείνῳ καὶ τοῖς ἀπ' αὐτοῦ. Dial. cum Tryph. p. 363.

(c) *In qua æternum exitium illis imprecantur qui à lege Judaicâ deficiunt ad Christianos.* Buxt. Lex. Talm. voce Min. p. 1201.

1*ſt*, Then by *the word of wiſdom*, I underſtand the wiſdom given to the *Apoſtles* to reveal the Goſpel to the World; for that, in this Epiſtle, is ſtiled *the wiſdom of God in a myſtery*, *the hidden wiſdom*, 1 Cor. 2. 6, 7. and elſewhere *the manifold wiſdom of God*, Eph. 3. 10. *Chriſt*, the great Teacher of it is alſo ſtiled *the wiſdom of God*, 1 Cor. 1. 24. and in him are ſaid to be contained *all the treaſures of wiſdom*, Col. 2. 3. The *Apoſtles*, to whom this Goſpel was committed, are called σοφοὶ, *wiſe men. Behold I ſend unto you Prophets and Apoſtles*, Luke 11. 49. and *wiſe men*, Matth. 23. 34. and they are ſaid to teach this Goſpel according to the *wiſdom given to them*, 2 Pet. 3. 15.

2*ly*, The *word of knowledge* being diſtinguiſhed from that of Revelation, and of *Prophecy*, 1 Cor. 14. 6. 13. 8. and being ſet by way of appoſition, or explication with *the knowledge of all myſteries*, 1 Cor. 13. 2. ſeems to ſignifie the Gift of underſtanding Myſteries, or Things concealed; ſuch was the Myſtery of the Calling the *Gentiles* before it was revealed, *Rom.* 16. 25. *Eph.* 1. 9. 3. 9. the *Myſtery* of recalling the *Jews*, Rom. 11. 25. *the Myſtery of Iniquity*, 2 Theſſ. 2. 7. *the Myſtery of the Beaſt*, Rev. 10. 7. And in this ſenſe St. *Barnaby* ſeems to ſpeak of it, when he ſaith, *Sect. 6. Bleſſed be God*, ὁ σοφίαν καὶ νοῦν δούς τοῦ ἐν ἡμῖν τῶν κρυφίων αὐτοῦ, *who hath given us the wiſdom and knowledge of his Secrets*; and ſo it agrees with that Gift which the *Fathers* call προγνωσις, as when (d) *Irenæus* ſaith, *Some have the knowledge of things to come, and viſions, and prophetical ſayings*; and the Man thus gifted ſeems to be in St. *Clemens R. the powerful man to utter knowledge.*

3*ly*, That by *Faith* we are to underſtand a miraculous Faith, enabling them to do things moſt difficult, ſeems highly probable from theſe words, *Though I have all Faith, ſo as to remove Mountains*, 1 Cor. 13. 2. But chiefly I would underſtand by it a peculiar impulſe that came upon them when any difficult matter was to be performed; which inwardly aſſured them God's power would aſſiſt them in performance of it. See Note on *James* 5. 15. whence it is often mentioned as a preparatory diſpoſition to the working ſuch *Miracles*, and is ſometimes ſtiled *the Faith of God*, Mark 11. 22. ſometimes *Faith without doubting*, Mat. 21. 21. and ſo it was a præ-requiſite to the caſting out ſtubborn *Devils*, Matth. 17. 20. and to the enſuing Gifts of healing and working *Miracles*; and hence perhaps it is that in the following enumeration of them, *v.* 28, 29, 30. we find no mention of it.

4*ly*, Ἐνεργήματα δυνάμεων, *the working of Miracles* is by the *Fathers* referred to the power reſiding in the *Apoſtles* to inflict Diſeaſes, and even Death it ſelf upon Offenders, as in the caſe of *Ananias* and *Sapphira*, Acts 5. 5, 10. and of *Elymas* the Sorcerer, *Acts* 13. 11. and of the Inceſtuous Perſon, 1 *Cor.* 5. 4. where the *Apoſtle* makes mention τῆς δυνάμεως τοῦ Χριστοῦ *of the power of Chriſt*. And where he ſpeaks of his *Rod*, he calls it *the power that God had given him*, 1 Cor. 4. 19, 20. 2 Cor. 10 & 13. 10. But yet I doubt not but theſe words are truly rendred *the working of Miracles*, for to them the word δύναμις, *power*, generally relates in the New Teſtament: As when mention is made of the Miracles done by *Chriſt* himſelf, Matth. 11. 20, 23. 13. 54, 58. 14. 2. Mark 5. 30. Luke 4. 36. 5. 17. 6. 19. 19. 37. Acts 2. 22. 10. 38. and of the Miracles done by others in name of Chriſt, Matth. 7. 22. Mark 9. 39. Luke 9. 1. Acts 1. 8. 4. 33. 6. 8. 8. 13. 19. 11. 1 Cor. 2. 4. 2 Cor. 12. 12. Gal. 3. 5. 1 Theſſ. 1. 5. Hence is it frequently mentioned in conjunction with *Signs* and *Wonders*, Acts 2. 22. 8. 13. Rom. 15. 19. Heb. 2. 4. It is alſo here plainly diſtinguiſhed from the Gift of Healing; and it as plainly is diſtinguiſhed from the power of Caſting out *Devils* in thoſe words, *In thy Name have we propheſied, and caſt out Devils, and done* δυνάμεις πολλὰς *many mighty works*, Mark 7. 22. It therefore rightly ſeemeth in the *Paraphraſe* to be reſtrained to the doing things beyond the courſe of Nature, and wrought by an immediate Divine Hand; ſuch as the ſupplying a defective Member, or the raiſing the Dead. Thus to the firſt order of the Succeſſors of the *Apoſtles* (e) *Euſebius* aſcribes *many ſtrange powers of the Holy Ghoſt*; and (f) *Juſtin Martyr* ſpeaks of the *powers done in his time by the Name of Chriſt.*

5*ly*, The Gift of *Prophecy* is not to be reſtrained, as ſome ſeem to do, to teaching, and the Interpretation of the *Scripture*, which it importeth only as that was done by a particular Inſpiration of the Holy Ghoſt; for otherwiſe, as here the *Prophets*, and the *Teachers*, are two diſtinct Offices in the *Church*, ſo alſo are they reckoned as ſuch in the Church of *Antioch*, Acts 13. 1. and they are reckoned as diſtinct χαρίσματα in theſe words, *Having Gifts different, whether Prophecy, let us prophecy according to the proportion of Faith; or miniſtry, let us wait on our miniſtry*; *or he that teacheth on teaching*, Rom. 12. 6, 7. And ſo they are reckoned by (g) *Juſtin Martyr*, when he ſaith, one Man receives at Baptiſm the Spirit of Underſtandiug, ὁ δὲ προγνώσεως,

(d) Οἱ δὲ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικάς. L. 2. c. 57. Ὁ δυνάμεις γνώσεως ἐξερπεῖν. Epiſt. ad Cor. § 48.

(e) Τὴν θείαν πανδύναμον καὶ πολλὰς παραδόξους δυνάμεις. Euſeb. H. Eccl. l. 3. c. 17.

(f) Τῶν ἀπὶ τοῦ ὀνόματος αὐτοῦ καὶ νῦν γινομένων δυνάμεων. Dial. p. 254.

(g) *Dial.* p. 250. A.

ὁ δι' διδασκαλίας, *another of fore-knowledge, or prophecy, and another of teaching*; and this discovers to us another sense of *Prophecy*, viz. that it imports, as *Irenæus* saith, προγνωσιν τῶν μελλόντων, *the foreknowledge* or *prediction of things future*, and that in order to the Exhortation to some duty. Thus *Agabus* foretold by the Spirit *the dearth that was to come on all Judea*, Acts 11. 28, 29, 30. that other *Christians* might be moved, as they were, to send their Charity to them. Thus *Judas* and *Silas being Prophets*, διὰ λόγε πολλε, *with many words they comforted the Brethren, and established them*, Acts 16. 32. This Gift was exercised also by foretelling who would be fit Persons to do good service in the Church. Thus St. *Paul* commits a Charge to *Timothy*, *according to the foregoing Prophesies concerning him*, 1 Tim. 1. 18. and saith, *Neglect not the Gift that is in thee, that was given thee by prophecy*, Chap. 4. 14. And that in this sense the *Fathers* understood it, is evident not only from the word προγνωσις, *foreknowledge*, by which they do express it, but from the Argument they use against the *Jews* to convince them that God had left their Church, and had own'd, and embraced the Societies of *Christians*, because he had left them no *Prophets*, but had transferred that Gift to the *Christians*. And these Predictions being made by Revelatton of the Spirit, ἀποκάλυψις, or *Revelation*, is accounted a part of this Gift; for to the *Prophet* is ascribed *his Revelation*, 1 Cor. 14. 26, 30. and the *Revelation* of St. *John* is the Book of his *Prophecy*; and to the *Prophet* is ascribed the manifestation of the Secrets of Mens hearts, as in those words, *If all Prophecy, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart laid open*, 1 Cor. 14. 24. Thus of those *Prophets*, *Irenæus* l. 5. c. 6. saith, that they did not only explain the Mysteries of God, but also τὰ κρύφια ἀνθρώπων εἰς φανερὸν ἄγειν δὲ τῷ συμφέροντι, *manifest the secret things of men, when it was needful, or profitable for them, or the Church*. See *Origen* against *Celsus*, *l.* 1. *p.* 34.

6*ly*, The διάκρισις πνευμάτων *discerning of Spirits*, not only imports the faculty of discerning betwixt the impulse of false and true *Prophets*, which he that hath, seems to be stiled by St. *Clemens*, ὁ σοφὸς ἐν διακείσῃ τῶν λόγων, *a wise man in discerning words*, and betwixt the lying wonders and magical operations of evil Spirits, and the powers of the Holy Ghost, as 1 Cor. 14. 29. 1 Thess. 5. 20, 21. 1 *John* 4. 1. but also a judgment of discerning the Spirits of other Men, whether they be qualified for such an Office in the Church, and accordingly chusing them out for that work. So the *Spirit* in the *Prophets* said, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts 13. 2, 3. And thus the *Holy Ghost* is said to have constituted the *Bishops* and *Presbyters* in *Asia*, Acts 10. 28. because, as (h) *Clemens* R. saith, *they constituted Bishops and Deacons*, δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghost*. And (i) *Clemens* of *Alexandria*, that St. *John ordained to be of the Clergy*, τὰς ἀπὸ τῦ πνεύματ@ σημαινομένως, *such as were signified to him by the Spirit*. (k) *Ignatius* saith of the *Bishops* of his time, that they were constituted *not by men, but* Ἰησῦ Χριστῦ γνώμῃ *by the counsel of Christ Jesus*. (l) St. *Cyprian*, that they were constituted, *not only by the consent of the People, and the suffrage of their fellow Bishops*, but also *Judicio Divino & Dei testimonio, by the judgment and testimony of God*. And lastly, this Gift seems also to imply a discovery of what was done inwardly, or in the Spirit of a Man: So *Peter* discerned the heart of *Ananias* and *Saphira*, Acts 5. 3, 9. and of *Symon Magus*, Acts 8. 21, 23. St. *Paul* of *Elymas*, Acts 13. 10. and of the *lame man, seeing he had faith to be healed*, Acts 14. 9. And (m) *Ignatius* speaks of the Spirit in him that did fortel, *and* τὰ κρυπτὰ ἐλέγχειν *reprove things secret*.

Ver. 11. But all these (*Gifts*) worketh one and the same Spirit, dividing (*them*) severally to every man as he will.

Κωδὼς βάλεται, *as he will*.] Here seems to be a plain Argument for the Personality of the Holy Ghost, because *a will* is here ascribed to him. 2*ly*, Hence it is evident that he is no Creature, because no Creature can enable other to perform these works. 3*ly*, That he is *God*; for as all this diversity of operations is ascribed to the same God, *v.* 6. so is it here said, (n) *All these worketh one and the same Spirit*.

Ver. 12. For as the natural body is one, and (*yet*) hath many members, and (Gr. *but*) all the members of that one body, being many, are one body, (*the body is one still:*) so is (*it in the body of*) Christ, (*all whose members, though they be many, and adorned with different Gifts, make but one Body mystical, united by the Spirit to their head Christ Jesus.*)

Ver. 13. For by one Spirit we are all baptized into (*this*) one body, whether we be Jews or Gentiles, whether we be bond or free, and (*by receiving of that living water*) we have been all made to drink into (*or of*) one Spirit.

(h) *Ep. ad Cor.* § 42. (i) *Apud Euseb. Hist. Eccl.* l. 3. c. 23. (k) *Proem. Ep. ad Philad.* & § 1. *Ep. ad Eph.* § 1, 3, 6.
(l) *Ed. Ox. Ep.* 55. & 69. (m) *Ad Philad.* § 7.
(n) Ἐναῦθα δὲ εἰρηκὼς ὅτι θεὸν ἐνεργεῖν· μέλει Βαρχὰβα φησὶ, πάντα δ' τοῦτο ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chrys. Theod. Oecum. Theoph.

Εἰς ἓν σῶμα ἐβαπτίσθημεν, *we were baptized into one body.*] Vain here is the Note of Mr. *Cl.* viz. That *we are baptized that we might be called by one Name, be of one Society, the Church of Chriſt:* For 'tis not by partaking of one Spirit that we are called *Chriſtians*, but by profeſſing Faith in Chriſt. The *Apoſtle* is plainly proving, that as the Natural Body is one, ſo is the Myſtical: Now the Natural Body is one, as being informed by one Soul and Spirit united to it, and animating all the parts of it, ſo is it, ſaith he, in the Myſtical Body united together by one and the ſame Spirit received in Baptiſm, and from our Spiritual Head Chriſt Jeſus, communicated to all the living Members of his Body, to give them Spiritual Life and Motion. See Eph. 4. 16.

Εἰς ἓν πνεῦμα ἐποτίσθημεν, *were made to drink of one Spirit.*] So our Lord repreſents the participation of the *Holy Spirit*, ſaying, *If any man thirſt, let him come to me and drink. He that believeth, out of his belly ſhall flow rivers of living waters. This ſpake he of the Spirit which they that believed in him ſhould receive*, John 7. 37, 38, 39. And the *Apoſtle* calls the Water, which was a Symbol of the Spirit, *Spiritual Drink*, 1 Cor. 10. 4.

Ver. 14. (*All I ſay*) for (*as*) the (*Natural, ſo the Myſtical*) body is not one member, but many.

Ver. 15. If the foot ſhall ſay becauſe I am not the hand, I am not of the Body, is it therefore not of the Body?

Ver. 16. And if the ear ſhall ſay, becauſe I am not the eye, I am not of the body, is it therefore not of the body?

Ver. 17. If the whole Body were an (o) eye, where were the hearing; if the whole were hearing, where were the ſmelling?

Ver. 18. But now hath God ſet the Members every one of them in the Body, as it hath pleaſed him.

Ver. 19. And if they were all one Member, where were the Body?

Ver. 20. But now are they many Members, yet but one Body.

Ver. 21. And the eye (*the man endowed with the word of wiſdom, or knowledge*) cannot ſay to the hand (*the perſon employed in leſſer miniſteries*) I have no need of you; nor again the head (*the perſon placed in the higheſt dignities in the Church*) to the feet, (*the Deacon, or Man imployed in the loweſt Offices of the Church*) I have no need of you.

Ver. 22. Nay much more thoſe members of the body which ſeem to be weak are neceſſary, (Gr. *but the Members of the Body which ſeem more weak, are more neceſſary*, viz. *the Brain, the Stomach, and the Guts.*)

Ver. 23. And thoſe members of the body which we think to be leſs honourable, (Gr. *more diſhonourable*) upon theſe we beſtow (Gr. *put*) more abundant honour, and our uncomely parts have more abundant comelineſs.

Τιμὴν περισσοτέραν, *more abundant honour.*] The Clothes God made to cover the nakedneſs of *Adam* and *Eve*, are ſtiled by *Onkelos*, *Clothes of Honour:* And the word τιμὴ here rendred *Honour*, is in the *Septuagint* put to ſignifie a *Cover*, ſo *behold, he is to thee a covering of the eye*, Gen. 20. 16. is in the *Septuagint* εἰς τὴν τιμὴν τῶ προσώπου σου, *for an honour of thy face.*

Ver. 24. For our comely parts have no need, but God hath tempered the body together, (*agreeably to the condition of each Member,*) giving more abundant honour (*or covering*) to that part that lacked, (*placing them ſo, that even Nature may be a covering to them.*)

Συνεκέρασε τὸ σῶμα, *hath ſo tempered the Body.*] Agreeable to this is that of (p) *Cicero*, *Principio corporis noſtri magnam natura ipſa videtur habuiſſe rationem, quæ formam noſtram, reliquamque figuram in quâ eſſet ſpecies honeſta, eam poſuit in promptu, quæ autem partes corporis ad neceſſitatem datæ, aſpectum eſſent deformem habituræ, atque turpem, eas contexit, atque abdidit, hanc naturæ tam diligentem fabricam imitata eſt hominum verecundia, quæ enim natura occultavit, eadem omnes, qui ſanâ mente ſunt, removent ab oculis.*

Ver. 25. (*And ſo hath he dealt alſo with the Body myſtical, making the meaner offices of them who attend upon the Poor more neceſſary, and to them more honoured, who need their help*) That there ſhould be no Schiſm in the Body, but that the Members ſhould have the ſame care for (*and regard to*) one another.

Ἵνα μὴ ᾖ σχίσμα, *that there may be no Schiſm in the Body.*] Of this Schiſm of the Members againſt the Belly, ſee *Menenius apud Livium, l. 2. c. 32. Max. Tyr. diſſ. 5. p. 50.*

Ver. 26. And whether one member (*of the natural body*) ſuffer, all the members ſuffer with it (*by ſympathy,*) or one member be honoured (*or adorned,*) all the members rejoyce with it, (i. e. *if being indiſpoſed, it becomes ſound, being weak it recovers ſtrength; all the Members are eaſed, and ſo may be ſaid to rejoyce with it.*)

Ver. 27. Now ye are the body of Chriſt, and Members in particular, (*or ſeverally are Members of that Body, and ſo ought to act in its myſtical Body, as do the Members in the natural, rejoycing with them that do rejoyce, and mourning with them that weep*, Rom. 12. 15.)

Note: For illuſtration of this long Compariſon betwixt the Body Natural and Myſtical, obſerve (1*ſt.*) That this Compariſon is taken from the *Jews*, who teach, that ſuch order

(o) *Sed neque oculos toto corpore eſſe velim, nè cætera membra ſuum officium perdant.* Quintill. inſtit. l. 8. c. 5. ad finem.
(p) *De Officiis*, l. 1. n. 177.

origin

ought to be observed betwixt the *Priesthood*, and the People, as in the Humane Body, in which there are Members superiour, and others serving to the rest, for all of them serve the Heart from whence Life proceeds; and so it is meet that the *Levites* should serve the *Priests*, and the People the *Levites*; *Paulus Fagius in Levit.* 3. 7. The Argument which the *Apostle* useth from the Comparison of the Natural with the Mystical Body, seems to consist in these particulars:

1*st*, That the most inferiour Members of the Natural Body, are as much the Members of that Body as the most noble, and so are the most inferiour *Christians* as much the Members of Christ's Body.

2*ly*, That there would be no perfect Natural Body without the diversity of Members; and in like manner no Mystical Body without such diversity of Gifts and Offices as God has ordered in his Church, *v.* 17, 19.

3*ly*, That the Members are placed in the Body according to the Wisdom, and the good Pleasure of God, *v.* 18, 24. and so it is in the Members of the Mystical Body, which therefore ought to acquiesce in the good Pleasure of his Will, in whatsoever station and condition his Wisdom doth see fit to place them.

4*ly*, That the Members which seem the weakest, and the meanest, are as necessary and serviceable to the Body, as the other. Humane Life could not continue, nor Humane Kind subsist without them, *v.* 22. so in the Mystical Body, they that are imployed in Works of Charity and Mercy to the Poor, and the Sick, those that *serve Tables*, are in their Kind as necessary and serviceable, as other Members of the Church; and had their χαρίσματα or Spiritual Gifts, as well as others, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4, 10, 11.

5*ly*, That as Nature had provided a Covering for the less honourable Parts, and taught us to imploy our care in Covering, and adorning them; so was it also with respect to the less honourable Members of the *Ecclesiastical* Body, there were *Helps*, and Ministers particularly appointed to take care of them, to cover their Nakedness, and supply their Wants, and that Promises were made to those who imployed themselves in such Acts of Charity, *v.* 23, 24.

6*ly*, That as there was no division in the Members of that Natural Body, but all the Members took care of, and were imployed for the good of the whole, so God had ordered matters thus in the Body Mystical, that there should be no divisions, no separate interests in it; but they should mutually regard the interests of one another, sympathizing, and rejoycing together, *v.* 25, 26.

Ver. 28. And God hath set some in the (*body of the*) Church, first Apostles (*to exercise the Gifts of Wisdom*;) secondarily Prophets, (*to exert those of Knowledge and Prophecy*,) thirdly Teachers, (*to labour in the Word and Doctrine*) after them, (*Workers of*) Miracles, then (*they that have the*) Gifts of Healing, helps (*to take care of the Poor*) Governments, (*Rulers of the Church*) diversities of Tongues.

Ver. 29. Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles?

Ver. 30. Have all the Gifts of Healing? do all speak with Tongues? do all Interpret?

Note, For Explication of these Offices,

1*st*, That to *Prophets* I ascribe *the Gift of Knowledge and of Prophecy*, from these words, *If I have prophecy, and know all mysteries, and all knowledge*, 1 Cor. 13. 2. And as the first Gift, *the word of Wisdom*, belongs especially to the *Apostles*, so it seems probable that the second, *the word of Knowledge*, should belong to the second Office, that of *Prophets*. But whereas Mr. *Cl.* saith, that the *Prophets did not teach by Inspiration, but only had been fitted to teach by inspiration; that they spake as they saw fit themselves; and those things which they received from Christ, and his Apostles, they interpreted after their own manner.* This seems to be confuted by these words of the *Apostle*, *If any thing be revealed to him that sitteth by, let the first Prophet be silent, for the Spirits of the Prophets are subject to the Prophets.*

2*ly*, The *Teachers* seem to be Men, who having received the Doctrine of Faith from the *Apostles*, preached it to others for their Conversion to the Faith, and so they are the Men who *laboured in the Word and Doctrine*, 1 Tim. 5 17. They were, saith (q) *Eusebius*, Ἀποστόλων μαθηταὶ, *the Disciples of the Apostles who built up the Churches in the Faith which the Apostles had planted, promoting the preaching of the Gospel more and more, and spreading among them the Salutary Seed of the heavenly Kingdom.* And they of them who preached the Gospel to them who had not heard it, were called *Evangelists*, and sometimes *Apostles*. So *Andronicus* and *Junia* are called ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *Men of esteem among the Apostles*, Rom. 16. 7. and of these St. *John* saith, *For his Names sake they went forth, taking nothing of the Gentiles, we therefore ought to receive such, that we may be fellow-helpers to the Truth*, Eph. 3. 7, 8. But whereas *Theophylact* and Mr. *Cl.* say that the *Prophets* indeed spake by the Holy Ghost, but these *Teachers* from themselves; this I cannot assent to, for διδασκαλία, *teaching*, is numbred among the Spiritual Gifts, *Rom.* 12. 6. and διδάσκαλοι, *Teachers* among them to whom Christ had given these Gifts. See the Note on *Eph.* 4. 11.

(q) *Eccl. Hist.* l. 3. c. 37.

3*ly*, The

3*ly*, The *Helps* ſeem to be the *Deacons* and other Officers, who miniſtred not only to the Poor, but in holy Things alſo, in baptizing and diſtributing the Euchariſt; for ἀντιλαμβάνεσθαι, whence comes the word *Helps*, ſignifies to take care of others; and theſe alſo, as before I noted, had their Spiritual Gifts. As then the *Talmudiſts*, ſaith Dr. *Lightfoot*, call the *Levites the Helps of the Prieſts*, ſo may the *Apoſtle* call the *Deacons*, which anſwered to them, the Helps of the *Apoſtles* and *Biſhops* of the Church.

4*ly*, *Governments* are almoſt generally ſuppoſed to denote the *Rulers* of the Churches planted by the *Apoſtles*, and who are ſometimes ſtiled *Biſhops*, Acts 20. 28. ſometimes ἡγούμενοι, *Guides* or *Rulers*, Hebr. 13. 7,17. and ſometimes προεστῶτες, *Preſidents* or *Prelates*, Rom. 12. 8. 1 Theſſ. 5. 12. But Dr. *Lightfoot* conjectures they were the Men who had *the Gift of Diſcerning Spirits*, becauſe κυβέρνησις, which we here render *Governments*, ſignifies in the *Old Teſtament wiſe counſels*, and skill in giving judgment of things. Thus νοήμων κυβερνήσεις κτήσεται, *a Man of underſtanding ſhall attain to wiſe counſels*, Prov. 1. 5. Οὗ μὴ ἔστι ἀρχὴ κυβέρνησις, *where no counſel is the people fall, but in much counſel there is ſafety*, Prov. 11. 14. and μετὰ κυβερνήσεως, *by wiſe counſel thou ſhalt make war*, Prov. 14. 6. It is not reaſonable, ſaith he, to ſuppoſe no Office ſhould be appointed for the exerciſe of this ſo neceſſary Gift, and yet no other is here mentioned to which we can apply it. Let the Reader chuſe which of theſe Interpretations he likes beſt.

Ver. 31. But covet earneſtly the beſt (*and the moſt uſeful*) Gifts, and yet ſhew I to you a more excellent way (*of miniſtring to the welfare of the Church, and of your own Souls, even that of Charity.*)

CHAP. XIII.

Verſe 1. FOR though I ſpeak with the Tongues of Men and Angels (*the Languages of all Nations, or knew how to converſe with Angels*) and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal, (*benefiting no man by my empty, and confuſed, and pleaſing no man with my ſhrill and noiſy ſound.*)

Ver. 2. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing (*worth in the ſight of God.*)

Ver. 3. And though I beſtow all my goods to feed the Poor, and though I give my Body to be burnt (*for the Faith,*) and have not charity (*to Man, but do this rather out of vain-glory, or to be admired, and praiſed of Men*) it profiteth me nothing (*as to my eternal ſtate.*)

Note. Here is to be noted that the *Apoſtle* in theſe Verſes reckons up the things which were of higheſt value with the *Jews*, and which rendred their *wiſe men* the moſt celebrated. Thus of (a) *R. Jochanan Ben Zacchai* they ſay that he underſtood *the Language of Angels*; of (b) *R. Azai*, that there was not in his days a *rooter up of Mountains* like to him, or one that could do ſo great things as he did. The Man on whom the Spirit of *Prophecy* did reſt, or who was fit to receive him, muſt, ſay they, be (c) a *wiſe man, a religious man, a temperate man, and one that is endued with all probity of manners.* Of *Alms* they ſay, that (d) *whoſoever diminiſheth anything of his ſubſtance to beſtow in Alms, ſhall be delivered from Hell.* And as for Martyrdom for the Law, they thought it ſufficient to expiate, not only for their own ſins, but even for the ſins of the whole Nation: Thus (e) *Joſephus* brings in *Eleazer* praying thus for the *Jews*, *Let my blood be an expiation for them, and receive my life for their lives.* And he ſaith of the Martyrs that ſuffered under *Antiochus Epiphanes*, that (f) *the Divine Providence ſaved all* Iſrael *from the evils they ſuffered by the blood, and the propitiatory death of thoſe pious men.*

But here is raiſed a diſpute, whether the Gifts here mentioned were at any time, or could be exerciſed by them who wanted Charity? or ſuch profuſe Alms, and conſtancy in ſuffering to the Death, were ever, or could be ſeparted from that Grace? To which I anſwer; It is true that the *Apoſtle* here ſpeaketh only *hypothetically*, that were theſe things performed without Charity, they would not

(a) *Bava Bathra*, F. 134. 1. (b) *Buxt. Lex. in voce* עקר. (c) *Maim. Præf. in Seder zeraim*, Poc. p. 18. (d) *Buxt. Floril.* p. 89, 90.

(e) Καθάρσιον αὐτῶν ποιῆσαι τὸ ἡμῶν αἷμα, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἡμῶν ψυχήν. Maccab. cap. 6. p. 1090.

(f) Διὰ τὸ αἷμα τῶν Εὐσεβῶν ἐκείνων, καὶ τὸν ἱλασμὸν θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ ἔσωσε κακωθέντα πρότερον. Ibid. p. 1101. B.

profit

profit to Salvation; but then that Supposition seems fairly to imply the thing it self was not impossible, or that there was no necessary connexion betwixt these Gifts and Actions, and the Grace of Charity. Moreover, our *Saviour* seems plainly to inform us that Men might *prophecy, and cast out Devils, and do mighty works in his Name*, Matth. 7. 22, 23. and yet be *workers of iniquity*, and persons whom he would not own at the last day. He also teacheth that some may do their *Alms* to be applauded by Men, *Matth.* 6. 2. and therefore do them, so as to receive no reward from God, and so informs us that *Alms* may be given without true love to God, or to our Neighbour for his sake. And lastly, all the *Fathers* teach that it is *not the suffering*, but *the reason* of it that makes the *Martyr*; and that (g) *when Men in Schism or Heresie, thus give their Bodies to be burnt, they are not to be deemed true Martyrs, by reason of the want of Charity.* And the same they say of them who suffer for Vainglory, *viz.* that (h) *they shed their blood in vain.*

Ver. 4. Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up.

Ver. 5. Doth not behave it self unseemly; seeketh not her own; is not easily provoked; thinketh no evil.

Ver. 6. Rejoyceth not in iniquity (*or falsehood,*) but rejoyceth in the truth.

Ἐν ἀδικίᾳ, *in iniquity.*] That ἀδικία here signifies falsehood, the *truth* to which it is opposed, shews; so it signifies in the *Old Testament* above an hundred times, and the word שקר which in the Hebrew signifies a *lie*, is as often by the *Septuagint* translated ἀδικία, as לוא, so *a right hand of falshood* δεξιὰ ἀδικίας, Psal. 144. 11. *The way of lying* is ὁδὸς ἀδικίας, Psal. 119. 29. And *he that telleth lies* is λαλῶν ἄδικα, see *Psal.* 101. 7. 119. 69, 78, 86, 118, 128, 163. *Psal.* 63. 11. *Exod.* 22. 7. Now *falsehood*, and *a lie* in the *Old* and *New Testament*, do often signifie a false Religion, or a Religion containing a false object of Worship. Thus *the molten Image is a teacher of Lies*, Hagg. 2. 18. and he that maketh it, is said to have *a lie in his right hand*, Isa. 44. 20. he that goes after them *walketh in lies*, Jer. 23. 14. and *inherits lies*, οἷς ἐληλύθασι οἱ πατέρες ἡμῶν εἴδωλα, turns the truth of God into a lie, *Rom.* 1. 25. believes a lie, 2 *Thess.* 2. 10, 11. See the Note on *Rom.* 3. 7. And the *Truth* in the *New Testament* is emphatically put to signifie the *Gospel*, or the *Christian Faith*. So 2 Epist. of St. *John* v. 3, 4. *I rejoyced greatly to find thy children walking in the truth.* And Epist. 3. v. 3, 4. *I have no greater joy then to hear that my children walk in the truth.* So that the import of these words may be this, Charity will not permit us to rejoyce, but rather cause us to be troubled to find Men still continue in their false Worship, as the *Gentiles*, or in opposition to the Gospel delivered to them, as the *Jews* do; but it rejoyceth to see Men walking according to the truth of the Gospel.

Ver. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Note. From these four comprehensive Verses we learn the Properties and Fruits of Charity: (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending Brother.

1st, What Deportment it requires towards all Men, *viz.*

1. It is *good*, *kind*, and *tender hearted* towards all; *v.* 4. *The Lord make your Charity to abound to one another, and to all men*, 1 Thess. 3. 12. For Charity requiring us *to love our Brother as our selves*, it must engage us to consider him as we do our selves, and so extend the same kindness to him, when he needs it, as we shew to our selves, *Gal.* 6. 10.

2. It is *active*, and *laborious*, engaging us *by love to serve one another*, Gal. 5. 13, 14. to do them any Service we are able *with good will*, and without grudging; for there must be in us ὁ κόπος τῆς ἀγάπης, *the labour of love*, 1 Thess. 1. 3. *Hebr.* 6. 10.

3. It rejoyceth *in the truth*, v. 6. that is, in Mens doing righteously, and living according to the Gospel, which is called by way of eminence *the Truth*; it begets in us a complacency and inward pleasure to behold Truth and Righteousness, Piety and Goodness, prevailing in the World.

4. It makes us ready to *believe all things*, v. 7. that is, all the good it hears, or can have any charitable ground to think of others.

5. It *hopeth all things*, v. 7. *i. e.* It inclines us to hope still the best concerning Mens intentions and actions liable to doubt; and if our Brother be at present bad, to hope, and not despair of his amendment, and so still to endeavour his Reformation by all proper means.

2*ly*, The things which Charity will not permit us to do to any, are these, *viz.*

1. Charity *worketh no evil to our Neighbour*, in his Person, Estate, Good Name, Relations,

(g) *Esse Martyr non potest qui in Ecclesiâ non est, exhibere se non potest Martyrem, qui fraternam non tenuit Charitatem, docet hoc, & conteſtatur Paulus dicens etsi tradidero Corpus meum ut ardeam.* Cypr. de Unit. Eccl. Ed. Ox. p. 113. L. de Orat. Dom. p. 150. De Zelo & Livore p. 225. Ep. 55. p. 114. Ep. 73. p. 207. Chrys. in Eph. Serm. 11. To. 3. p. 822. August. de Verbis Dom. To. 10. p. 192.

(h) *Timeo dicere, sed dicendum est Martyrium ipsum si ideo fiat ut admirationi & laudi habeamur à fratribus frustra Sanguis effusus est.* Hieron. ad Gal. 5. 26.

Rom.

Rom. 13. 10. much leſs in reference to his Soul: And therefore

2. It will not ſuffer us to ſcandalize, or to offend our Brother, by doing any thing which either may embolden him to ſin, or diſaffect him to Religion, or diſcourage him in the practice of his Duty; for *if thy brother be grieved with thy meat, now walkeſt thou not charitably*, Rom. 14. 15.

3. Οὐ λογίζεται κακόν, *v.* 5. It will not permit us to ſurmiſe, or to ſuſpect the evil of others which we do not know, *it imputes not evil* to them, nor puts it to any Mans account beyond abſolute neceſſity. It doth not cenſure their Miſcarriages as done out of Malice, or with ill Intentions. So *Theodoret.*

4. It *rejoyceth not in iniquity*, v. 6. in any evil done to, much leſs by others; it permits no Man to be pleaſed with any deceit or falſhood ſpoken of, or done to others, or with any ill ſtories, or malicious inſinuations concerning them.

5. It *envies not* the Happineſs, or the Proſperity of others, but is well pleaſed with it, *v.* 4.

6. Οὐκ ἀσχημονεῖ, *it behaveth not it ſelf unſeemly* towards any, in words or geſtures; it refuſeth not to do the meaneſt offices of kindneſs to them, as if it were unſeemly, or below us to be employed in them, *v.* 5. So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact.*

7. Οὐ φυσιοῦται, *it vaunteth not it ſelf*, v. 4. it is not puffed up againſt our Brethren; it roots out of us all Elation of Mind, Ambition, Oſtentation, Pride in over-valuing our ſelves, and deſpiſing others, *Eph.* 4. 2. ὁ προπετεύεται, 'tis *not raſh*, *heady*, or *precipitate* in ſpeaking of, or acting towards others. So *Chryſoſtom* and *Oecumenius.* It doth not curiouſly ſearch into other Mens matters which belong not to us. So *Theodoret.*

8. It *ſeeketh not her own* Praiſe, Profit, Pleaſure to the hurt of others; but inclines Men to ſeek the Good of others, 1 *Cor.* 10. 24.

9. Οὐ σάκνει, It *bites not* with the Tongue, *Gal.* 5. 14, 15. but cuts off all Strife, Contentions, bitter Zeal, Animoſities, *v.* 21, 22. all Bitterneſs, Wrath, Clamour, Evil Speaking, *Eph.* 4. 31, 32.

3*ly*, The Deportment Charity requires to our offending Brother, is expreſſed in theſe Particulars:

1. Charity *beareth long*, and cauſeth us to endure Provocations with much patience, before we do conceive any diſpleaſure againſt others.

2. It *endureth all things*, though grievous to be born, without returning Evil for Evil; enabling us to *forbear one another in love*, Eph. 4. 2. Coloſſ. 3. 13. and will not ceaſe from being kind, and well affected to our Brother, by reaſon of any provocation whatſoever.

3. It *covers all things*, i. e. inclines us to conceal the evil that we know of others; and thus it *covers a multitude of ſins*, James 5. 20.

4. Οὐ παροξύνεται, *v.* 5. It *is not highly exaſperated*, and breaks not forth into violent ungovernable Paſſions on any provocation.

5. 'Tis eaſie to be intreated, ready to forgive, and full of Mercy, *Coloſſ* 3. 13. *Eph.* 4. 32. *James* 3. 17.

Ver. 8. Charity never faileth (*as to the proper and elicit acts of it*) but (*as for other Gifts*) whether there be Propheſies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be (*the Gift of*) Knowledge, it ſhall vaniſh away.

Ver. 9. For (*with all our Gifts*) we know (*ſtill but*) in part, and prophecy but in part, (*knowing but few things in compariſon to our future knowledge*)

Ver. 10. But when that (*ſtate of knowledge*) which is perfect is come, then that (*knowledge*) which is in part, ſhall be done away.

Ver. 11. When I was a child I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things, (*and the like difference will there be betwixt us now and then.*)

Ver. 12. For now we ſee (*only as*) through a glaſs darkly, but then we ſhall ſee face to face, (*with the greateſt nearneſs and perſpicuity which now we cannot; for no man ſaith, God ſhall ſee my face and live*, Exod. 33. 20, 23. John Ep. 2. v. 12. Ep. 3. v. 14.) Now I know but in part, but then ſhall I know even as I am known, (*more fully and compleatly, ſeeing God as he is*, 1 John 3. 2.)

Ver. 13. And now abideth Faith, Hope, and Charity, theſe three, (*all great and excellent Vertues, and ſuperiour to the Gifts now mentioned,*) but the greateſt of theſe is Charity, (*both for duration, as continuing when Faith ſhall end in viſion*, 2 Cor 5. 7. *and Hope in enjoyment*, Rom. 8. 23, 24. *and for Perfection, (as rendring us more like to God, and beneficial to men.*)

CHAP.

CHAP. XIV.

Verse 1. FOllow (*therefore*) after Charity (*above all things*) and desire (*also*) spiritual gifts, but rather that ye may prophecy, (i. e. *expound the Scripture, or reveal some mystery to the edification of the Church.*)

Ver. 2. For he that speaketh in an unknown Tongue (*not understood, nor explain'd*) speaketh not to (*the understanding of*) men, for no man understands him, but to (*the understanding of*) God (*only,*) howbeit (*though*) in the Spirit he speaketh mysteries, (*the profound things of God.*)

Ὁ γὰρ λαλῶν γλώσσῃ, *for he that speaketh with an unknown tongue.*] That what is said in this Verse is spoken only *by way of concession*, as Mr. *Cl.* imagines, cannot be true, because it is expressly said, that *in the Spirit he speaketh Mysteries*; for *Mysteries*, when the *Apostle* speaketh of Spiritual Gifts, hath still relation to some profound secret Things, as 1 *Cor.* 2. 7. 13. 2. And πνεύματι λαλεῖ cannot here signifie, as Mr. *Cl.* vainly conceives, *He speaketh to his own understanding*; since the *Apostle*, through this whole Chapter, is speaking of Spiritual Gifts, which also he expressly calleth *Spirits*, saying, *Seeing you are zealous* πνευμάτων *of Spirits*, i. e. of Spiritual Gifts; and the Afflatus or Inspiration here was to enable the Man to speak the Mystery, and not to use the unknown Tongue. For Explication of this whole Matter, let it be noted,

1*st*, That the Gifts of Tongues and *Prophecy*, in their original Donation, did still go together; and they who spake with Tongues, spake τὰ μεγαλεῖα τοῦ Θεοῦ, *the great things of God*, Acts 2. 11. 10. 46. *they spake with tongues, and prophesied*, Acts 19. 6. Now these two being thus joyned by God, should not have been used separately by these gifted Men, except only when they were to speak to *Gentiles* in their own Language, which was one great design of the Gift of Tongues, *v.* 22. Nor should they have used the Gift of Tongues when an Afflatus came upon them, and some Mystery was imparted to them by which the Church was to be edified, unless they knew there was one present who had the Gift of *Interpretation of Tongues*: This therefore was a great abuse of this Gift, that, when they had a Mystery revealed to them, they did not utter it in a Language understood by the Assembly, but only by themselves, and so they did not edifie the Church by it, though it was given, as all the other Gifts were, *for edification*, Chap. 12. 7.

Note, 2*ly*, That the Gift of Tongues being imparted *per modum habitus*, as a permanent Gift, like to a Habit, they who had received this Gift could always use it at their pleasure, and so could also use it when a *Prophetical Afflatus* came upon them; but the Gift of *Prophecy* being an Afflatus in manner of a Revelation, could be only used when the Afflatus came upon them; so that the first Gift might at any time be used without any fresh Operation of the Holy Ghost, whereas the second Gift always required that Afflatus.

Ver. 3. But he that prophesieth (*in plain intelligible words*) speaketh to (*the profit of*) Men, (*viz.*) to their edification, (*by the Scripture he expounds,*) their exhortation (*by what he teacheth,*) and (*to their*) comfort (*by his Revelation.*)

Ver. 4. He that speaketh in an unknown Tongue edifieth himself (*only,*) but he that prophesieth edifieth the Church.

Ἑαυτὸν οἰκοδομεῖ, *edifieth himself.*] He therefore understood himself, as the Church did him that prophesied. And indeed, by speaking what he himself understood not, he would have been as much a *Barbarian*, and as unprofitable to himself as he was to others. To say with *Cajetan*, *The words were pious which he uttered, and he had pious Affections when he uttered them*, is unsatisfactory; for what if the Matter of them was so, since if he understood them no more then a Parrot, his Piety in speaking them could be no more then that of a Parrot; he neither could know they were pious, nor receive any benefit by them, supposing they were so, whilst he understood nothing of them; nor could any pious Affections be raised in him by words not understood. To say with *Grotius*, *Sentit in se vim Christi*, He perceives the Gift of Christ operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he spake, for that can only signifie, he knew he had the Gift of Tongues, which sure could not much edifie him who formerly had used that Gift, and so could not be ignorant he had the Gift. Moreover, doth not the *Apostle* bid him, who speaks with Tongues, not interpreted, *speak only to himself, and to God*, v. 28. and can he speak to himself more then to others, who understandeth not himself? or is it fit that he should speak to God he knows not what? However it is certain, that the *Apostle* not only dislikes, but plainly forbids this way of speaking in the Church, *v.* 28. and so, by parity of Reason, forbids the like way of speaking to others in the Church of *Rome*.

Ver. 5. I would that ye all spake with Tongues, but rather that ye prophesied; for greater (*because more beneficial*) is he that prophesies, then he that speaketh with Tongues, except he interpret (*his Tongue, and the Mystery he utters in it*) that the Church may receive edifying (*by it.*)

Ἵνα ἡ Ἐκκλησία οἰκοδομὴν λάβῃ, *that the Church may receive edification.*] Hence I gather, that

in this unknown Tongue he uttered ſomething tending to, and by God deſigned for the Edification of the Church, though by uttering his Myſtery, *v.* 2. in an unknown Tongue, he fruſtrated that deſign.

Ver. 6. Now therefore Brethren, if I come unto you ſpeaking with (*ſtrange*) Tongues, what ſhall I profit you, except I ſhall ſpeak to you (*alſo*) either by revelation (*of ſome ſecret*,) or by knowledge (*of ſome Myſtery*,) or by propheſying, (i. e. *foretelling of ſomething to come*,) or by doctrine, (*inſtructing you what to believe, or practice.*)

Ἢ ἐν προφητείᾳ, *or in propheſying.*] Though Propheſying being in this Verſe diſtinguiſhed from Revelation, Knowledge, Doctrine, ſeems only to import the foretelling of ſomething to come, yet doth the *Apoſtle* in this, and the foregoing Chapter, manifeſtly ſpeak of it in the whole Latitude of the word, as comprehending all theſe other things. As *v. g.* Revelation; ſo *v.* 24. *If all propheſie, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and ſo the ſecrets of his heart ſhall be made manifeſt*; According to that other ſenſe we have given of this Gift, Chap. 12. that it was that which enabled them to manifeſt the ſecret things of Men. Hence to the *Prophet* is aſſigned *his Revelation*, v. 30. 2*ly*, γνῶσις, here rendred *Knowledge*, viz. of the Will and Mind of God. So Chap. 13. 2. *If I have propheſie, and know all Myſteries,* καὶ πᾶσαν γνῶσιν, *and all knowledge.* Whence to the *Prophet* belongs the λόγος γνώσεως, *the word of Knowledge*, mentioned Chap. 12. 8. And this is the ordinary Notion of it, *viz.* that it imports a Gift by which the Mind of God, or his Will, is by the Divine Afflatus diſcovered, for the good of others. And 3*ly*, *Doctrine*, whence the Prophet is ſaid to ſpeak to the edifying of the Church, *v.* 3. and ſo that *all may learn* of him, be *exhorted*, and *comforted* by him, *v.* 3, 31. And whereas *Propheſie* in the *Old Teſtament* doth often ſignifie a Divine Afflatus, inabling to compoſe Hymns, or Pſalms of Praiſe to God, 1 *Sam.* 10. 5. 1 *Chron.* 25. 1. Accordingly the Pſalm here mentioned *v.* 26. and the ſinging with the Spirit, *v.* 15, 16. are the effects of the *Prophetical Afflatus* by which the Chriſtians of thoſe times *taught*, and *admoniſhed one another in Pſalms, and Hymns, and Spiritual Songs*, Col. 3. 16. Eph. 5. 20. And the praying in the Spirit, *v.* 15. or in the *Holy Ghoſt*, Jude 20. ſeems to be praying by a like Afflatus of the Holy Ghoſt helping their Infirmities, and teaching them what was proper to be asked for the good of the Church. See Note on *Rom.* 8. 26, 27. And therefore though when they came together, *every Man had a Pſalm, a Doctrine, a Tongue, a Revelation, an Interpretation*, for the correcting their miſcarriage in all theſe things, the *Apoſtle* gives only Rules concerning Tongues and Propheſying.

Ver. 7. And thus it is even (*in*) things without life, giving ſound, whether (*it be*) pipe or harp, (*for*) except they give a diſtinction in the ſound (*to render it intelligible*) how ſhall it be known what is piped or harped?

Ver. 8. For if the trumpet (*for example*) give an uncertain ſound, who ſhall prepare himſelf for the Battel (*at the hearing of it?*)

Ver. 9. So likewiſe you, except you utter by the tongue words eaſie to be underſtood (*by your Auditors*) how ſhall it be known what is ſpoken (*by you?*) for (*by ſpeaking what they know not*) ye ſhall (*be as men who*) ſpeak only to the air, (*vain and unprofitable words, loſt in the ſpeaking, as the voice is in the air.*)

Ver. 10. There are, it may be, ſo many kinds of voices, (*Languages and Idioms, as there be Nations, or as the Jews compute to the number Seventy*) in the world, and none of them are without ſignification, (*but this ſignification they have only to them that underſtand them.*)

Ver. 11. Therefore, if I know not the meaning of the voice, I ſhall be to him that ſpeaketh (*as*) a Barbarian, (*or one that underſtandeth not what he ſaith,*) and he that ſpeaketh ſhall be (*as*) a Barbarian to me.

Βάρβαρος, *a Barbarian.*] It was not only the *Greeks* that called all other Nations *Barbarians*, according to that of the *Apoſtle*, I *am a debtor to the Greek, and the Barbarian.* In which ſenſe (a) *Julius Pollux* reckons up γλῶτται Ἑλλάδα, καὶ βάρβαρον, *the Tongue of the Greeks, and the Barbarians.* But almoſt every other Nation called Strangers, who underſtood not their Language, by that name, as the ſame (b) *Pollux* noteth in theſe words, τὰς δὲ βαρβάρους, καὶ ξένους ἐκάλουν. So the *Jews* upon thoſe words, *When Iſrael came out of Ægypt, and the houſe of Jacob* מֵעַם לֹעֵז מִבֵּית יַעֲקֹב, *from a ſtrange People*, ſay *all Language that is not the holy Language, is barbarous.* So the (c) *Chaldæans* ſtiled thoſe who ſpake not *Chaldee*, and the *Romans* thoſe who ſpake not *Latin.* Hence (d) *Verres* is in *Cicero*'s ſtile, *Linguâ & Natione barbarus*, by Language and by Nation Barbarian.

Ver. 12. Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, (Gr. *of Spirits*) (*that you may not be Barbarians and unprofitable in the uſe of them*) ſeek that ye may excel (*in them which tend*) to the edification of the Church.

Ver. 13. Wherefore let him that ſpeaketh in an unknown Tongue, (*in which he cannot edifie*) pray that he may interpret, (i. e. *pray ſo as to interpret what he prays.*)

(a) L. 2. c. 4. p. 96. (b) L. 1. c. 10. p. 40. (c) *Buxt. Lex. Tal.* p. 1151. (d) *Orat.* 6. *in Ver.* n. 12.

Περὶ δὲ

προσεύχεσθω ἵνα διερμηνεύῃ, *let him pray that he may interpret.*] Seeing it is evident from v. 4. and the 28th, that he who spake with Tongues understood the meaning of his own Tongue; nor can he be said to have the Gift of Tongues, who only hath the Gift of Talking he knows not what, as the *Phanatici* did among the *Heathens*; nor can it be supposed, the Spirit of God should assist Men in that useless manner; these words cannot be here understood as an Exhortation to this Linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his Gift, then the edification of the Church. Some therefore give the sense of the words thus: *Let him rather pray that he may have the Gift of Interpretation, then that of Tongues*; for *covet*, saith the *Apostle*, *the best Gifts*, Chap. 12. 31. *Seek to excel* in those which tend *to the edification of the Church*, v. 12. now this doth the Gift of Interpretation more then that of Tongues. But I rather chuse to interpret them thus: 'Let him (*so*) pray (*with his Gift, as*) that he may (*by the words used in his prayer, or by explaining it in a known Language*) interpret, and impart to others, what the Afflatus hath imparted to him, and not out of vain ostentation utter it in a Tongue unknown. To strengthen this sense, let it be observed first, That the *Apostle* here plainly discourseth of speaking with an unknown Tongue in Prayer, and of praying also by the Afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown Tongue, my spirit prayeth*, &c. 2*ly*, Observe from *Budæus*, that the Particle ὅπως is sometimes elegantly deficient, of which he gives two instances from *Aristotle*, to which add these from the *New Testament*, *as in Heaven*, κ) (*pro* ὅπω, κ) ἐπὶ τῆς γῆς, *so also upon earth*, Matth. 6. 10. Luke 11. 2. κ) εἰ ὁ Σατανᾶς, for κ) ὅπω εἰ, *and so if Satan*, Mark 3. 26. *As my Father sent me*, κἀγὼ for ὅπω κἀγὼ, *so send I you*; and with this Ellipsis the word runs thus, ὅπω προσεύχεσθω ἵνα κ), *let him so pray, as that he also may interpret.* Or observe from *Noldius* and *Pasor*, that ἵνα signifies *adeo ut, so as that*: So the word was hidden from them, ἵνα μὴ αὐτὸν ἴδωσιν αὐτὸ, *so as that they perceived it not*, Luke 9. 45. *He will do greater works then these*, ἵνα ὑμεῖς θαυμάζητε, *so that you may marvel* at the greatness of them. *John* 5. 20. *Did I purpose according to the Flesh*, ἵνα ᾖ παρ' ἐμοὶ, *so as that there should be with me yea, yea, nay, nay.* 2 Cor. 1. 17. *I rejoyced that you sorrowed according to God*, ἵνα, *so as that you might be damaged by us in nothing.* So Rev. 8. 12. 9. 20. 13. 13. and then the words may be rendred thus, *Let him pray* ἵνα διερμηνεύῃ *so as that he may interpret.*

Ver. 14. For if I pray in an unknown tongue, my spirit prayeth, (i.e. *my spiritual gift is exercised*) but my understanding is unfruitful (*to others.*)

τὸ πνεῦμά μου προσεύχεται, *my Spirit prayeth.*] Here Mr. *Cl.* asks, *What Mortal would have rendred* τὸ πνεῦμά μου *by my Gift?* I answer, every one who knows that the *Apostle* is here speaking of Spiritual Gifts: And 2*ly*, he not only warrants, but constrains them to do so; by saying, v. 12. seeing you are ζηλωταὶ πνευμάτων, *zealous of spiritual gifts*: and v. 32. πνεύματα προφητῶν, *the spiritual afflatuses of the Prophets are subject to the Prophets*: and v. 2. πνεύματι, *he by the Spirit speaketh mysteries.* And 3*ly*, that the word πνεῦμα never signifies the Mind in all this Discourse, or the Understanding, that being in the very next Verse νοῦς, the word opposed to πνεῦμα, *Spirit*: He adds, *what intolerable Language is to say, my Gift prays?* I answer, Just such intolerable Language as the *Spirit intercedeth*, Rom. 8. 26. for that is only *the Gift of the Spirit intercedeth*; and though that may pass for a *Catachresis*, to say *my Gift is exercised in prayer*; or as v. 15. *I pray with my Gift*, is to give the true meaning of St. *Paul*'s words; when he adds, That *nothing is more ordinary then for the Spirit and the body to be opposed to one another.* This is 1*st*, Impertinent, here being no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Mind, *i.e.* according to Mr. *Cl.* betwixt *my mind*, and *my mind*, and what Mortal would have so interpreted τὸ πνεῦμά μου? 2*ly*, The thing it self is not proved by him. See, saith he, *Rom.* 8. 23. Where yet there is no such opposition at all, but only an assertion that they who *have the first fruits of the Spirit wait for the redemption of the Body.* Now what Mortal would have interpreted these words thus, *We that have the first fruits of the Mind groan, waiting for the Body opposed to it?* See, says he, *Gal.* 6. 15. Where again is no opposition betwixt the Spirit and the Body, but only betwixt *the Spirit and the Flesh*, or rather betwixt *walking in the Spirit*, that is, according to the conduct of the Holy Spirit, and *fulfilling the Lusts of the Flesh.* See 1 *Cor.* 3. 1, 3. *Rom.* 8. 1, 4, 5, 13, 14, 15 He might more pertinently have cited 1 *Cor.* 7. 34. *James* 2. 26.

Ver. 15. What is it then? (i. e. *what then is to be done?*) I will pray with the spirit, (*i.e. with my spiritual gift,*) I will pray with the understanding also: I will sing with the spirit, I will sing with the understanding also; (i. e. *so using my spiritual gift in prayer, and psalmody in the publick, as that I may be understood by others.*)

τῷ πνεύματι, *with the Spirit.*] I do not think that this Phrase, *with the Spirit*, relates here to the Gift of Tongues, but to an Afflatus inabling them to pray and sing by the impulse of the Holy Ghost; the uttering what this Afflatus suggested in an unknown Tongue they had before received, was the great fault the

Apoſtle in this Chapter endeavours to correct, the Perſon ſpeaking with an unknown Tongue, is ὁ λαλῶν γλώσσῃ· the Perſon ſpeaking with an Afflatus, whether Myſteries, *v.* 2. Prayer, or Pſalmody, is ὁ λαλῶν πνεύματι.

Ver. 16. Elſe when thou ſhalt bleſs (i. e. *give thanks to God.*) with the ſpirit (*ual Afflatus not underſtood by others,*) how ſhall he that occupieth the room of the unlearned, (i. e. *the Laick, or the Man who only knows his Mothers Tongue*) ſay Amen, (*or give his Aſſent*) at thy giving of Thanks, ſeeing he ununderſtands not what thou ſayeſt?

Ὁ ἀναπληρῶν τὸ τόπον τῦ ἰδιώτυ, *who fills up the place of the Idiot.*] That is, ὁ λαϊκὸς, *the Laick,* ſay *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact.* (e) *Buxtorf* informs us this is a Phraſe frequent among the *Jews.* And (f) *Maimonides* teacheth, that the word *place* is uſed to denote the dignity, or eſtimation of any Man; it being frequent with their *Rabbins* to ſay, *ſuch a one fills up the place of his Fathers* in ſuch a thing, that is, he reſembles them. So (g) *Epictetus* in his *Enchiridion* ſaith, Ἢ φιλοσόφε τάξιν ἐπέχειν δεῖ, ἢ ἰδιώτυ, *Thou muſt either hold the place of a Philoſopher, or one Unlearned:* So that to fill up the place of an Idiot or Unlearned Perſon, is to be one of them, or to be like them in want of underſtanding of ſtrange Tongues. Ridiculous therefore are thoſe *Popiſh Commentators*, who interpret this of the *Clerk of the Congregation*, there being no ſuch Office then, either among *Jews* or *Chriſtians.* But when the (h) *Miniſter of the Synagogue ſaid Prayers, all the People of the Synagogue anſwered Amen after him. It was the cuſtom in the Jewiſh Church*, ſaith (i) *Buxtorf, to ſay Amen to the Bleſſings, or Curſings of the Prieſt.* To his Curſes; ſo the Woman ſuſpected of Adultery, was to confirm his Imprecation by ſaying *Amen, Amen*, Numb. 5. 22. So all the People anſwered *Amen* to the Curſes pronounced from *Mount Ebal*, Deut. 17. 15—26. And to the Oath and Imprecation impoſed upon them by *Nehemiah*, Neh. 5. 12, 13. To his Bleſſings; ſo when *Ezra* bleſſed the Congregation, *all the People anſwered Amen, Amen*, Neh. 8. 6. And this practiſe was from them tranſlated to the *Primitive Church.*

Ver. 17. For thou verily giveſt thanks well (*with thy ſpiritual gift*, i. e. *piouſly*) but the other is not edified (*by it.*)

Ver. 18. I thank my God, I ſpeak with Tongues more then you all.

Ver. 19. Yet in the Church of God I had rather ſpeak five words with my underſtanding (*ſo imploy'd,*) that by my voice I may teach others alſo, then ten thouſand words in an unknown tongue.

Ver. 20. Brethren be not (*like*) Children in underſtaning, (*chuſing what pleaſeth you, bef... what profits others:*) howbeit in (*freed... from*) malice be you (*as*) Children, but in m... derſtanding be (*and act as*) men (*as perſons ... maturity of judgment to know what is fitting ... be ſpoken.*)

Ver. 21. In the Law it is written (*by way ... a ſign to a diſobedient and unbelieving Pe... thus,*) with Men of other tongues, and o... lips will I ſpeak unto this people; and yet ſ... all that will they not hear me, ſaith t... Lord.

Ἐν τῷ νόμῳ γέγραπται, *in the Law it is wri... ten.*] All *Interpreters* I have met with refe... this to the ſaying of the *Prophet Iſaiah*, Ch... 28. 11. telling us, it is there mentioned as ... Miracle ſhew'd to the People, that God would ... ſend Prophets to them *in a Language that they ... underſtood not*; but I find no mention of ... Miracle there; wherefore it may be noted ... that in the Law, properly ſo called, among ... the Curſes threatned to them (k) *for a ſign and ... a wonder*, this is one, *that the Lord ſhall bring ... againſt them a Nation, whoſe tongue they under... ſtood not*; and then 'tis intimated, that ye... *they would not hear:* to both theſe places the ... *Apoſtle* may here refer.

Ver. 22. Wherefore tongues are for a ſign ... not to them that believe, (*and ſo not to be u... in their Aſſemblies*) but for them that believe ... not, (*they being deſigned for the more ſpeedy ... and effectual propagation of the Goſpel by this ... Gift, among thoſe Nations whoſe Language ... they underſtood not*) but propheſying (*by teach... ing the Doctrines of the New, or expounding ... the Myſteries of the Old Teſtament*) ſerveth not ... for them that believe not (*that Faith, or thoſe ... Scriptures,*) but for them that believe ... (*them.*)

Ver. 23. If therefore the whole Church come ... together into ſome place, and all ſpeak with ... tongues, and there come in thoſe that are un... learned, or unbelievers, will they not (*be ... tempted by hearing you thus ſpeaking to one a... nother in unknown Languages, to*) ſay that you ... are mad.

Ἢ ἀπιστοι.] Here *Grotius* notes, that *Heathens* and Unbelievers then uſed to come to the Aſſemblies of the *Chriſtians*; and ſo we read they did *Acts* 13. 44, 48. and whilſt they aſſembled in the *Jewiſh Synagogue* it could not be otherwiſe.

Ver. 24. But if all propheſie (*one after another*; v. 31.) and there come in one that believeth not, or one unlearned, he is convinced (*or diſcovered*) of all, he is judged (*or diſcerned*) of all (*that propheſie.*)

Ver. 25. And thus are the ſecrets of his heart made manifeſt (*by the Prophets revelation of them,*) and ſo falling down upon his face,

(e) *Lex. Talm.* p. 2001. (f) *More Nevoch.* part. 1. c. 8. (g) *Enchir.* c. 37. (h) *R. Eliez.* c. 44. p. 118. (i) *Lex. Talm.* p. 114.
(k) Τέρατα καὶ σημεῖα. LXXII. Deut. 28. 46. 49. 58.

face, he will worship God (*the Searcher of the heart*) and report (*from his own experience*) that God is in (*or among*) you of a truth.

Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *the secrets of his heart are made manifest.* For as *Theophylact* notes, ἡ ἀποκάλυψις ἐδῶ ἐν Προφητείᾳ, *Revelation is one Species of Prophesie*; and though it be taken in a restrained sense, and so distinguished from Prophesy, *v.* 6. yet *v.*30. 'tis supposed that *Revelation* belongeth to a *Prophet*, and *the Doctrine, the Revelation, the Psalm*, v. 26. do all seem to belong to the *Prophet*, the *Speaker* with Tongues, the *Interpreter* of them, and the *Prophet*, being the only Persons mentioned in the ensuing words, and in this whole Chapter; so that what cannot be ascribed to the one, must belong to the other. See Note on Chap. 12. v. 10.

Ver. 26. How is it then (*or what is then to be done*) brethren? (*since*) when you come together, every one (*that is a spiritual, or gifted person*) hath a Psalm, (*or*) hath a Doctrine, (*or*) hath a Tongue, (*or*) hath a Revelation, (*or*) hath an Interpretation (*of Tongues,*) let all (*these*) things be done to edifying, (*let them be managed so as best conduceth to the end for which they were designed*, Chap. 12. 7.)

Ver. 27. If any Man speak in an unknown tongue, let it be (*used*) only by two, or at the most by three (*at one meeting,*) and that by course (i.e. *successively,*) and let one (*who hath the Gift*) interpret (*what is spoken.*)

Ver. 28. But if there be no Interpreter (*present,*) let him (*that only speaks with tongues*) keep silence in the Church, and let him (*only*) speak (*mentally*) to himself, and to God (*in Prayer and Thanksgiving*, v. 15, 16.)

Ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω, *But if there be not an Interpreter, let him be silent.*] The *Apostle* permits him to use his Tongue in the presence of one who had the Gift of Interpreting Tongues, because then the Church was not only edified by the Interpretation, but the Faith of the Hearers was confirmed by the exercise of two miraculous Gifts; but the *Apostle* permits him not to be his own Interpreter, though he could do it; because his speaking that first in an unknown Tongue, which he himself must afterward interpret in a known Language, served only for ostentation, not for edification; nor could it be known whether his Tongue was *supernatural*, or acquired only.

Ver. 29. Let the Prophets speak two or three (*successively,*) and let the other (*Prophets*) judge or discern.

Καὶ οἱ ἄλλοι διακρινέτωσαν, *and let the rest discern.*] Since 'tis impossible that the Afflatus of the Holy Spirit should suggest any falshood to him that had it, there can be no ground to judge him that had it, as (1) *Grotius* hath well observed upon this place. But, saith *Theodoret*, as the Devil raised up false *Apostles* to oppose the true *Apostles*, 1 Tim. 4. 1. so did he also false *Prophets*, 2 Pet. 2. 1. 1 John 4. 1. in opposition to those who truly were inspired, and of these, say the *Greek Interpreters*, the true *Prophets* were to judge. Or else διακρινέτωσαν, *let them discern* the Agreement of what they utter, with the dictates of the same Spirit in the Old Testament, *comparing spiritual things with spiritual*, 1 Cor. 2. 13. So in the Conference *Acts* 15. when *Peter* had given his judgment in that matter, St. *James* adds, *With this agree the words of the Prophets, as it is written* v. 15.

Ver. 30. (*And*) if whilst one propheses any thing be revealed to another that sitteth by, let the first hold his peace, (*or cease, before the other utter his Revelation.*)

Ver. 31. For (*so*) ye (*that have the Gift*) may all propheste one by one, that (*by your mutual discourses*) all may learn, and all be comforted, (*or exhorted to good works.*)

Ver. 32. And (*this is not difficult for you to do, since*) the Spirits of the Prophets are subject to (*therefore may be restrained by*) the Prophets,

Πνεύματα προφητῶν, *the Spirits of the Prophets are subject to the Prophets.*] The common Interpretation of these words, that the Spirits of the true Prophets are subject to the Judgment, Examination, and Regulation of other Prophets, seems not agreeable to the *Apostles* Affirmation, that *he that is spiritual is judged of none*, 1 Cor. 2. 13, 15. nor is there any ground for judging his Doctrine, who speaks by the impulse of the Holy Ghost; nor doth the *Apostle* say *the Spirit of the Prophets ought to be*, but ὑποτάσσεται it actually *is subject to the Prophets.* I prefer therefore the Interpretation of (m) *Oecumenius* and *Theophylact*, that this is spoken in opposition to the *Heathen Prophets*; for the *Prophets* among the *Greeks* receiving an Afflatus from the Evil Spirit, could not be silent if they would; but it was not so with the Holy Prophets; *they had it in their power to speak, or to be silent: and to this the Apostle refers, by saying the Spirits of the Prophets*, that is, *their spiritual Gifts are subject to the Prophets*; that is, *'tis in their power to restrain them*, and consequently they may propheste the one after the other.

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(1) *Multum aberrant qui putant dona prophetica aliis prophetis esse subjecta, non pugnant inter se Dei dona, nec sententiæ ex quibus sunt, ubi Deum loqui constat.*

(m) Οἱ μὲν παρ' Ἕλλησι μάντεις ἐπειδὰν ἅπαξ καταληφθῶσιν ὑπὸ τοῦ Δαίμονος, κἂν ἐθέλοντος, οὐκ ἠδυνάτο σιγᾶν, οἱ δὲ παρ' ἡμῖν ἅγιοι προφῆται οὐχ ὕτως, ἀλλὰ παρ' αὐτοῖς φησίν, ὅτι τὸ σιγᾶν ἢ λαλεῖν, καὶ τοῦτο ἔστιν ὅπερ φησὶν ὅτι τὰ πνεύματα τῶν προφητῶν, τουτέστι τὰ χαρίσματα τῶν προφητῶν, ὑποτάσσεται αὐτοῖς.

And

And upon this account the Church rejected the *Extatick Prophets* of the *Montaniſts*, that they had an ungovernable *Impetus*; for, ſay they, (n) *they can ſhew no truly inſpired Prophet in the Old, or the New Teſtament, who was moved after this manner.* Moreover, it is the opinion of Perſons eminently Learned and Judicious, that in *Corinth*, and ſome other *Churches*, there were then no ſettled Paſtors to perform the Publick Offices, but they were all performed by *Prophets*, and by gifted Men excited to that work in the Aſſembly, Chriſt being thus *in the midſt of them*, Matth. 18. 20. according to his promiſe. And this they judge more probable touching the Church of *Corinth*, becauſe there ſeems no order to be obſerved among them, and no ſubjection of their *Prophets* to any Ruler of the Church, no direction of the Sentence to them when the Inceſtuous Perſon was to be *delivered up to Satan*, or when he was to be Abſolved; but all ſeems to be done by the immediate Authority of St. *Paul*. They alſo from this Chapter do obſerve, that whereas all the publick Offices then performed in the Church were Prayer and Pſalmody, Expounding or Preaching the Word, and Thankſgiving, all theſe are here aſcribed to Men endowed with theſe Spiritual Gifts; for that when they came together, ſome of them *prayed*, others compoſed *Sacred Hymns* by their *Spiritual Gifts*, we plainly read *v.* 15. that their *Prophets* did then teach for *Edification*, *Inſtruction* and *Comfort*, v. 3,31. That they did alſo ἐυλογεῖν *bleſs*, and ἐυχαριστεῖν *give thanks*, we learn from *v.*16, 17. that all, or any of theſe things, were done by ſtated *Paſtors*, we never read in theſe Epiſtles: Now if this were ſo, the occaſional *Prophets* might be ſubject to the ſtanding *Prophets*, mentioned Chap. 12. And thus theſe words may be interpreted by them who like not the Expoſition given in the Paraphraſe.

Ver. 33. (*And God doubtleſs in this caſe would have the firſt to be ſilent.*] For God is not the Author of Confuſion, (*which yet would follow upon all the Prophets ſpeaking together, ſo that one ſhould confound the other,*) but of Peace, as (*may be ſeen by the Regular Exerciſe of theſe Gifts*) in all the Churches of the Saints.

Ἀκαταστασίας, *of Confuſion.*] This alſo confirms the Interpretation given of the preceding words; for the propheſying of many together would neceſſarily breed Confuſion; whereas the neglect of judging of their *Propheſies* could only be ſuppoſed to breed Error.

Ver. 34. Let your Women keep ſilence in the Churches, for it is not permitted to them to ſpeak, (*by way of teaching, or propheſying, but only by joyning with the Church in Prayer and Pſalmody,*) but they are commanded to be under obedience, as alſo ſaith the Law, (*Gen.* 3. 16.)

Αἱ γυναῖκες ὑμῶν, *Let your Women be ſilent in the Church.*] In that of *Corinth*, the Women not only propheſied in the Church, but they did eat with the Head uncovered, 1 *Cor.* 11.5. The latter Indecency he corrects there, and the firſt here, ſee 1 *Tim.* 2. 12.

Ver. 35. And if they will learn any thing, let them ask their Husbands at home, for it is a ſhame (i. e. *a thing indecent*) for Women to ſpeak in the Church.

Ἐν Ἐκκλησίᾳ λαλεῖν, *to ſpeak in the Church.*] So the (o) *Hebrew Canon* ſaith a Woman muſt not read in the Synagogue for the Honour due to that Aſſembly.

Ver. 36. (*And whereas in this matter you think fit to practiſe contrary to all the Churches of the Saints, even thoſe in Judea, I ask*) What? came the word of God out from you (*to all other Churches?*) or came it only to you, (*and not to other Churches, that you thus differ in your practiſe from them.*)

Ver. 37. If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things I (*now*) write unto you, are the Commandments of the Lord. (See Note on Chap. 2. 15.)

Ver. 38. But if any man (*pretends to*) be ignorant (*whether they be ſo or not*) let him be ignorant, (*at his peril be it, I ſhall not contend farther with him, or* ἀγνοείτω *let him not be acknowledged as a true Prophet, or Spiritual Perſon.*)

Ver. 39. Wherefore, brethren, covet to propheſie, and forbid not to ſpeak with tongues, (*provided theſe directions be obſerved, but*)

Ver. 40. Let all (*theſe*) things be done decently, and in order.

Εὐσχημόνως καὶ κατὰ τάξιν, *decently, and in order.*] This order, ſaith *Theodoret*, he had taught in the words foregoing, *Let all things be done decently*; not like Children, *v.*20. not ſo as to give occaſion to others to ſay you are mad, *v.* 23. not ſo as to breed Confuſion, *v.* 33. not indecently, by Women ſpeaking in the Church, *v.* 34, 35. in order, that is, one after another; or by courſe, *v.* 27, 31. See *Chryſoſtom*, *Oecumenius*, and *Theophylact* diſcanting upon theſe words to this effect.

(n) Τοῦτον γὰρ ἦν τρόπον ὅτε τινὰ τῶν κατὰ τὴν παλαιὰν, ὅτε τῶν κατὰ τὴν καινὴν πνευματοφορεῖσθαί φασι ἄνευ ἐκστάσεως ἀκοῦσαι ἀνύπνου. Euſeb. Hiſt. Eccl. l. 5. c. 17.

(o) Dr. *Lightf. in locum.*

CHAP.

CHAP. XV.

Verse 1. MOreover, Brethren, I declare to you the Gospel which I preached to you, which also ye have received, and wherein ye stand. (Gr. *have stood*)

Ver. 2. By which also ye are (*in the way to be*) saved, if ye keep in memory what (i. e. *retain the Gospel as*) I preach'd (*it*) to you, (*which you will do*) unless ye have believed in vain.

Δι' ὃ καὶ σώζεσθε, *by which also ye are saved.*] That they who by imbracing the Christian Faith were brought into that way which leadeth to Salvation, and in which, if they persevere, they will assuredly be saved, are stiled in Scripture, οἱ σωζόμενοι, *the saved*, Acts 2.47. 1 Cor. 1. 28. and are said σωζεσθαι, *to be saved*, Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21. See Note on *Eph.* 2. 5, 8. and on *Titus* 3. 5. So here it signifies you are at present in a state of Salvation, and will assuredly enjoy it, if you retain, and live suitably to the Faith delivered to you.

Ver. 3. (*I declare, I say, the Gospel which I preached*) For I delivered to you first of all (*or among the principal Doctrines of Faith*) that which I also received, how that Christ died for our sins according to the Scriptures.

Ver. 4. And that he was buried, and that he rose again the third day according to the Scriptures.

Ver. 5. And that he was seen (*after his Resurrection*) of Cephas, (*Luke* 24. 34.) then of the twelve, (*v.* 36. *John* 20. 19, 26.)

Τοῖς δώδεκα, *of the twelve.*] i. e. Of the Society of the *Apostles*, consisting formerly of twelve Persons, and therefore so called still, *John* 20. 24. though in strictness of Speech they were but eleven when *Thomas* was with them, and ten in his absence, *Matth.* 28. 16. *Luke* 24. 33.

Ver. 6. *And that you may not depend upon their testimony only*,) After that he was seen of above five hundred Brethren at once, of whom the greater part remain unto this day (*to testifie it*) though some are fallen asleep.

Πεντακοσίοις ἀδελφοῖς, *to five hundred Brethren.*] Of whom he was seen in *Galilee*, where he had many Disciples; for before his Resurrection he told his *Disciples*, that being risen, *he would go before them into Galilee*, Matth. 26. 32. after his Resurrection the *Angel* sends this Message to them, *Behold, he goes before you into Galilee, there you shall see him, as he said unto you*, Mark 16. 7. Now it may reasonably be thought that the eleven, who went themselves into *Galilee*, to the Mountain which *Jesus* had appointed, even after they had seen him at *Jerusalem*, Luke 24. 33, 36. would acquaint the *Seventy*, and others who believed in *Jesus*, where it was he had appointed to be seen of them; and then no doubt their Curiosity, as well as their Affection to him, would induce them to repair unto the place. Now that they who had believed in *Jesus*, were very many, will be evident, if we consider how often it is said in the Gospels, that *many believed on his name*, John 2. 23. 7. 31. 8. 30. 10. 42. and that *great multitudes believed on him*, John 12. 42. 4. 1. That *many of the Rulers believed on him*, that he *baptized more Disciples then John*, and that the *Pharisees* complained that *the world was gone after him.* If you say we read only of the eleven going to *Galilee*, Matth. 28. 16. I answer that others might go with them, though no mention be made of them: or that the rest might be Inhabitants of *Galilee*, where most of Christ's *Disciples* dwelt. If you still object, That *the number of the names* of *Christ*'s Disciples after his Ascension, are reckoned only *one hundred and twenty*, Acts 1. 15. it is answered by Dr. *Lightfoot*, that the number of One hundred and twenty are not to be accounted the whole number of Believers at that time, but only were those who had followed Christ continually, *v.* 21. to be sure they were not all the Disciples in *Judea*, but only in *Jerusalem.*

That this Appearance of Christ to them was before his Ascension, is evident, because this was in *Galilee*, Luke 24. 50. and saith Tradition on Mount *Tabor*, his Ascension was nigh to *Jerusalem* from the Mount of *Olives*, Acts 1. 12. And *Christ* and his *Angel* giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his Ascension.

As for the note of some, that Christ was seen of these *Five hundred Brethren* in the Air, because the Greek word is ἐπάνω, *upwards*, it seems very light, for that word joyned with numbers still signifies *plusquam*, or *more then*, as doth our English word *upwards*, and the Hebrew מעלה so Mark 14. 5. ἐπάνω τριακοσίων δηναρίων, is *more then Three hundred pieces of silver*; ἀπὸ πέντε καὶ εἰκοστοῦς καὶ ἐπάνω, *from five and twenty years and upwards*, Numb. 4. 3, 23, 30, 35, 39, 43, 47. Chap. 8. 25. ἀπὸ εἰκοστοῦς καὶ ἐπάνω, *from twenty years and upward*, Numb. 1. 3, 20, 22, 24, 26, 28. Chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezr. 3. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards*, Numb. 3. 15, 22, 28, 34, 39, 43. Chap. 26. 62.

Ver. 7. After that he was seen of James, then of all the twelve (*at his Ascension.*)

Ἰακώβῳ, *of James*] The just, the Brother of the *Lord*, saith the Tradition of the Church, and

and the Goſpel of the *Nazarens*. See Dr. *Hammond* and *Jerom in Catal. Script. Eccleſ.*

Ver. 8. Afterwards he was ſeen of me alſo, (*Acts* 9. 17.) as of one born out of due time *(or ſhape.)*

Ὡσπερεὶ τῷ ἐκτρώματι, *as of one born out of due time.*] Ἔκτρωμα, ſay *Heſychius*, *Phrynicus* and *Phavorinus*, is παιδίον νεκρὸν ἄωρον, *a dead Child born out of due time*, ἐκβολὴ γυναικὸς, *one whom the Woman caſts forth.* St. *Paul* therefore having not ſeen Chriſt, of whom he was to teſtifie, till after his Converſion, and our *Lord*'s Aſcenſion, as the reſt of the *Apoſtles* had, *John* 15. 27. *Acts* 1.21,22.ſpeaks of himſelf as a Witneſs *born out of due time.*

Ver. 9. For I am the leaſt of the Apoſtles, (*and one*) that am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of God.

Ver. 10. But by the grace (*and favour*) of God (*notwithſtanding*) I am what (*now*) I am, and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all, yet (*is it*) not I, but the grace of God that was with me, (*to which the fruit of all my labour is to be aſcribed.*)

Ver. 11. Therefore whether it were I or they (*who preach the Goſpel,*) ſo we preach, and ſo ye (*alſo*) believed.

Ver. 12. Now if Chriſt be (*ſo*) preached that (*all unanimouſly affirm*) he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

Πῶς λέγουσί τινες ἐν ὑμῖν, *how ſay ſome among you?*] That there were ſome in the *Apoſtles* time who taught that the Reſurrection was paſt already, we learn from 2*Tim.*2.18.but that they were *Jews*, who of *Sadduces* had embraced the Chriſtian Religion, as (a) Mr.*le Clerk* with confidence enough, but no proof aſſerts, I find no reaſon to believe. The (b) *Gnoſticks* taught not that the Reſurrection was paſt already, but only that the *fleſh was not fit to riſe, and that it was incapable of ſalvation, and of incorruption*, and therefore they are generally ſaid by the *Ancients* to deny the Reſurrection, but none of them inſinuate that it was paſt already. The (c) *Marcionites* are by *Clemens Alex.*ſaid to have held thisDoctrine,and tohave renounced Matrimony, becauſe *in the Reſurrection* ſaith Chriſt,*they do not marry.* But he began his *Hereſie* in the ſecond *Century*,and therefore could not infect the Church of *Corinth* with it in St. *Paul*'s time. *Menander* indeed taught, that they who received his Baptiſm, were made Partakers by it of the Reſurrection, and that they ſhould not die. And he,according to many of the Ancients, was contemporary with St. *Paul.* See Note on 2 *Tim.* 2. 18. But haply St.*Paul* refers here to none of theſe, but only to the *Philoſophers* among them, as St. *Chryſoſtom* thinks.For *Corinth* being an eminent City of *Achaia*, where the *Philoſophers* and wiſe Men of the World abounded,who look'd upon the Reſurrection of the Fleſh as a thing both impoſſible and abſurd, (See here Note on *v.*35.) and placed their future Happineſs in their Exemption from the Clog and Priſon of the Body, they might put a new Conſtruction upon the Doctrine of the Reſurrection, ſaying, it only did import a Renovation of our Manners,or a Reſurrection from the Death of Sin unto a Life of Righteouſneſs, and ſo it was performed already in that Baptiſm in which we are raiſed with Chriſt from the Dead, *Coloſſ.* 2. 12.

Ver. 13. But (or *for*) if (*it be ſo that*) there is no reſurrection of the dead, then is Chriſt not riſen.

Ver. 14. And if Chriſt be not riſen, then is our preaching (*in*) vain, and their faith is vain.

Ver. 15. Yea; and we are *(then)* found falſe witneſſes of God, becauſe we have teſtified of (*or by*) God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not (*at all*).

Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *we have teſtified of God.*] It being very rare that κατὰ with a Genitive Caſe ſignifies *de*, of, theſe words may be rendred *per Deum*, by God; as *becauſe he could ſwear* καθ' ἑαυτοῦ μείζονος, *by none greater, he hath ſworn* καθ' ἑαυτοῦ *by himſelf*, Hebr. 6.13. and *v.* 16. *Men ſwear* κατὰ τοῦ μείζονος, *by a greater.* So *Matth.* 26. 63. *I adjure ye* κατὰ τοῦ Θεοῦ *by God.* And then the ſenſe runs thus, We have pretended to be μάρτυρες αὐτοῦ *Gods Witneſſes* in this Matter, *Acts* 5.32. and by the Power of Miracles, and of the Holy Ghoſt derived from him, to bear witneſs to the Reſurrection of Chriſt, and ſo muſt be falſe Witneſſes of God, if he hath not raiſed him from the dead.

Ver. 16. For if the dead riſe not, then is not Chriſt raiſed.

Ver. 17. And if Chriſt be not raiſed, your faith is vain, ye are yet in your ſins. (*Not juſtified, not abſolved from them, ſeeing he died for our ſins, and roſe again for our juſtification,* Rom. 4. 21.)

Ver. 18. Then they alſo who have fallen aſleep in Chriſt, (*and ſuffered for his Name*) are periſhed, (*ſo as never to riſe up out of that ſleep, and ſo were truly miſerable.*)

Ver. 19. (*For*) if in this life only we have hope in Chriſt, we (*Chriſtian Sufferers*) are of all men the moſt miſerable.

Εἰ ἐν τῇ ζωῇ ταύτῃ, *if in this life only we have hope.*] The *Apoſtle* ſeems not here to ſay, that if there ſhould be no Reſurrection of the

(a) *Suppl.* to Dr. *Hammond*, p. 363. (b) See Note on 2 *Tim.* 2. 18.
(c) Τλὼ ἀναίσιον ἀπειλήφασιν ὡς αὐτοὶ, λέγουσι, καὶ διὰ τοῦτο ἀγνοοῦσι τὸν γάμον. Strom. 3.p. 446. B.

Body,

ody, the Christian could have only hope in
is Life; for if the Soul be immortal, and
ay be happy after its separation from the
ody, this seems not to follow: But he argues
us, If Christ is not risen for our Justification,
e are yet under the Guilt of Sin, *v.* 17. and
so, both Soul and Body must perish after
eath, *v.* 18. and then the Hope of Christians
ust terminate with this Life, which being
ore especially to them a Life of Misery, by
ason of the Sufferings to which their Faith
th here expose them, they would of all Men
e most miserable.

Ver. 20. But now is Christ risen from the
ead, and become the first fruits of them that
ept, (*who therefore shall follow after him thus
sen, as the whole Harvest follows the first
uits*, v. 23.)

Ver. 21. For since by man came death, by
an also came the resurrection of the dead,
*the wisdom of God so ordering it, that the
me nature which had lost Life and Immortality,
ould regain it.*)

Ver. 22. For as in (*the Man*) Adam (*and
r his sin in eating the forbidden fruit*) all
en (*proceeding naturally from him*) die, so
(*and by the Man*) Christ shall all (*partakers
his Nature, and his Spirit*) be made a-
ve.

Ἐν τῷ Χριστῷ, *in Christ.*] The opinion of the
ews was this, That the *Messias* was *the se-
nd* Adam *who should raise the dead*; (d) His
ame, say they, is called צמח *Psal.* 72. 17. for
e *shall raise them that sleep in the dust.* And
he last Man, or *Adam*, is the (e) *Messiah,
ho shall be above* Moses, *and above the mini-
ring Angels*; *He shall take away the old Sin
om whence Death came, and in his days shall
e the Resurrection of the dead*; *and this God
ntended in the Creation of* Adam, *that he should
e immortal, but Sin brought death upon him*;
herefore the Divine Intention, *which was not
ulfilled in the first* Adam, *was fulfilled in the
ing Messiah.* Thus is the Doctrine of the
hurch delivered by (f) *Irenæus*, that Christ
ook our Nature upon him, and suffered Death
n it; That *as by Man vanquished Death fell
pon all Mankind, so by Man conquering we
ay ascend to Life. That whereas we are all
ead in the animal* Adam, *we may be quickned
n the spiritual.*

Ver. 23. But every man in his own order,
Christ the first fruits, afterwards they that are
Christs at his coming (*to judgment.*)

Ἐν τῇ παρουσίᾳ αὐτοῦ, *at his coming.*] This
Chapter contains many Arguments against the
Doctrine of the Resurrection of some Saints
before the rest, to reign with Christ on Earth
a Thousand years: For (*1st*,) from these
words, *Every man in his own order*, it might
have reasonably been expected that some men-
tion should have been made, as of Christ the
first Fruits, so of the first and second Resurrec-
tion; but yet we see, that when the *Apostle*
is professedly speaking of the order in which
we shall arise, he hath nothing to say of this
first Resurrection, which it seems is to happen *a
Thousand years* before the General Resurrecti-
on, and nothing of a first and second Advent
of our Lord; one to Reign on Earth a Thou-
sand years, a second to Judge all the World;
and yet this double Advent is as necessary, as
is Christ's Reign on Earth.

Moreover the end, and the delivery up of
his Kingdom, are here made contemporary
with his Advent; and the Resurrection of all
that are *Christ's*, is to be at this very Advent:
But how can he deliver up his Kingdom, and
yet Reign on Earth a Thousand years? In a
word, if all that are his must be raised at his
coming to the final Judgment, then none be-
fore that coming? and then they must all be
raised together, not some a Thousand years be-
fore the rest.

Ver. 24. Then cometh the end, when he
shall have delivered up (Gr. *deliver up*) the
(*Mediatory*) Kingdom to God, even the Fa-
ther, when he shall have put down all (*other*)
rule, and all authority and power, (*both of
Men and Devils, which opposed his Church.*)

Ver. 25. (*Which Kingdom till then he cannot
deliver up,*) For he must reign (*according to
the promise*, Psal. 110. 1.) till he (*who made
this promise*) hath put all things under his
feet.

Ver. 26. The last Enemy which shall be de-
stroyed (*by him*) is death.

Ver. 27. For he (*namely the Father*) hath
(*saith the Psalmist*) put all things under his
feet: but when he saith all things are put un-
der him, it is manifest that he is excepted
(*from this subjection*) who did put all things
under him. (*See the Note on* Hebr. 2. 8.)

Ver. 28. And when all things shall be sub-
dued unto him, then shall the Son also himself
(*lay down his Kingly Office in governing his
Church, and as Man*) be subject to him that
put all things under him, that God (*the Fa-
ther, Son, and Holy Ghost*) may be (*immedi-
ately*) all in all, (*by a full communication of him-
self to, and an intimate union with all his
Saints.*)

Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσι, *that God may be all
in all.*] He saith not that the *Father*, menti-
oned *v.* 24. but that *God may be all in all*, and
so he seems to lead us to this Interpretation
of the Godhead, which comprehends *Father,
Son, and Holy Ghost*; and then the import of

(d) *Buxt. Lex. Talm.* p. 961. (e) *Neve Shallom* l. 9. c. 5, 8.
(f) *Ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur.* L. 5. c. 1. *Ut quemadmodum per
hominem victum descendit in mortem Genus humanum, sic etiam per hominem victorem ascendamus in vitam.* Cap. 11.

the Phraſe, *That God may be all in all*, will be this, That the *Godhead* may govern all things immediately by himſelf, without the intervention of a *Mediator* between him and us, to exact our obedience in his Name, and convey to us his Favours and Rewards, we being then to render all our Duty immediately to him, and derive all our Happineſs immediately from him. So that as now Chriſt, *Theanthropos*, God-Man, is *all in all*, Col. 3.11. becauſe the *Father* hath put all things into his hands, does all things, and governs all things by him, when this *Oeconomy* ceaſes, the *Godhead* alone will be all in all, as governing and influencing all things by himſelf immediately.

Moreover, the *Jews* ſay that (g) *the Kingdom of the Meſſiah ſhall return to its firſt Author*, and ſo ſaith the *Apoſtle* here; for though it ſhall have no ſuch end as the preceding *Monarchys* had, *Luke* 1.32,33. by giving place to a ſucceeding Kingdom, for till the world laſts, ὑ παρελδίσῃ, *it ſhall not paſs away, or be diſſolved by any other Kingdom*, Dan. 7.14. but ſhall be an eternal Kingdom in the ſenſe in which he is a *Prieſt for ever*, and hath ἀ Ἱερωσύλω ἀπαρέλδλον, *a Prieſthood that doth not paſs away*, Hebr. 7.17,24,25. and ſo he is able to intercede *for ever* for us. Yet as that *Prieſthood* muſt needs ceaſe, when the ſubject of it ceaſeth, and he hath none to intercede for, ſo muſt his *Kingly* Office ceaſe, when all his Friends have that Eternal Life conferred upon them, for which this Power was committed to him, *Joh.* 17. 2. and all his Enemies are *become his foot-ſtool*, Pſal. 110.1. when there is no more *an Houſe of Jacob to reign over*, or *a Throne of David* to ſit on, *Luke* 1. 32, 33. *Rev.* 11. 15. And the whole Office of a *Mediator* muſt then ceaſe, when God and Man are made compleatly and indiſſolubly one.

For farther Explication of this Matter, let it be obſerved,

1. That this *Mediatory* Kingdom was given to our Lord by the *Father*; for *he hath put all things in ſubjection to him*, v. 27. and that after his Reſurrection; for it was given as the Reward of his Sufferings, and ſo could not be given till they were accompliſhed; *He humbled himſelf, and became obedient to the death, even the death of the Croſs. Wherefore God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jeſus every knee ſhould bow, of things in Heaven, and on Earth, and under the Earth. And that every Tongue ſhould confeſs that Jeſus Chriſt is Lord to the glory of God the Father*, Philip. 2. 8, 10,11. Accordingly after his Reſurrection, he ſpeaks to his Diſciples thus, *all power is given me in heaven and in earth*, Matth. 28.18. But why this Reward ſhould not ceaſe when the work is done; Why *v. g.* his Dominion over death ſhould not ceaſe, when death is deſtroyed; his power of giving Eeternal Life, or judging, when all are judged, and none are left to be crowned, I confeſs I do not underſtand.

2. Seeing the Humane Nature only ſuffered, and ſeeing the Divine Nature is capable of no ſuch Exaltation, or new Dominion, 'tis certain that this Kingdom could be given to Chriſt only according to his Humane Nature; for though the Godhead could alone enable him to execute his Kingly Office, yet was he thus exalted, this Power and Judgment was conferred upon him, *becauſe he was the Son of Man*, John 5. 27. He intercedeth ſtill in Heaven by virtue of his Blood, all Favours are granted to the Church through him, *and God will judge the World by the Man Chriſt Jeſus*.

3. During this Reign of Chriſt, God the *Father* immediately *judgeth no man*, *but hath committed all judgment to the Son, that all Men might honour the Son* (by owning his Authority) *even as they honoured the Father*, John 5. 22, 23. (by owning his Authority over them.) He made him Lord of all things, to puniſh and reward according to his Wiſdom, Will, and Pleaſure. And ſo his Humane Nature, or *Chriſt* as Man, though ſubject to the *Father*, as his Vice-Roy, acting by the Authority of him who *put all things into his hands*, and ſet him *over the works of his hands*, Hebr. 2. 7, 8. and doing all *to the glory of God the Father*, yet ſeems not now to be in the ſame order of ſubjection to the *Father*, as are other Creatures; *i. e.* ſo as to act by his immediate command in all particular Tranſactions, as the holy *Angels* do, *obeying his commands, and hearkning to the voice of his word*, Pſal. 103.20. They are all *miniſtring Spirits*, Hebr. 1. 13, 14. but he is *ſet down at the right hand of God* in full poſſeſſion of his *mediatory* Kingdom. Whil'ſt he continued on Earth, and acted only as a *Prophet ſent from God*, He always owned that he could *do nothing of himſelf, but as the Father gave him commandment, ſo he did, and ſo he ſpake*, John 5. 30. 8. 38. 12. 49. But being once exalted to be *Lord of all things*, he acteth as a Lord in all things which relate to his Kingly Office over his Church, giving Laws to all, as being Lord of all, and rewarding and puniſhing according to his Will.

4. The Exerciſe of this Authority he ſhall then lay down *when all things are ſubdued to him*, no other Kingdom or Dominion being to be exerciſed in the Celeſtial State, but what is eſſential to the whole *Godhead*. And though he ſhall ever ſo far Reign as to be ſtill *at the right hand of God*, highly exalted in Honour, Dignity, and Beatitude, and to have ſtill religious Reſpect and Veneration from all Saints, who then are to Reign with him, 2 *Tim.* 2.12.

(g) *Pirk. Eliezer.* c. 12. p. 26.

and

and be owned by them as their *King*; and though the effects of this Kingly Power shall continue for ever, his Enemies being destroyed, and his Saints reigning in bliss for ever, yet the exercise of that Kingly Power shall then cease, and he as Man shall be then subject to the *Father*, as other Saints and *Angels* will be, that so as *Christ* before was *all in all*, Col. 3. 13. with reference to his Church, and from *his fulness did they all receive*, so now the *Godhead* may be all in all, and fill all things immediately by himself. This is only my conjecture of the sense of this obscure place, which upon better information I shall willingly recede from.

Ver. 29. *(I say in opposition to them, among you who say there is no Resurrection from the dead, that Christ is risen, and become the first fruits of them that sleep,)* Else what shall *(will)* they do who are baptized for the dead, *(as they must be, if he in whose name they are baptized be still dead)* if the dead rise not at all, *(and so Christ himself is not risen)* why are they then *(who hold this Doctrine)* baptized for the dead?

Ver. 30. And why stand we in jeopardy every hour *(for a dead Jesus?)*

Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *who are baptized for the dead.*] For that Jesus who, according to their Doctrine, must be still dead. To strengthen this Exposition, let it be noted

1. That it is absolutely certain, that all who received *Christian Baptism* were baptized in the Name of *Jesus*; but it is very uncertain whether any in the *Apostles* time were baptized for them who died without Baptism, or to fill up the place of those *Christians* who died after Baptism? There is no intimation of any such thing in Scripture, or in *Primitive Antiquity*.

2. That the *Apostle* doth not say, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι, *what will they do who are baptized already*, if the dead arise not again? τί καὶ βαπτιζόμεθα, *why are they also baptized for the dead?* we who believe otherwise of him, may well be baptized in the Name of *Christ*; but why are they so, who believe him dead? what will they do? what motive can they have to stand to their Baptismal Covenant, and own a dead Man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end but this, that *if they suffer they shall also reign together with him?* What will they do for comfort against the fear of death, if when they fall asleep they perish, and shall not rise again? Must they not be as well the worst of Fools, as the most miserable of Men, to suffer thus for a dead Man, who could not help himself, and therefore is not likely to give them any help in Life, or hope in Death?

Note 3*ly*, That ὑπὲρ often signifies *in gratiam, on the account*, or *for the sake*: So *Rom.* 1. 5. *We have received Grace and Apostleship*, &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his Names sake*, Eph. 3. 13. *I desire that you faint not at my Tribulations* ὑπὲρ ὑμῶν *which I suffer for your sake*, Col. 3. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the sake of his Body*, 2 Thess. 1. 5. *That you may be accounted worthy of the Kingdom of God*, ὑπὲρ ἧς καὶ πάσχετε, *for the sake of which ye also suffer.* See more Examples, both Sacred and Prophane, in *Scmidius* on the place, and Dr. *Edwards* in his Preface to the Authority, &c. of the Holy Scripture.

4*ly*, Observe that οἱ νεκροὶ is used in Scripture when speaking of one single Person. Thus when Christ had raised the Widows Son, he bids *John's Disciples* tell him that νεκροὶ, *the dead are raised*, Luke 7. 15, 22. And so here *v.* 12, 13. *If there be no* ἀνάστασις νεκρῶν *resurrection of* one single Person from *the dead*, then is not Christ risen; yea, the resurrection νεκρῶν of the *dead* in general is thrice mentioned by this *Apostle*, when speaking of the Resurrection of Christ alone, thus, when he saith, *God will judge the world by Christ, of which he hath given us a demonstration, having raised him* ἐκ νεκρῶν *from the dead*, Acts 17. 30. 31. It follows, *that when they heard him asserting the resurrection of the dead* ἀνάστασιν νεκρῶν *they mocked*; whereas he only had asserted the Resurrection of *Christ* from the dead. Thus St. *Paul* saith twice, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *for the hope, and the resurrection of the dead, I am called in question*, Acts 23. 7. 24. 21. and yet he was not called in question about the Resurrection of the Dead in general, for that the *Pharisees* believed as well as he, but only *concerning one Jesus who was dead, whom Paul affirmed to be alive*, Acts 25. 19. or risen from the dead. And so the *Apostle* saith Christ was declared to be the Son of God with power, ἐξ ἀναστάσεως νεκρῶν, *by his rising from the dead*, Rom. 1. 4. And here if Christ be risen, how say some among you, that ἀνάστασις νεκρῶν οὐκ ἔστιν, *there is no resurrection of the dead.* And this import of the Phrase seems to be confirmed by the word ὅλως, *viz.* if it be wholly and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any, that they are baptized for the dead?

Ver. 31. I protest by your rejoycing (i. e. *by that rejoycing*) which I have *(common with you under all our sufferings*, Rom. 5. 3.) in Christ Jesus, I *(run the hazard to)* die daily, *(or by that rejoycing I have in you, as my Children, and the fruit of my labours in Christ*, 1 Cor. 9. 16. 2 Cor. 1. 14. 7. 4. 9. 2. Phil. 2. 16. 1 Thess. 2. 19.)

Ver. 32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? *(it will be then more reasonable to say)* let us eat and drink for to morrow we die.

Κατὰ ἄνθρωπον, *after the manner of men*] i. e. After the usual manner of *Heathens*, that *St.*

Paul thus fought with Beaſts indeed, and that they would not touch him, they, ſaith (h) *Nicephorus*, who writ the Life of this *Apoſtle*, do affirm. *Theodoret* ſeems plainly to hint the ſame thing in theſe words, (i) *In humane opinion I was made the food of Beaſts, but I was wonderfully preſerved from them.* And this ſenſe will appear the more probable,

1. From the Phraſe καὶ ἀνθρωπον, which ſignifies *as men uſe to do*, but never *according to mens purpoſes*, or to *ſpeak after the manner of men.* See the Note on 1 *Cor.* 9. 8.

2. From the place here particularly mentioned *Epheſus*, which cannot refer to the Tumult there cauſed by *Demetrius*, for the *Apoſtle* ſuffered nothing in it, had he intended a Combat with Metaphorical Beaſts, or *Salvage* Men, that at *Lyſtra* where he was ſtoned, and left for dead, *Acts* 14. 19. had been more properly mentioned. See the Note 2 *Cor.* 1. 8, 9, 10. where he ſpeaks of ſuch Troubles that befel him in *Aſia*, as made him *to deſpair even of Life*; though as we read nothing in the *Acts* of this fight with Beaſts, ſo we read nothing of that trouble. 'Tis therefore no objection againſt this Interpretation, that this fight with Beaſts is not recorded by St. *Luke*, or that St. *Paul* ſpeaks not expreſly of it in the Catalogue of his Afflictions, 2 *Cor.* 11. it is ſufficient that there he tells us, he was *in deaths often*, v. 23.

Ver. 33. (*But*) be not deceived (*with ſuch diſcourſes, rather avoid them, for*) evil communications corrupt good manners.

Ver. 34. Awake to righteouſneſs, and ſin not, (*which advertiſement is very needful,*) for ſome (*among you*) have not the knowledge of (*that righteouſneſs of*) God, (*which doth oblige him to render to Men according to their works*, 2 Theſſ. 1. 6, 7. Hebr. 6. 10.) I ſpeak this to your ſhame.

Ver. 35. But ſome Men will (*yet*) ſay, How are the dead raiſed up (*again?*) and with what (*kind of*) Bodie do they come?

Ποίῳ σώματι; *with what kind of body?*] This was the queſtion of the (k) *Philoſophers*, whoſe chief Objection againſt the Reſurrection of the Fleſh, and of the Body, was this, That the Body was (l) *the Priſon and Sepulchre of the Soul*, and that it was *her Puniſhment* to be tied to it; that the Body was the *great hinderance to the knowledge of the truth*, and that *we could not be truly happy, till by death we are delivered from it.* It was therefore judged by them not only an impoſſible thing, but even an unjuſt, unworthy thing for God to raiſe theſe Bodies, to be united to thoſe Souls whoſe happineſs conſiſted in being delivered from the Body, and whoſe Puniſhment it was to be confined to it, that being according to their (m) *Philoſophy*, not to make them live, but *die again*; and therefore *Celſus* ſaith, *The hope of the Reſurrection of the Fleſh is the hope of Worms, a filthy, an abominable, and an impoſſible thing, which God neither will, nor can do.* Now to this Objection the *Apoſtle* here returns a full and ſatisfactory Anſwer, by ſhewing the happy change which ſhall then paſs upon the raiſed Body, and this he ſeems to do with ſome reſemblance to the ancient *Philoſophy* of the *Pythagoræans* and *Platoniſts*, and to the Sentiments of the *Jews.*

Ver. 36. Thou fool (*who makeſt an enquiry about a matter of which thou haſt an inſtance in the very ſeed thou ſoweſt, for*) that which thou ſoweſt is not quickned except (*firſt*) it die, (*and lye buried in the Earth.*)

Ver. 37. And (*again*) that which thou ſoweſt, (*when*) thou ſoweſt (*it is*) not that body which ſhall be (*again produced,*) but bare (*or naked*) grain, it may chance of wheat, or of ſome other grain.

Ver. 38. But God giveth it a body (*cloathed*) as it hath pleaſed him, and (*yet*) to every ſeed (*he giveth with the clothing*) his own (*kind of*) Body.

Γυμνὸν κόκκον, *naked grain.*] Note here, that the (n) *Jewiſh Rabbins* uſe the ſame ſimilitude of Grain in the Affair of the Reſurrection, and ſpeak alſo of a *cloathing of the body raiſed*, from the example of Grain raiſed with a *covering.* See the Note on 2 *Cor.* 5. 2, 3, 4. Note alſo that St. *Paul* is not diſcourſing of the Identity of the raiſed Body, but only of the Qualities with which it is raiſed.

Ver. 39. (*And as*) all fleſh is not the ſame

(h) *Hiſt. Eccl.* l. 2. c. 25.

(i) Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγλυόμην βορὰ, ἀλλὰ θεοῦ δόξῃ ἐσώθην. In locum.

(k) *Utrum ſine corpore, an cum corporibus, & Corporibus quibus, ipſiſne? an innovatis reſurgatur.* Cecil. apud Minut. p. 11.

(l) Καὶ ἡμεῖς τοῦ ὄντι τεθνᾶμεν, καὶ τὸ μὲν σῶμα ἐσιν ἡμῶν σῆμα. Jambl. Protrept. adh. c. 17. Καὶ σῆμα τινές φασιν αὐτὸ εἶναι τῆς ψυχῆς ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275. E. *Corpus hoc animi pondus, & pœna eſt, permanente illo urgetur, in vinculis eſt.* Sen. Ep. 65. Ἄλλοις δὲ -- ὥσπερ ἐν δεσμῶν τὸ σῶμα συναπαλλάττεσθαι. Jamb. de vita Pyth. p. 220. Ἕως ἂν τὸ σῶμα ἔχωμεν ἡ ξυμπεφυρμένην ἢ ἡμῶν ἡ ψυχὴ μετὰ τῶν τοιούτων κακῶν, οὐ μήποτε κτησόμεθα ἱκανῶς ἃ ἐπιθυμοῦμεν. Jamb. Protr. c. 13. p. 73. Plat. Phæd. p. 49, 50.

(m) *Ut ſemel defuncti denuo exiſterent* εἰ δίκαιον ἦν, ἦν ἂν καὶ δίκαιον. M. Anton. l. 12. § 5. Τὰς πάλαι ποτὲ ἀποθανούσας αὐτοῦς σαρκὰς ἐκείνας ἀπὸ τῆς γῆς ὑποδύναι—σκωλήκων ἢ ἐλπὶς, καὶ σφόδρα μακρὰ, ἢ ἀποπνεῦσον ἅμα, καὶ ἀδύνατον—ἔτι γε αἰχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται—σάρκα ἢ μυῶν ἢ ἀλλ' εἰ τιν καλὸν, αἰώνιον ὑποῦναι θέλοντος ὅτε βούλεται ὁ Θεὸς, ὅτε δύναται. Apud Orig. l. 5. p. 240.

(n) *Pirk. Eliezer.* c. 33. p. 80.

(*kind of*) fleſh, but there is one kind of fleſh of men, another (*kind of*) fleſh of beaſts, another of fiſhes, and another of birds.

Ver. 40. And (*as there is like difference in the qualities of bodies, for*) there are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another.

Ver. 41. (*And in the Celeſtial Bodies*) there is one Glory of the Sun, another of the Moon, another glory of the Stars; for one Star differeth from another Star in glory.

Ver. 42. So alſo is (*it as to*) the Reſurrection of the dead, (*the Body raiſed being in qualities much different from the earthly Body we at preſent have, for*) it is ſown in corruption, (*frail, mortal, ſubject to death and putrefaction*) it is raiſed in incorruption, (*not ſubject any more to death or diſſolution.*)

Ver. 43. It is ſown in diſhonour, (*with ſome diſhonourable parts*, 1 Cor. 12. 23. *a vile Body*, Philip. 3. 21. *ſubject to filth and deformity*) it is raiſed in glory, (*in clarity, and ſplendor, ſhining like the Sun*, Matth. 13. 43. *and like Chriſt's glorious Body*, Philip. 3. 21. *free from all defect, or deformity of its Members, and from any diſhonourable parts*, 1 Cor. 6. 13.) it is ſown in weakneſs, (*ſubject to weakneſs by labour, to decays by age, to impotency, and waſting by diſeaſes,*) it is raiſed in power, (*nimble, ſtrong, active, and that without renitency, or moleſtation, grief, pain, or laſſitude.*

Ver. 44. It is ſown a natural (Gr. *an animal*) body, (*having multiplicity of Organs, Muſcles, Tendons, Arteries, Veins, Nerves, by which, by the aſſiſtance of the animal and vital Spirits, it perceives, moves, and conveys nouriſhment to all its parts, and ſo wanting continual recruits of Meat and Drink,*) it is raiſed a ſpiritual body, (*poſſeſſed and acted by the Holy Spirit, and advanced ſo far to the perfection of Spirits, as to be free from groſneſs, ponderoſity, from needing reſt, ſleep, or ſuſtenance;*) there is a natural (Gr. *animal*) body, and there is a ſpiritual body.

Σῶμα ψυχικὸν, *an animal body.*] It ſeems hence probable that the word *ſown* doth not relate to the Bodies being laid in the Earth, but rather to its production into the World; for when it is interred, it is no more an *animal Body*, but a Body void of Life; it is not only weak, but wholly deſtitute of power: And this appears yet further, from the following proof of theſe words, *It is ſown an animal Body*, for ſo it is written, *The firſt man Adam was made a living Soul.* The *Apoſtle* doth indeed, v. 36, 37. ſpeak of Seed ſown in the Earth, but then he ſpeaks of it as ſtill alive, and having its ſeminal virtue, or animal ſpirit in it, and after dying there; whereas our Bodies firſt die, and then are caſt into the Earth.

2*ly*, Hence it is alſo probable that the *Apoſtle* diſcourſeth not here of the different degrees of Glory which the Saints hereafter ſhall enjoy; for he ſpeaks only of what is raiſed, that is, the Body, and of the qualities belonging to all Bodies that are raiſed.

3*ly*, Certain it is that the *Apoſtle* in this Chapter diſcourſeth only of the Reſurrection of the Juſt, ſince 'tis alone their Bodies that ſhall undergo this happy change.

4*ly*, Obſerve that there is another ſenſe of the 44th Verſe, as good as that which I have given in the Paraphraſe, *viz. There is an animal Body*, i. e. *a Body fitted for this lower ſenſible ſtate in which we live at preſent; and there is a ſpiritual Body, that is, a Body fitted for our ſpiritual and celeſtial ſtate; in this ſtate we are forced to ſerve our Bodies, and to attend their leiſure, and mightily depend upon them in the operations of the Mind; in the other, our Bodies ſhall wholly ſerve our Spirits, and miniſter to them, and depend upon them, and therefore may be ſtiled ſpiritual.*

But 5*ly*, That our Bodies ſhall be then *ſpiritual, thin*, and *aerial*, is neither a new Doctrine, nor proper to the Followers of *Origen*, for ſo both St. *Chryſoſtom* and *Theophylact* upon the place allow it to be. *What incredible thing aſſert we*, ſaith (o) *Iſidore Pelueſiot*, *if we ſay the Body is ſmall and aerial? for by this we do not deny it to be the ſame Body.* And again the *Apoſtle calls our Bodies ſpiritual*, διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι, (p) *becauſe they ſhall hereafter be light and etherial.* And this which the *Apoſtle* here ſays, is ſuitable to the *Philoſophy* of the *Pythagoreans* and *Platoniſts*, who taught that good and pure Souls were by death delivered from thoſe groſs and earthly Bodies which preſs down the Soul, *Wiſd.* 9. 15. and were *after the diſſolution of the Body*, ſaid they, will be *at the reſurrection of the Body*, ſaith he, (q) *inveſted with thin and aerial, with active and ſpiritual, with bright and ſhining*; and laſtly, *with Celeſtial and Eternal Bodies.* Now to this plainly anſwers the Deſcription of our raiſed Bodies here given by St. *Paul*, in anſwer to the ſecond Queſtion of the *Philoſophers* at *Corinth*, *with what Bodies do they come forth out of the Grave*, declaring in their very terms, that this Body will be σῶμα πνευματικὸν καὶ ἐπουράνιον, *a Spiritual and Celeſtial Body*, v. 44, 46, 48, 49

(o) L. 2. Ep. 42. (p) L. 3. Ep. 77.

(q) Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη περὶ τῶν θνητῶν σωμάτων ἀΐδιος, καὶ ἐυκινήτοις πρὸς χρῆσθαι σώμασιν, ὡς καὶ' ἀκίνητον ἔχουσαν τὸ κινεῖν. Procl. in Tim. l. 5. p. 250.

Σῶμα αὐγοειδὲς καὶ ἀΐδιον. Hier. in Carm. Pyth. p. 306, 313. Σῶμα ἠθέριον ἀΐδιον αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. Vide Teſtimonia Galeni, Pſelli, Suidæ, &c. apud D. Cudw. Syſt. Intellect. l. 1. c. 5. p. 783——806.

2 *Cor.* 5. 1. that it will be οἰκία αἰώνιος, *an eternal Houſe*, σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal Body*, v. 53, 54. that it will be raiſed ἐν δόξῃ, *in glory*, and ſo be αὐγοειδὲς, *a ſhining body*; *the juſt*, ſaith *Chriſt*, *ſhall then ſhine as the Sun*, *as the brightneſs of the Firmament*, Matth. 13. 43. and *as the Stars*, ſaith *Daniel*, Dan. 12. 3. And this anſwers to the σῶμα ἀστεροειδὲς which theſe *Philoſophers* mention as the ſame with their αὐγοειδὲς, *ſhining body*. Laſtly, it is raiſed in power, and this is in ſenſe the ſame with their σῶμα εὐκίνητον, *agile body*, and of quick motion. Indeed the Parallel is ſo exact, that ſeeing I find nothing of this nature in the Life of *Pythagoras* writ by *Diogenes Laertius*, or in *Plato*, but only in thoſe Writers who lived ſince *Chriſt*'s time, and were profeſſed Enemies of *Chriſtianity*, *Hierocles*, *Porphyry*, *Proclus* and *Jamblicus*, I am apt to ſuſpect, that as in other things they apparently dreſſed up their *Philoſophy* and *Morality* anew, to accommodate it the better to the *Chriſtian Philoſophy*, that ſo there might ſeem leſs need of *Chriſtianity*, and particularly made the Felicity of Souls hereafter much like the *Chriſtian Doctrine*, ſo that they might deſtroy, or render needleſs the Doctrine of the *Reſurrection*; ſo they gave to the dying Souls of good Men this ὄχημα ψυχῆς, or *vehicle of a ſpiritual*, *immortal*, *ſhining*, *heavenly body* alſo, from the *Chriſtian* Notion of the Change our raiſed Bodies ſhould then undergo.

Ver. 45. And ſo it is written, The firſt man Adam (*from whom we all derive our Bodies, and our animal Life*) was made a living ſoul, (*Gen.* 2 7. *whereas*) the laſt Adam (*i.e. Chriſt*) was made a quickning Spirit, (*as having power to quicken, and confer eternal life on all his Members*; *or, as being the Giver of that quickning Spirit by which we ſhall be raiſed from the dead, and made ſpiritual, as his body is.*)

Πνεῦμα ζωοποιοῦν, *a quickning Spirit.*] All the *Ancients*, till St. *Auſtin*, by a *Spiritual Body*, ſeem to underſtand a Body poſſeſſed, and acted by the Holy Spirit, as the Natural Body is by the animal and vital Spirits, and ſay that *Chriſt* was made a quickning Spirit *by the Seed of the Holy Spirit*, *which unites him to all his Members*, and confers on them a new Life and Immortality. (r) *Irenæus* is very expreſs and copious in this matter, ſaying, That *as from the beginning of our frame in* Adam, *that inſpiration of Life which proceeded from God, united to the Body, animated Man, and made him a reaſonable Creature*; *ſo in the end, the Word of the Father, and the Spirit of God, united to the old Subſtance of the frame of* Adam, *made a living and perfect Man, receiving the perfect Father*; *that as we all died in the animal, we may be all quickned in the ſpiritual* Adam; *and that by the Spirit the Bodies riſing are made ſpiritual, as by the Spirit they have Life Eternal. It is called ſpiritual, as putting on the Spirit*, ſaith (s) *Tertullian. As receiving the whole energy and communion of the Spirit*, ſaith (t) *Methodius.* And that the Reſurrection of the Juſt ſhall be effected by the Spirit of God, ſeems to be plainly taught by the *Apoſtle* in theſe words, *If the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8. 10. And this agrees with the Opinion of the *Jews*, who aſcribe the Reſurrection to the Spirit from *Ezek.* 37. 10. and in particular to the Spirit of the *Meſſiah.* And from this differs not much the Opinion of *Theodoret* and others, That Chriſt is made a *quickning Spirit*, becauſe he himſelf being quickned by the Spirit, 1 *Pet.* 3. 18. hath in himſelf the power to quicken, and raiſe the Bodies of his Servants to Eternal Life; for *as the Father raiſeth up the dead, and quickneth them, ſo the Son quickneth whom he will*, John 5. 21. and *as the Father hath life himſelf, ſo hath he given to the Son to have life in himſelf*, v. 26.

Ver. 46. (*I ſay there is an animal body, and there is a ſpiritual body*) Howbeit that (*Body*) was not firſt which is ſpiritual, but that which is natural, (Gr. *animal*) and afterwards that which is ſpiritual.

Ver. 47. (*For*) the firſt man (*Adam*) is (*was*) of the earth, earthy, (*having a Body formed of it, and ſo the animal Body derived from him muſt be earthy*) the ſecond man is the Lord (*deſcending*) from Heaven (*to raiſe our Bodies, and advance them to that place.*)

Ἐξ οὐρανοῦ, *from Heaven.*] Not as ſome phancy, becauſe *Chriſt*'s Body was from Heaven, and not from the *Virgin Mary*; for the Scripture expreſly teacheth, that he was begotten ἐξ αὐτῆς from her Body, *Matth.* 1. 16. *Luke* 1. 35. and was the *fruit of her Womb*, Luke 1. 42. that he was made ἐκ γυναικὸς, *out of a Woman*, and came from the Fathers τὸ κατὰ σάρκα *according to the fleſh*, Rom. 9. 5. And had his Body been derived from Heaven, it muſt have been immortal, as our Bodies will be when we bear the Image of the *Heavenly Adam*; both which things make it neceſſary to interpret *the Lord from Heaven*, as I have done in the *Paraphraſe.*

(r) *Sic in fine verbum Patris & Spiritus Dei adunitus antiquæ ſubſtantiæ plaſmationis Adæ, viventem & perfectum effecit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur.* L. 5. c. 1. *Per Spiritum fiunt corpora ſpiritualia, uti per Spiritum ſemper manentem habent vitam.* Ibid. c. 7. & cap. 12.

(s) *Sicut ergo ante animale corpus caro recipiens animam, ita & poſtea ſpirituale induens ſpiritum.*

(t) Πνεύματικὸν λέγει τὸ χωρῆσαν πᾶσαν τὴν ἀγίου πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Oecum. vide Chryſoſt. Hilarium Diaconum, Oecumenium & Theophylact. in locum.

Ver.

Ver. 48. As is *(was)* the earthy, such are they that are earthy, *(and live in the animal Body as he did,)* and as is the heavenly, such are they *(to be)* that are *(to have)* heavenly, *(immortal and shining bodies.)*

Ver. 49. And as we have born the Image of the earthy *(Adam, being begotten, after his fall, in his own likeness, with earthy mortal bodies,* Gen. 5. 3.) so shall we also bear the image of the heavenly, *(partaking in our bodies of his heavenly glory, he changing our vile bodies into the likeness of his glorious body,* Philip. 3. 21.)

φορέσωμεν, *we shall bear.*] *Iræneus l. 5. c. 9. Tertullian. de resur. carnis, cap. 49. & adverss. Marcion. l. 5. c. 10. Cyprian. adv. Jud. l. 2. § 10. & l. 3. § 11. de Habitu Virg. Ed. Ox. p. 103. de Zelo & Livore, p. 226. Hilar. Dial. in locum. Hieron. in Isa. 52. F. 84. 1.* read *Portemus*, which answers to the *Greek* φορέσωμεν, as reads St. *Chrysostom*, and as the *Alexandrian* and other Copies read. The other reading is owned by *Origen* against *Celsus* twice, *l. 5. p. 243.* by *Methodius*; and *Theodoret* and *Theophylact* well note, that the words are not to be read by way of Exhortation, φορέσωμεν *let us bear*, but φορέσομεν, as a prediction of what we shall be; for the *Apostle* from *v.* 42. to this *Verse*, still passeth on from what we were, to what we shall be; and having said, *as is the heavenly, such are* (i. e. shall be) *they that are heavenly*; he proves this, because *as we have born the image of the earthy* Adam, *so shall we bear the image of the heavenly.*

Note also that *Philo* speaks much like the *Apostle*; for he saith *(u) there are two kinds of Men, one made after the Image of God, and another made out of the Earth.* The last he proves from the very words the *Apostle* useth to prove there is a natural or animal Body; the first from this, That *God made Man after his own Image*; *which Image he stiles the Divine Word*, and says he is the ἐπουράνιος ἀστὴρ, *the heavenly Star, the Fountain of all sensible Stars.* The last he calls *the (x) earthy and corruptible* Adam; *the first the* Adam *made after the Image which is not*, saith he, *earthy, but heavenly. The one is heavenly, as being made after the Image of God, and so uncapable of any corruptible, or earthy Substance; the other out of Seminal Matter, which the Scripture calleth Earth.* But then he saith, that *the heavenly Man was formed first, and after him the earthy*; and perhaps, for the correction of that Error, the *Apostle* might here say, *That was not first which is spiritual, but that which was natural.*

Ver. 50. Now this I say, Brethren, that flesh and blood *(such as ours is)* cannot inherit the Kingdom of God, neither doth *(or can)* corruption inherit incorruption.

Σὰρξ καὶ αἷμα, *flesh and blood*, &c.] Most of the *Fathers* interpret these words of Flesh and Blood not naturally, but morally taken for the corrupt Affections of the Flesh. But

1. Though Flesh it self in Scripture sometimes bears this sense, yet Flesh and Blood joyntly, never seems to have this import in the Scripture.

2. It is plain, and confessed by *(y)* St. *Austin*, that the *Apostle* is not here speaking of the requisites to make our Souls meet to inherit this Kingdom, but of the manner of the Resurrection of the Body.

3. The *Apostle* speaks of Flesh and Blood as subject to corruption here, *v.* 52. or of such Flesh and Blood as must be changed, and put on Incorruption, and so of Flesh and Blood naturally taken.

4. 'Tis evident to sense that Flesh may be cut, and divided, and Blood let out, and so must, whilst they continue such, be subject to Corruption; and also that an *heavenly*, and a *spiritual* Body, *an House from Heaven*, cannot consist of such Flesh and Blood as we have at present.

It therefore must be said, that though the same Flesh and Blood may rise from the Grave, it will then, or afterwards, receive such a change as will render it *spiritual* and *incorruptible*, and so perhaps, when it comes to Heaven, will not be Flesh and Blood; or that it will be clothed with such an heavenly Body as will keep it from a possibility of Corruption; and so the import of these words may be this, *That Flesh and Blood unchanged, and unclothed with its heavenly Body, cannot inherit the Kingdom of God.*

Ver. 51. Behold, I shew you a mystery, (i.e. *a thing not known to you before,*) we shall not all sleep, but we shall all be changed *(in our Bodies, before they enter into this Kingdom.)*

Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *we shall not all sleep*, &c.] This reading is

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(u) Δύο δὲ ἀνθρώπων γένη, τὸ τε κατὰ τὴν εἰκόνα γεγονὸς, καὶ τὸ πεπλασμένον ἐκ γῆς. Lib. 3. Alleg. ab initio. Θεῖον λόγον καὶ Θεοῦ λόγον εἰκόνα λέγει Θεοῦ. De Mundi opif. p. 5.

(x) Ὥστε ἂν εἰ ἀκόσεις Ἀδὰμ τὸν γήϊνον, καὶ φθαρτὸν εἶναι νομίζε· ὁ μὲν κατ' εἰκόνα, οὐ γήϊνος, ἀλλ' οὐράνιος. Leg. alleg. l. 1. p. 43.

Δύο ἄρα ἀνθρώπων γένη· ὁ μὲν γὰρ ὅτιν οὐράνιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν ἦν οὐράνιος, ἅτε κατ' εἰκόνα Θεοῦ γενὸς φθαρτῆς, καὶ σωμάτων γεώδους ὑσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σπορᾶς ὕλης ἦν χεῦν κάκληκεν ἐπάγη. ib. p. 35.

Διαφορὰ παμμεγέθης ὃν τὸ τε νῦν πλασθέν[τος] ἀνθρώπου, καὶ τὸ κατὰ τὸν εἰκόνα Θεοῦ γενόντος πρότερον. De Opif. Mundi p. 23.

(y) *Non de operibus, sed de modo resurrectionis.* Ep. 146. ad Consent.

much

much to be preferred before either of the other two, *viz. we ſhall all riſe*, or *we ſhall all ſleep, but ſhall not all be changed.* As being

1. Not only the reading of *Chryſoſtom*, *Theodoret* and *Theophylact* on the place, but alſo of (z) *Origen*, *Theodotus*, *Apollinarius*, St. *Jerom*, and of *Pſeudo Juſtin*, qu. 61. and 109.

2. As being inforced from the next words repeated thus, *and we ſhall be changed*, from the like words 1 *Theſſ.* 4. 17. and from the obſervation of almoſt all the Commentators on the place, that the *Apoſtle* in this Chapter ſpeaks only of the Reſurrection of the Juſt; from the falſhood of the other words, *we ſhall not all be changed*, ſeeing the Bodies of the wicked will certainly be changed by the fire they go into; and laſtly from the ſenſe, for what ſenſe is it to ſay, *we ſhall not be changed in a moment*, and to add this reaſon of that ſaying, *viz. for the dead ſhall be raiſed incorruptible, and we ſhall be changed,*

Note alſo that it cannot be hence concluded, that he, and the reſt of the *Apoſtles*, ſhould live to the general Reſurrection. No, he elſewhere diſcovers his Expectation, that the ſame God who raiſed up Jeſus, *ſhould raiſe them alſo from the dead*, 2 Cor. 4. 14. He ſpeaks this therefore, not in his own, but in the perſon of all pious *Chriſtians* that ſhould then live. See the Note on 1 *Theſſ.* 4. 15, 17.

Ver. 52. In a moment, in the twinkling of an eye, at the laſt trump; for the trumpet ſhall ſound, and the dead (*in Chriſt*) ſhall be raiſed incorruptible, and we (*Chriſtians that are then alive*) ſhall be changed (*as to this mortal body.*)

Ἐν ἀτόμῳ, *in a moment.*] It is the obſervation of (a) St. *Jerom*, that by theſe words the *Apoſtle*, *Cunctam primæ, & ſecundæ reſurrectionis excludit fabulam*, deſtroys the Fable of the Firſt and ſecond Reſurrection. He doth it ſufficiently in the deſcription of the ſtate of all the raiſed Bodies of the Juſt. For, though the Patrons of this opinion would avoid it, 'tis certain that the old Aſſertors of it held, that they ſhould be raiſed to enjoy the pleaſures of Meat and Drink, as (b) *Irenæus* ſpeaks. Now can thin, ſpiritual, glorious, heavenly bodies, and ſuch as are made like *to Chriſt's glorious body*, eat, and drink, and enjoy theſe Senſual Pleaſures? Moreover, who ſhall be changed? thoſe that already have been raiſed a thouſand years? if not, they muſt not be alive, for *Chriſtians* then alive ſhall be changed; but if they muſt be changed, then muſt their Bodies be raiſed corruptible, and they muſt twice *bear the image of the earthy*, or the animal Adam.

Ver. 53. For this corruptible (*Body*) muſt put on incorruption, and this mortal (*Body*) muſt put on immortality.

Ver. 54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory; (i.e. *is overcome for ever, ſo as never to have any ſtrength or power over our Bodies any more.*)

Ἐνδύσῃ ἀφθαρσίαν, *ſhall put on incorruption.*] The Scripture, and all the *Ancients*, ſpeak of a cloathing which our raiſed Bodies ſhall put on. Thus (c) *Pſellus* in his Commentary on the *Chaldaick Oracles*, ſaith *the Chaldees give the Soul two cloathings; one of the ſpiritual Body, weaved out of that which is ſubject to ſenſe; the other a ſhining thin Body, not ſubject to the touch, which they call the Superficies*; and the Conjecture of the *Jews* is this, that it ſhall be *a cloathing of light*, or of *a pure flame.* So the ancient Book (d) *Zohar* ſaith, That *the Bodies of the Juſt ſhall be cloathed with the light of Glory.* R. *Phineas* ſaith, the bleſſed God will give to the Bodies of the Juſt יפיות *an ornament*, according to that of *Iſaiah*, chap. 58. 11. *He ſhall ſatisfie the Soul* בצחצחות *with white or ſplended things.* And R. *Levi*, that *the ſoul, in the ſtate of its glory, ſuſtains it ſelf by the ſuperiour light*; and when it returns to the body, *it ſhall come with this light*; *and and then the Body ſhall ſhine as with the brightneſs of the Heavens.* And this agrees with the Transfiguration of our Lord's Body, *Matth.* 17. 2. and with his Appearance to St. *Paul*, Acts 9. 3. and to St. *John*, Rev. 1. 14, 15. and to the Deſcriptions made in the Old Teſtament of the Juſt riſing from their Graves, that *they ſhall ſhine as the brightneſs of the Firmament, and as the Stars for ever*, Dan. 12. 3. Wiſd. 3. 7. And in the New, That *they ſhall ſhine as the Sun in the Kingdom of the Father*, Matth. 13. 43. And thus may they be *ſalted* and preſerved from corruption by *fire*, Mar. 9. 49.

Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is ſwallowed up in victory.*] Or *for ever*, as εἰς νῖκος often ſignifies. So, *ſhall the ſword devour* εἰς νῖκος *for ever?* 2 Sam. 2. 26. Job 36. 7. *He will ſet them upon the throne* εἰς νῖκος *for ever*, Jer. 3. 5. *Will he keep his Anger* εἰς νῖκος *for ever*, Lam. 3. 20. *Why doſt thou forget us* εἰς νῖκος *for ever*, Amos 1. 11. *His anger did tear for ever*, εἰς νῖκος. And Chap. 8. 7. *He will not forget their works* εἰς νῖκος *for ever.* Nor is

(z) *Contra Marcion*, § 5. p. 143. (a) Ep. 20. To. 3. F. 66. A.

(b) *Et adjacentem habebunt paratam menſam à Deo paſcentem eos epulis.* L. 5. c. 33.

(c) Δύο χιτῶνας ἐπενδύσι ἡ ψυχὴν οἱ Χαλδαῖοι καὶ τὸν μὲν πνευματικὸν ἀνόμασαν, ἀπὸ τῆς αἰσθητῆς ὑλυμένην αὐτὴν· τὸν δὲ αὐγοειδῆ, λεπτὸν, καὶ ἀναφῆ, ὄντως ἐπίπεδον.

(d) *Voiſin in pug. fid. part.* 3. *diſt.* 2. c. 8. p. 491.

the Phraſe εἰς νῖκος uſed in any other ſenſe in the Septuagint. Though therefore Death is repreſented as the laſt Enemy to be vanquiſhed, v. 26. And the *Apoſtle* asks, *O Grave where is thy Victory*; and gives thanks to God, *who giveth us the victory*, v. 55, 57. yet ſeeing he hath given us this victory by *ſwallowing death up for ever*, by *ſwallowing up death of life eternal*, 2 Cor. 5. 4. I ſee no reaſon by Mr. *Clerks* good leave, why we ſhould think the *Apoſtle* had not here reſpect to the conſtant uſe of this Phraſe in the Septuagint.

Ver. 55. (*So that Chriſtians may ſing triumphantly in the words of the Prophet* Hoſea, Chap. 13. 14.) O death, where is thy ſting? O grave, where is (*now*) thy victory? (*It is for ever ſwallowed up of life*, 2 Cor. 5. 4.)

Ver. 56. The ſting of death, (*or that which cauſed death*) is (*was*) ſin, and the ſtrength of ſin (*to ſubject us to it*) is (*was*) the Law, (*threatning death for it.*)

Ver. 57. But thanks be to God, who giveth us the victory (*over it*) through (*the death and reſurrection of*) our Lord Jeſus Chriſt.

Ver. 58. Wherefore my beloved Brethren, be ye ſtedfaſt (*and*) unmoveable, (*by any temptations from this faith, and be ye*) always abounding in the work of the Lord, foraſmuch as ye know, your labour is not in vain in the Lord, (*but ſhall be plentifully recompenced by him at the reſurrection of the juſt.*)

CHAP. XVI.

Verſe 1. NOW concerning the Collection for the Saints, (i. e. *the ſuffering Chriſtians in Judea*) as I have given order to the Churches of Galatia, even ſo do ye.

Ver. 2. Upon the firſt day of the week, (*the day of your Chriſtian Aſſemblies*) let every one of you lay by him in ſtore, (*on this account, according*) as God hath proſpered him, that there be no (*farther need of*) gatherings when I come.

κατὰ μίαν Σαββάτων, *upon the firſt day of the week.*] So we read in St. *Matthew*, that our Lord roſe from the dead τῇ μιᾷ τῶν Σαββάτων, *upon the firſt day of the week*, Matth. 28. 1. in St. *Mark*, that *the Sabbath being over, Mary Magdalen, and others came early* τῆς μιᾶς τῶν Σαββάτων, *the firſt day of the week*, Mark 16. 9. and found *Chriſt* riſen from the dead; and in St. *Luke*, that *they reſted on the Sabbath day, according to the Commandment*, and that they came to the Sepulchre τῇ μιᾷ τῶν Σαββάτων, *on the firſt day of the week*, Luke 23. 56. 24. 1. and ſo accordingly ſaith St. *John*, John 20. 1. So that this Phraſe doth certainly import *the firſt day of the week*, the day of our Lord's Reſurrection from the dead.

Moreover κατὰ μίαν may be rendred *every firſt day*, as (a) κατὰ πόλιν, *in every City*; κατ' οἶκον, *in every Family*; κατ' ἄνδρα, viritim, *man by man*; κατὰ μῆνα, *every month*; and κατὰ μίαν, *ſigillatim.*

2*ly*, Obſerve that the *Jews* in every City where they dwelt had their (b) Collectors of *Alms*, who in the Week days went about the City collecting Alms, according to the quality and wealth of every *Jew*; and *in the evening of the Sabbath* diſtributed to the Poor among the *Jews*, as much as was needful for the following Week: And after this Example the *Apoſtle* ſeems to have ordained, that the *Chriſtians* ſhould lay up for the Poor, or make proviſions for them on the Lord's day.

3*ly*, Obſerve, that from the beginning the *Chriſtians* did aſſemble on the firſt day of the Week, called by them *the Lord's day*, to perform their Religious Worſhip, (c) *to read the Scriptures, to preach, and celebrate the Lord's Supper. This day being the Lord's day, we keep it holy*, ſaith (d) Dionyſius Biſhop of *Corinth. On Sunday*, (e) ſaith *Juſtin*, *all Chriſtians in the City or Country meet together, becauſe that is the day of our Lord's Reſurrection, and then we read the Writings of the Prophets, and Apoſtles; this being done, the Preſident makes an Oration to the Aſſembly, to exhort them to imitate, and do the things they heard; then we all joyn in prayer; and after that we celebrate the Sacrament.*

4*ly*, Obſerve, that the *Apoſtle* gave order that here, and in the Churches of *Galatia*, Collections ſhould be made for the Poor on that day; and that all *Chriſtians*, in complyance with that Precept, ſtill offered their Alms upon that day. So (f) *Juſtin Martyr*; *Then they that are able and willing give what they think fit, and what is thus collected is laid up*

(a) *Lex. Conſtant.* (b) *Buxt. Lex. Talmud.* voce גבאי p. 375. voce קופה p. 2096.

(c) Τῇ τοῦ ἡλίου ἡμέρᾳ πάντων κατὰ τὰς πόλεις ἢ τοὺς ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ γίνεται σύνοδος. Apud Euſeb. Hiſt. Eccl. l. 4. c. 23.

(d) Τὴν σήμερον ἁγίαν κυριακὴν ἡμέραν διανύομεν. Apud Euſeb. Hiſt. Eccl. l. 4. c. 23.

(e) Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, ἄχρι ἐγκρατοῦς ἐστὶ τοῦ ἀναγνώστου· εἶτα ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν ποιεῖται καὶ τὴν προτροπὴν τῆς τῶν καλῶν τούτων μιμήσεως· ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς ἀναπέμπομεν· εἶτα ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ εὐχαριστίας ὁ προεστὼς ποιεῖται, καὶ ὁ λαὸς ἐπευφημεῖ. Juſt. Martyr. Apol. 2. p. 96, 99. *Vide* Ignat. Epiſt. ad Magneſ. § 9. Clem. Alex. Strom. 7. p. 744. Orig. contr. Celſum. l. 8. p. 392. Melito Sard. apud Euſeb. l. 4. c. 26. Iren. apud Author. qu. de reſp. qu. 115.

(f) Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τοῦ ἰδίου, ὃ βούλεται δίδωσι. Ibid.

in the hands of the Preſident, who diſtributes it to Orphans and Widows, and other Chriſtians, as their wants require.

5*ly*, Obſerve, that no good Reaſon can be given why the *Apoſtle* ſhould limit the Collections of the Churches of *Corinth* and *Galatia* to the *firſt day of the week*, but this, that this Day was appointed for the Worſhip of our Lord, and ſo more fit for the performance of thoſe Duties which concerned his diſtreſſed Members in thoſe times; for as the Works of Charity and Mercy are proper Duties of this Day, ſo doth the Day contain a ſpecial Motive in it to enlarge their Charity, as being the Day in which they were *begotten to a lively hope through the Reſurrection of Chriſt Jeſus from the dead, of an Inheritance incorruptible*, 1 Pet. 1. 3. and in which they conſtantly participated of his precious Body and Blood; and therefore having received Spiritual Things ſo plentifully from Chriſt, muſt be more ready to impart ſomewhat of their Temporals to his needy Servants.

Ver. 3. And when I come, whoſoever you ſhall approve by Letters, them will I ſend (*or them will I with my Letters ſend*) to bring your Liberality to Jeruſalem.

Ver. 4. And if it be (*thought*) meet that I go alſo, they ſhall go with me (*to be witneſſes of the diſtribution of your Charity.*)

Ver. 5. Now I will come unto you when I paſs (*or ſhall have paſſed*) through Macedonia; for I do (*intend ſhortly to remove hence, and to*) paſs through Macedonia.

Μακεδονίαν διέρχομαι, *I do paſs through Macedonia.*] Not preſently, but after I have finiſhed my ſtay at *Epheſus*, v. 8. For that St. *Paul* writ this Epiſtle from *Epheſus*, and not from *Philippi*, may be gathered from the Salutations in the cloſe of it, not from the Churches of *Macedonia*, but of *Epheſus*. In this ſecond Epiſtle, he ſaith, *He paſſed from Troas to Macedonia, and that there Titus came to him*, 2 Cor. 2. 13. 7. 5, 6. who was not come to him when he writ his firſt Epiſtle.

Ver. 6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whitherſoever I go.

Ver. 7. For I will not ſee you now by the way, but I truſt (*hereafter*) to tarry a while with you, if the Lord permit.

Ver. 8. But I will tarry (*ſtill*) at Epheſus till Pentecoſt.

Ἕως τῆς Πεντηκοστῆς, *till Pentecoſt.*] It therefore was the following *Pentecoſt* that he haſtned to be at *Jeruſalem*, Acts 20. 16.

Ver. 9. For a great door and effectual is opened to me (*for propagation of the Goſpel there*;) and there are many Adverſaries (*of the truth, eſpecially thoſe of the Circumciſion, which makes my ſtay there neceſſary.*)

Ver. 10. Now if Timotheus come to you, ſee that he may be with you without fear (*of diſturbance from the Factious*) for he worketh the work of the Lord, as I alſo do.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, *if Timothy come to you.*] Hence it appears that this Epiſtle was not ſent by *Timothy*, for then he muſt have come to them.

Ver. 11. Let no man therefore deſpiſe him (*becauſe of his youth*, 1 Tim. 4. 12.) but conduct (*ye*) him forth in peace that he may come to me, for I look for him with the Brethren, (*or I, and the Brethren, look for him.*)

Προπέμψατε αὐτὸν, *conduct him forth.*] It is the obſervation of the *Reverend* and *Learned* Dr. *Hammond*, that the word προπέμπω ſignifies not only to accompany one, and bring him on his way, as *v. 6.* but alſo to provide for the Neceſſaries of his Journey. But this ſeems not ſuitable to the inquiry of the *Apoſtle*, *Did I make a gain of you by any of them whom I ſent to you? Did Titus make a gain of you?* 2 Cor. 12. 17.

Ver. 12. As touching our Brother Apollos, I greatly deſired him to come to you, but his will was not at all to come to you at this time: but he will come when he ſhall have a convenient time.

Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *he was not willing to come now.*] Perhaps becauſe he would not countenance a Faction that was begun under his name, by his preſence with them; which, ſaith *Aquinas*, ſhews he was not their *Biſhop*, as ſome of the *Ancients* have repreſented him; for then he ought not to have left his Flock under ſo great diſorders.

Ver. 13. Watch ye, ſtand faſt in the faith, quit ye (*your ſelves*) like men, be ſtrong.

Ver. 14. Let all your things be done with Charity, (*or a ſincere deſire of your Brethren's weal.*)

Ver. 15. I beſeech you Brethren, (*ſeeing*) ye know the houſe of Stephanas, that it is the firſt fruits of (*the Goſpel in*) Achaia, and that they have (*ever ſince*) addicted themſelves to the miniſtry of the Saints.

Ver. 16. That you ſubmit your ſelves to ſuch, (*giving reverence and honour to them*) and to every one that helpeth with us, and laboureth.

Ver. 17. I am glad of the coming of Stephanas, Fortunatus and Achaius, (*whom you ſent with your Letters of Enquiry to me*) for that (*account of your Affairs*) which was lacking on your part (*in your Letter*) they have ſupplied.

Ver. 18. (*I am glad, I ſay,*) For they have refreſhed my Spirit (*with their preſence and diſcourſe*) and (*will at their return refreſh*) yours, therefore acknowledge ye them that are ſuch.

Ver. 19. The Churches of Aſia ſalute you: Aquila and Priſcilla ſalute you much in the Lord, with the Church that is in their Houſe, (i. e. *their Chriſtian Family.*)

Σὺν τῇ κατ' οἶκον αὐτῶν Ἐκκλησίᾳ, *with the Church in their House.*] This Phrase doth not import that the whole Church of *Corinth*, &c. met in such a Family; for then the Salutation would be the Salutation of all the *Christians* in that place; but that this is not so, is evident from so many Salutations directed to other Persons and Families in the same place. So *Rom.* 16. 5. *Salute Aquila and Priscilla, and the Church in their House.* See the Note there. And then follow *Salutations* to many other Persons, and Brethren of the Church. So *Coloss.* 4. 15. *Salute the Brethren in Laodicea, and Nymphas, with the Church in his House.* See the Note there. So *Philemon* 2. we read thus, *Paul a prisoner to Philemon— to Appia, to Archippus our fellow Soldier, and to the Church in thy House:* And here, after this Salutation, follows the words, *All the Brethren greet you.*

It rather seems to signifie, as all the *Greek Scholiasts*, and *Grotius* say, a Family consisting wholly of Christian Converts, as was the Jaylor's House, *Acts* 16. 31, 32. and that of *Crispus* the *chief Ruler* of the *Synagogue* at *Corinth*, *Acts* 18. 8. For when it was otherwise, and the Family was not entirely converted, the *Apostle* alters his style, and saith only, *Salute them which are of Aristobulus houshold, and of the houshold of Narcissus in the Lord*, Rom. 16. 10, 11. *Salute Asyncretus, Phlegon*, &c. *and the Brethren that are with them*, v. 14, 15. *The Saints that are with them. They of the House of Cæsar salute you*, Coloss. 4. 22.

Ver. 20. All the Brethren greet you: Greet ye one another with an holy kiss. (See Note on *Rom.* 16. 16.)

Ver. 21. The Salutation of me Paul with my own hand.

Τῇ ἐμῇ χειρὶ, *with my own hand.*] He writing by an *Amanuensis*, Rom. 16. 22. still closed his Epistle with his own Hand, as a Token that it came from him, 2 *Thess.* 3. 17.

Ver. 22. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha; (i. e. *Accursed when the Lord comes to judgment.*)

Ἀνάθεμα Μαρὰν-ἀθά.] That *Maranatha* is a *Syriack* word, and signifies (g) the Lord cómes, most of the ancient Interpreters inform us. *Buxtorf* gives us the full sense of it, saying, *It is a Syrian word, by which they signified the outmost Anathema, by which a Man, being excluded from all Humane Society, and obnoxious to greater Punishments then Man could inflict, was committed to the severest Judgment of the Divine Anathema, and to Eternal Destruction: As if those pious Men of old would have said, Let the Lord come, and smite him with Eternal Perdition; Let him be reserved to the coming of the Judge of the whole World, that he may perish by his Everlasting Curse.*

Ver. 23. The Grace of our Lord *Jesus Christ* be with you all.

Ver. 24. My love be with you all in *Christ Jesus.* Amen.

(g) *Maran Atha magis Syrum est quam Hebræum, & interpretatur, Dominus venit.* Hieron. Ep. 137. ad Marcellam. Pseud. Amb. in locum.

Μαρανάθα τοῦτο ὁ τῆς Ἑβραΐδος, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Σύρων ὄντι φωνῆς· ἑρμηνεύεται δὲ, ὁ Κύριος ἦλθε. Theodoret in locum.

Ita Philo, *Carabas quidam insanus ab Alexandrinis in ludibrium Agrippæ* Μάειν *vocabatur, ὅτινες λέγουσιν ὁ Κύριον ὀνομάζεσθαι παρὰ Σύροις.* Contra Flaccum. p. 751. F.

Vox ista Syra in Novo Testamento מרן אתא *Dominus venit, occurrit* 1 Cor. 16. 22. *quâ extremum Anathema indicabant, quo ex omni societate homo exclusus, & omnibus pœnis humanis major committebatur judicio severissimo Anathematis Divini, & exitio æterno, quasi dicere voluissent prisci illi pij veniat Dominus, & eum æterno exitio feriat, commissus sit Christi totius mundi judicis adventui, ut æternâ ipsius maledictione pereat.* In voce מרן p. 1248.

THE PREFACE TO THE Second Epiſtle of St. *PAUL* TO THE CORINTHIANS.

THAT *this* Epiſtle *was writ a year after the firſt, is probably collected from theſe words,* Chap. 9. 2. Achaia was ready a year ago; *for he having given Inſtructions for the Collection only at the Cloſe of his firſt Epiſtle, they could not have the forwardneſs here mentioned before that time. Now that the firſt Epiſtle was written early in the Year* 55. *or* 57. *appears from theſe words in it,* I will ſtay at Epheſus till Pentecoſt, *Chap.* 16. 8. *For he ſtaid ſome conſiderable time in* Aſia; *after his purpoſe to leave* Epheſus, *and go to* Macedonia, Acts 19. 21, 22. *and yet making here his Apology for not wintering at* Corinth, *as he thought to do,* 1 Cor. 16. 6. *this* Epiſtle *muſt be writ after Winter, and ſo when a new Year was begun. It therefore ſeems to be written after his ſecond coming to* Macedonia *mentioned,* Acts 20. 3. *For* (1.) *'twas written after he had been at* Troas, *and had left the place to return to* Macedonia; *now that was at his ſecond going thither. See Note on* Chap. 2.12. (2.) *'Twas written when* Timothy *was with him; now when he left* Epheſus *to go into* Macedonia, Timothy *went not with him, but was ſent before him,* Acts 19. 22. *but at his ſecond going through* Macedonia, Timothy *was with him,* Acts 20. 4. (3.) *He ſpeaks of ſome* Macedonians *that were like to come with him,* Chap. 9. 4. *Now at his ſecond going from* Macedonia, *there accompanied him* Ariſtarchus, Secundus, *and* Gaius *of* Theſſalonica *the Metropolis of* Macedonia; Acts 20. 4. And (4.) *the Poſtſcript ſaith this Epiſtle was written from* Philippi, *as we find it in* Theodoret *and* Oecumenius, *where St.* Paul *was till the days of Unleavened Bread,* Acts 20. 6. *It therefore ſeems to be ſent from thence to them by* Titus, *and ſome other Perſon, not long before* Paul's *coming to them, which he ſpeaks of as inſtant,* Chap. 13. 1. *and that which he was now ready to do,* Chap. 12. 14. *and did, ſaith Dr.* Lightfoot, *in his Journey from* Philippi *to* Troas; *he ſailing about from* Philippi *to* Corinth, *to make good his promiſe; whileſt the reſt that were with him,* Acts 20. 4. *went directly the next Cut to* Troas, *and there waited for him.*

A Paraphraſe and Comment UPON THE Second Epiſtle of *Paul* the Apoſtle TO THE CORINTHIANS.

CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God, and Timothy our Brother, to the Church of God which is at Corinth, with all the Saints which are in all Achaia.

All the Saints.] i.e. *Chriſtians.* See Note on 1 *Cor.* 1. 1.

Ver. 2. Grace be (*given*) to you, and peace from God the Father, and from the Lord Jeſus Chriſt.

χάρις ϗ εἰρήνη, *Grace and Peace.*] May that Grace and Favour of God, on which your Salvation and Happineſs depends, *Tit.* 2. 11. and that Peace which paſſeth underſtanding, *Philip.* 4. 7. and is the Effect of the Divine Favour, be continually with you, and derived from God the Father the Fountain of all Bleſſings, and from Jeſus Chriſt the Procurer and Diſpenſer of them, 1 *Cor.* 1. 4. *Eph.* 1. 3.

And from our Lord Jeſus Chriſt.] See Note on 1 *Cor.* 1. 3.

Ver. 3. Bleſſed be God, even (*our God, and*) the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort.

Καὶ Πατὴρ, *the Father of our Lord Jeſus Chriſt.*] Why, ſaith *Schihtingius*, ſhould God be ſtiled thus, the Father of our Lord Jeſus Chriſt, if Chriſt be God equally with the Father, ſeeing by being thus diſtinguiſhed from God, he ſeems to be denied to be God.

I anſwer, He is by theſe words denied to be *God the Father*, ſince that would render him *Father* to himſelf; but his being thus diſtinguiſhed from *God the Father*, hinders not his being *God of God* the Father, who by way of Eminency is ſometimes abſolutely ſtiled God, becauſe he is the Fountain of the Deity. For as the words *our Lord*, aſcribed here to Chriſt, do not exclude the Father from being *our Lord*, ſo the word *God* aſcribed to *God the Father*, excludes not Chriſt from being what St. *Thomas* ſtiles him, *our Lord and our God*, John 20. 28. And as God was under the *Old Teſtament* ſtiled *the God of Abraham, Iſaac and Jacob*, to confirm the Faith of the *Jews* in the Promiſes made to them, and their Seed, ſo is he uſually in the *New Teſtament* ſtiled *the Father of our Lord Jeſus Chriſt*, to confirm to us his Love in *Chriſt Jeſus, his beloved Son, in whom he is well pleaſed*; and to aſſure us that he is, as here it follows, *the Father of Mercies* in the Plural, to ſignifie, according to the *Hebrew* way of ſpeaking, the Greatneſs, and Multitude of his Mercies, and *the God of all Conſolation*, as being the Giver of that *Paraclyte*, or Holy Spirit, whence all our Comforts are derived.

Ver. 4. Who comforteth us in all our Tribulations, (*by that inward peace and earneſt of the Spirit, he gives under them,*) that we may be able to comfort them which are in trouble, by the comfort wherewith we our ſelves are comforted of God.

In all our tribulations.] God's Servants never

never wanting his Comforts in all their Sufferings for his ſake.

Ver. 5. For as the Sufferings of Chriſt abound in us, ſo our Conſolation alſo aboundeth by Chriſt.

Τὰ παθήματα τῦ Χριστῦ, *the Sufferings of Chriſt.*] The Sufferings of Chriſt's Members for his ſake are ſtiled *his Sufferings*, becauſe they are Evils inflicted on his Members out of Enmity to him, and by reaſon of their Myſtical Union to him, and the Sympathy he has with them in their Sufferings, *Luke* 10. 16. *Acts* 9. 4. *Iſa.* 63. 9. Hence is he ſaid συμπάσχειν *to ſuffer with us* in our Infirmities, *Hebr.* 4. 15. But when the *Greek* Fathers add here, That (a) *Chriſt ſuffered more in his Members then he did in his own Perſon*; this ſounds harſh in the Ears of moſt *Divines*, and ſhews they had not thoſe thoughts of our Lord's Sufferings and Satisfaction which we have.

Ἡ παράκλησις ἡμῶν, *our Conſolation.*] Abounds by Chriſt, becauſe as he promiſed, ſo he conferr'd the Spirit of Conſolation on thoſe who ſuffer'd for his ſake; ſo that though they received the Word with much Affliction, they did it alſo with *joy in the Holy Ghoſt*, 1 *Theſſ.* 1. 6. having *the Spirit of Faith*, 2 Cor. 4. 13. *of Glory, and of God reſting on them*, 2 Tim. 1. 7. 1 Pet. 4. 14. See here *v.* 21, 22.

Ver. 6. And whether we be afflicted, it is for your conſolation and ſalvation, which is effectual (Gr. *wrought*) in *(or by)* the enduring the ſame ſufferings which we alſo ſuffer, *(and which by our Example you are encouraged to endure*;) or whether we be comforted, it is for your conſolation and ſalvation, *(which is accompliſhed by your patient perſeverance under all your Sufferings*, Matth. 5. 12. 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11, 12. James 1. 12.)

Ver. 7. And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings (*we endure*, 1 Cor. 10. 13.) ſo ſhall ye be alſo of the conſolation *(we enjoy in all our ſufferings)*.

Ver. 8. (*Our Sufferings, I ſay,*) For we would not, Brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life.

Ver. 9. But we (*thereſore*) had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God that raiſeth the dead.

Ver. 10. Who (*then*) delivered us from ſo great a death, and (*daily*) doth deliver us, in whom we truſt that he will yet deliver us.

Ἐκ τηλικύτυ θανάτυ, *from ſo great a death.*] Moſt *Interpreters* refer what is ſaid in theſe three laſt Verſes to the Commotion raiſed againſt *Paul* by *Demetrius* at *Epheſus*, Acts 19. from *v.* 26. to the end of that Chapter. But we read not that in that Commotion any Hands were laid upon St. *Paul*, or that he ſuffered any thing. He therefore had no occaſion from it to ſay, that he was *preſſed above meaſure, and above ſtrength, ſo as to deſpair of Life*; that he had *the Sentence of Death within him*; and that he was *delivered from ſo great a death*, and as it were raiſed from the dead; theſe high Expreſſions rather ſeem to ſignifie that he indeed was put to flight with Beaſts at *Epheſus*, (as he ſpeaks 1 *Cor.* 15. 32. See the Note there,) and was by God delivered from them.

Ver. 11. You alſo helping together by Prayer for us, that for the gift beſtowed upon us *(or the favour conferr'd on us)* by the means of many perſons, thanks may be given by many on our behalf.

Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *you alſo helping together by prayer for us.*] Hence note, That the more Publick Prayers are, the more prevailing they will be; and alſo that God will be more glorified by the Thankſgivings rendred for the ſucceſs of them. But whereas *Eſtius* hence pleads for Prayers to the Souls of Saints departed, the practice of the *Apoſtle* here, and elſewhere, is a ſtrong Argument againſt them. For he paſſionately intreats the *Chriſtians* living at *Rome*, to *ſtrive together with him in their prayers to God*, Rom. 15. 30. the *Corinthians* to *help together with him in prayer*, 2 Cor. 1. 11. the *Epheſians* to *pray for him with all perſeverance*, Eph. 6 18, 19. the *Coloſſians* to *continue in prayer for him*, Coloſſ. 4. 1, 2, 3. the *Theſſalonians* to *pray for him that the Word of the Lord might have free courſe, and be glorified*, 1 Theſſ. 5. 25. and that he may be *delivered from unreaſonable and wicked men*, 2 Theſſ. 3. 1, 2. and the believing *Jews* to *pray for him that he might ſooner be reſtored to them*, Hebr. 13, 18, 19. But in all his *Epiſtles* we have not one Petition of like nature directed unto any *Saint* departed; whereas had he thought them capable of hearing him, and their Addreſſes more effectual for the ſame ends, we may reaſonably think his Zeal would have prompted him to put up his Requeſts unto them, and leave us ſome Examples of this nature.

Τὸ εἰς ἡμᾶς χάρισμα, *the gift beſtowed upon us.*] The word χάρισμα in the *New Teſtament* always importing a Spiritual Gift, muſt be interpreted here of the Gifts beſtowed on St. *Paul* for the diſcharge of his *Apoſtolical* Function; and if the right reading here be ὑπὲρ ἡμῶν, *on our behalf*, the ſenſe of this Verſe may run thus, *We truſt that he will ſtill deliver us for the furtherance of the Goſpel, through*

(a) Ὅτι οὐ μόνον τὰ ἐκείνυ, ἀλλὰ καὶ πλείονα ὑπομένουσι πάθη. Chryſoſt. Πλείονα ὧν ἔπαθεν ὁ Χριστὸς πρόσωπον. Oecum Theoph.

the

the aſſiſtance of your Prayers, that ſo the Gift being exerciſed by us through the joynt ſuffrage of many perſons for the benefit of many, thanks may be returned by many for us. If ὑπὲρ ὑμῶν *on your behalf*, as other Copies have it, be the right reading, the ſenſe runs thus, *I hope to be ſtill preſerved by your prayers for the benefit of the Church; that ſo the Gift beſtowed upon us, being made uſeful to the benefit of others by the prayers of ſo many, thanks may be given to God by many on your behalf.* Which ſoever be the true reading, that he ſpeaks of the Spiritual Gift confer'd upon him, will be evident from the following words.

Ver. 12. For *(in all our afflictions)* our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in this world, and more abundantly to you ward.

Ἐν χάριτι Θεοῦ, *in the grace of God.*] Τοῦτ' ἔστι σημείοις, καὶ τέρασιν, ἅπερ χαρίσματα ἦν Θεοῦ, (b) i.e. *by Signs and Miracles*; that is, according to the Wiſdom of the Spirit, and the miraculous Power given us by the Grace of God for the Propagation of the Goſpel; So St. *Chryſoſtom.* Which Expoſition, ſaith he, is confirmed from thoſe words, *and more abundantly to you ward*; for the *Apoſtle's* ſincerity and care to walk according to the Rules of the Goſpel, was every where the ſame, but the powerful Operations and Gifts of the *Holy Ghoſt* ſeem to have been more abundantly exerciſed by him in, and vouchſafed by him to the *Church* in which he ſtaid ſo long, and of which he had ſo particular a Promiſe that Chriſt would be *with him* in his preaching to them, *Acts* 18. 10, 11.

Ver. 13. *(And of the truth of this you may reſt aſſured,)* For we write no other things unto you (*of it*) then what you read (Gr. *know, remember)* or acknowledge; and I truſt you ſhall acknowledge, even to the end.

Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε, *which you your ſelves know*, Chryſ. Τοῦτ' ἔστιν, ἀπομνημονεύετε, *which you remember*, Oecum. Theoph.

Ver. 14. As alſo you have acknowledged us in part, (i. e. *as to the ſounder part of the Church.* See Note on Chap. 2. 5. *Though ſome have repreſented us as walking according to the fleſh*, Chap. 10. 2. that we are (*juſt matter of*) your rejoycing, as ye alſo are *(at preſent, and much more will be)* ours in the day of the Lord Jeſus.

Ver. 15. And in this confidence *(of you)* I was minded to come to you before *(this time,)* that you might have a ſecond benefit *(or grace.)*

Δευτέραν χάριν, *a ſecond benefit, or grace.*] I coming to *eſtabliſh you*, Rom. 1. 11. and to *promote your joy*, v. 24. Hence it appears that the *Apoſtle* had been only once with them, when he writ this.

Ver. 16. And to paſs by you *(though not ſo as to ſee you in that paſſage*, 1 Cor. 16. 7.) into Macedonia, and to come again (Gr. *and again to come*) out of Macedonia to you, and of you to be brought on my way toward Judæa.

Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *and to paſs by you into Macedonia.*] *Interpreters* Ancient and Modern, are much troubled how to reconcile theſe words with what the *Apoſtle* had ſaid in his former Epiſtle, *I will come unto you when I have paſſed through Macedonia*, 1 Cor. 16. 5. For there he expreſly declares, his purpoſe was to go firſt to *Macedonia*, and then to come to *Corinth* from thence: Here, ſay they, he declares he purpoſed firſt to come to *Corinth*, and then to *Macedonia*, and return back again from *Macedonia* to *Corinth*; but the *Apoſtle* ſeems to ſay no more here, then he did there. There he declares that he would firſt go to *Macedonia*; but he adds alſo, that he would go from *Epheſus*, paſſing by them into *Macedonia*; ſaying alſo, that he would not then ſee them, ἐν παρόδῳ, *in his paſſage by them*, v. 7. and here he only ſaith, he purpoſed διελθεῖν *to paſs by them into Macedonia*; but ſaith not that he would call upon them in that paſſage, but only when he came again from *Macedonia*, and intended to go to *Syria*; which he did not, partly by reaſon of *Titus* his abſence, who was not yet returned to him to give him an account of their Affairs, but went again from *Troas* to *Macedonia*, 2 Cor. 2. 12. where he met *Titus*, Chap. 7. 5, 6. and partly by reaſon of the *Jews*, who way-laid him in his paſſage to *Syria*, Acts 20. 3. And for this delay, and non-performance of his purpoſe, that he came not from *Macedonia* the firſt time he went thither, to winter with them, he makes this Apology. See the Preface to this Epiſtle.

Ver. 17. When therefore I was thus minded, *(or reſolved thus)* did I *(afterwards)* uſe lightneſs (*in changing this reſolution,*) or the things that I purpoſe, do I purpoſe (*them*) according to the fleſh *(or carnal intereſts,)* that with me there ſhould be yea, yea, and *(again)* nay, nay, (i. e. *inconſtancy and mutability to ſerve my carnal intereſts, ſo that you ſhould hence gather that in preaching the Goſpel of Chriſt, I walk according to the fleſh?* Chap. 10. 2.

Κατὰ σάρκα, *according to the fleſh.*] Perhaps the *Judaizers* might object this, becauſe being in *Greece*, Acts 20. 2. and ſo near to *Corinth*, and having paſſed through *Macedonia*, he came not to go by them into *Syria*, becauſe the *Jews* laid wait for him by the way, but returned back to *Macedonia* without ſeeing them, *v.* 3. This, I ſay, they might inter-

(b) *Cum multis donis ſpiritualibus.* Grot.

pret

pret a conſulting of his Carnal Intereſts.

Ver. 18. (*No ſurely*) But as (*ſure as*) God is true, our word towards you was not yea, and nay, (i. e. *our preaching was not variable, we now ſaying one thing, anon another.*)

Πιστὸς ὁ Θεὸς, *but as God is true.*] The Phraſe πιστὸς ὁ Θεὸς, *God is faithful*, is uſed where there is no Oath intended, as 1 *Cor.* 1. 9. *God is faithful by whom we are called*; and Chap. 10. 13. πιστὸς δὲ ὁ Θεὸς, *but God is faithful, who will not ſuffer you to be tempted above what you are able.* But here the Phraſe being uſed abſolutely, ſeems rather to be a form of ſwearing.

Οὐκ ἐγένετο ναὶ καὶ οὔ, *was not yea and nay.*] i. e. It was not with any variance, but by his aſſiſtance, we all ſaid ſtill the ſame thing, and promiſed the ſame advantages to thoſe that ſhould believe in Chriſt; or it was not the preaching of what was uncertain, but fully confirmed to you by the power we received from him. That this is the true import of this Phraſe, *yea, yea, nay, nay*, we learn from the *Jews*, from whom it is taken; for they ſay, (c) *there is a yea which is as nay, and a nay which is as yea*; viz. when a man aſſerts or denies a thing *Ironically*; but (d) *the juſt mans yea is yea, and his nay is nay*; that is, whatever he affirms, or denies, is true, and certain. When a man gives a Bill of divorce to his Wife, we try him, ſay they, three times, (e) *whether his nay be nay, and his yea, yea*, that is, whether he continue firm in his reſolution to divorce her. And whereas the *Hebrew* ſaith, that when *Elijah* ſaid to the *Jews*, *How long will you halt betwixt two Opinions? if God be God, follow him; if Baal, follow him*; *the people anſwered him not a word*, 1 Kings 18.21. The *Jewiſh Gloſs* runs thus, *They would not ſay unto him yea or nay, becauſe they were doubtful.* And whereas *Exod.* 20. 1. we read thus, *And God ſpake all theſe words, ſaying*, *R. Solomon* notes that the word לאמר teacheth that *they anſwered to every yea yea, and to every no no*; i.e. they engaged to do the affirmative, and not to do the negative Precepts.

Ver. 20. For all the promiſes of God in him are yea, and in him Amen, (i. e. *are true and certain through him,*) to the glory of God (*demonſtrated in the confirmation of them*) by us.

Or all the Promiſes of God made to you, are true and certain through Chriſt the Author of the New Covenant eſtabliſhed upon better promiſes, to the glory of that God who made them by us.

Ver. 21. Now he that ſtabliſheth us with you in (*the doctrine of*) Chriſt, and who hath anointed us (*with the Holy Ghoſt*) is God.

Ver. 22. Who hath alſo (*thus*) ſealed us (*up to the day of redemption*, Eph. 4. 30.) and given us the earneſt of the Spirit (*to be the pledge and aſſurance of it*, 2 Cor. 5. 5. Eph. 1. 13, 14.) See Note on 1 *Cor.* 1. 5, 6, 7, 8.

Ὁ καὶ σφραγισάμενος ἡμᾶς, *who hath ſealed us.*] Sealing was uſed not only as a mark of Diſtinction of what belongs to us, from what is others, but alſo for Confirmation; as when we ſet our Seal to a Bond, Indenture, Will, Covenant, or Ordinance; to a Covenant, *Neh.* 9. 38. to an Evidence, *Jer.* 32. 10. to an Ordinance, that it may not be reverſed, 1 *Kings* 21. 8. *Eſth.* 8. 8. *Iſa.* 8. 16. In which ſenſe the Circumciſion of *Abraham* is ſtiled a *Seal of the Righteouſneſs of Faith*, Rom. 4. 11. and the *Corinthians*, *The Seal of St. Pauls Apoſtleſhip.* For Preſervation and Security, as when we ſeal up our Treaſures, *Deut.* 32. 34. ſo the Servants of God were *ſealed in their foreheads*, Rev. 7. 3. 9. 4. ſo *the foundation of God ſtandeth ſure, having the ſeal*; *the Lord knoweth who are his*, 2 Tim. 2. 19. and ſo the *Jews* made the Sepulchre ſecure, *ſealing the ſtone*, Matth. 27. 66. In all which ſenſes was the Holy Spirit given to Believers, as a Mark that they belonged to Chriſt, *Rom.* 8. 9. and were the Sons of God, *Gal.* 4. 6. As a Confirmation of the Covenant God had made with them, and of the Bleſſings promiſed, he being the Earneſt and Pledge of them, and ſo a Security to them againſt doubting of them; and alſo a Preſerver of them in the Faith againſt all Temptations, 2 *Tim.* 1. 7. 1 *Pet.* 4. 14.

Ver. 23. (*It was not therefore out of lightneſs,*) But I call God for a record upon my ſoul, that (*it was meerly*) to ſpare you, (*that*) I came not yet unto Corinth.

Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, *I call God to record upon my ſoul.*] The *Apoſtle* ſwears ſo oft in this Epiſtle, that I think it not amiſs to give an account of the reaſon of his doing ſo; which may be beſt done from the conſideration of the Occaſion, the Reaſon, and the End of Aſſertory Oaths, which are the only Oaths he uſeth.

1*ſt*, Then, there muſt be ſome ἀπιστία, *i. e.* ſome doubting of, or contradiction to the thing aſſerted, which muſt give occaſion to an aſſertory Oath, *Hebr.* 6. 16. there being no need to confirm what no body doubts of in this ſolemn manner. Now in the Church of *Corinth*, the Authority and the Sincerity of the *Apoſtle* was much doubted of, he being acknowledged of them *but in part*, v.14. ſome ſeeking ſtill *a proof of Chriſt ſpeaking by him*, Chap. 13. 3. and others looking on him as one that *walked after the fleſh*, Chap. 10. 2. this therefore gave occaſion to the aſſertory Oaths ſo frequent in this Epiſtle.

(c) Buxt. *Lex. Talm.* in the word אמן p. 642. Et *hunc locum.* (d) *Florileg.* p. 329. (e) *Cartwright. Meliſſ. Hebr. in*

2*ly*, The

2*ly*, The end of an Oath is εἰς βεβαίωσιν, *for confirmation* of the thing aſſerted, Hebr. 6. 16. and if Oaths were allowed, and thought neceſſary in Civil Matters for this end, they muſt be more allowable in Sacred and Spiritual Matters, which concerned the Truth of the Goſpel, and the Salvation of Souls for the ſame end, which manifeſtly was here the Caſe.

3*ly*, The Matter thus confirmed by an Oath muſt be ſuch, as could not be ſufficiently confirmed by other Witneſſes of the Fact, he being only privy to them who doth thus confirm them; for where ſufficient Teſtimonies of the Matter of Fact can be produced, an Oath ſeems the leſs needful in the caſe. And that this was ſo in all the Inſtances in which the Apoſtle thus confirms his ſayings, will be eaſily diſcerned from the peruſal of the places in which the Apoſtle thus aſſerts the Truth of what he had affirmed, *viz.* Chap. 1. 18, 23. 11. 10, 11, 31. 12. 19.

Ver. 24. (*Yet this I ſay*) Not as we have dominion over your faith, but are helpers of your joy, for by faith you ſtand, (τῇ γὰρ πίστει ἑστήκατε, *for ye have ſtood in the faith.*)

Τῇ γὰρ πίστει ἑστήκατε, *for you have ſtood in the faith.*] Τῆς μὲν πίστεως ἄνεχω ἐξουσίαν ὑμῖν ἐπιμέφομαι, τῷ γὰρ ταύτης ὑγιείαν προσηκάμην, *Theodoret.* that is, *I do not by this Threat challenge to my ſelf a power to exerciſe any dominion over you on the account of your Faith*, as I did upon *Hymenetus* and *Alexander*, 1 *Tim.* 1. 10. and intend to do upon ſome of your falſe *Teachers*, when your *obedience is fulfilled*, Chap. 10. 6. For I acknowledge you have generally ſtood firm in the Profeſſion of the Chriſtian Faith, (though ſome among you once queſtioned the great Article of the Reſurrection of the Body, 1 *Cor.* 15. 12.) but I deſire by it to excite you to cure your Diviſions, and Contentions, and reform your groſs Miſcarriages, Chap. 12. 20, 21. that ſo I may not be found towards you *ſuch as you would not*, not create to you any farther trouble, but may be a promoter of that joy which you will find in ſuch a Reformation of your ſelves.

CHAP. II.

Verſe 1. (AND *indeed an helper of your joy I would gladly be,*) but I determined this with my ſelf, that I would not come again to you in heavineſs, (i. e. *ſo as to make you ſad, if poſſibly I could avoid it.*)

Ver. 2. For if I (*be conſtrained by your diſorders to*) make you ſorry, who is it then that maketh me glad, but he that is made ſorry by me; *i. e.* what can make me glad but the Reformation, and ſo the Joy of the ſame Perſons: Whence note, that the *Apoſtles* chiefeſt Joy was in the welfare of his Converts, Chap. 1. 14. *Philip.* 2. 2, 16. 4. 1. 1 *Theſſ.* 2. 19, 20.

Καὶ τίς ἐστιν, *who is it then.*] The Hebrew *Vau*, rendred by καὶ, is very often in our Tranſlation *then*, See *Gen.* 13. 16. 24. 41. 28. 21. 31. 8. 42. 34, 38. *Exod.* 6. 1. 7. 9, 11. *Lev.* 4. 3, 14, 23, 28. 5. 5. 6. 4. *Numb.* 5. 15, 21. *Deut.* 6. 21. 8. 10. *Joſ.* 1. 15. 24. 12. 1 *Sam.* 1. 11. 6. 9. And thus alſo is καὶ tranſlated by us in the *New Teſtament*, Matth. 23. 32. Mark 7. 1. Matth. 25. 27. John 4. 35. 7. 33. 14. 9. Acts 26. 20. Rom. 8. 17. 11. 5. 1 *Cor.* 15. 29. James 2. 4. Rev. 22. 9.

Ver. 3. And I wrote the ſame to you, (*or this very thing have I written to you before my coming, to excite you to this Reformation,*) leaſt when I came I ſhould have ſorrow from them of whom I ought to rejoyce, having confidence in you all, that (*you ſtand ſo affected to me, that*) my joy, is the joy of you all.

Ver. 4. (*I ſay, leaſt I ſhould have ſorrow,*) For out of much affliction and anguiſh of heart, I wrote unto you (*my former Epiſtle,*) with many tears, (*which yet I ſay*) not that you ſhould be grieved (*or made ſorry,*) but that you may know the love which I have more abundantly to you.

Ἐκ πολλῆς θλίψεως, *with much affliction*, &c.] As the *Apoſtles* zeal for the Good of Souls made him rejoyce at their welfare, *v.* 2. ſo alſo did it cauſe him to weep for their Miſcarriages, *Acts* 20. 19, 31. 2 *Cor.* 12. 21. *Philip.* 3. 18.

Ver. 5. But if any hath cauſed grief, (*as the inceſtuous perſon hath already done*) he hath not grieved me (*only,*) but in part, that I may not overcharge (*or be too heavy upon him*) you all.

Ἀπὸ μέρους, *in part.*] This Phraſe is commonly uſed by St. *Paul* for the diſtinction of one ſort of Perſons from another. So *Rom.* 11. 25. *Blindneſs hath happened to Iſrael*, ἀπὸ μέρους, as to the unbelieving *part* of them, *Rom.* 15. 15. *I have written the more boldly to you* ἀπὸ μέρους *in part*, i. e. as to that part of you who are *Gentiles*, declaring that I was called by *Jeſus Chriſt to be the Apoſtle of the Gentiles*, 2 Cor. 1. 14. *You have acknowledged me* ἀπὸ μέρους *in part*; i. e. as to the ſound part of you; and according to this uſe of the Phraſe the words may be paraphraſed thus, *He hath not only grieved me, but as to the ſound part, you all*; for there were ſome among them who grieved not for this Crime, but *were puffed up*, 1 Cor.

5. 2. *I therefore ſay in part, that I may not too much load that miſerable perſon.*

Ver. 6. Sufficient to ſuch a man is this puniſhment which was inflicted by many.

Ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, *this puniſhment*, &c.] Some learned Perſons, who exclude the Laity from having any ſhare in the Excommunication, or Abſolution of publick Offenders, tell us this Puniſhment was inflicted only by the *Clergy*, or the *Presbytery* of *Corinth* in the preſence of the Laity. But it ſeems clear in both theſe Epiſtles that the *Apoſtle* writes to the Church of *Corinth*, in the general. When he commands that the inceſtuous Perſon ſhould be excluded from their Society, and be *delivered up to Satan*, he ſpeaks to all that were to aſſemble together, 1 *Cor.* 5. 4. to all that ought to have *mourned* for that Fact, *v.* 2. to all that were obliged to abſtain from eating with him, *v.* 11. and aſſerts the power they had of judging thoſe that were within the Church, *v.* 12. And here, ſpeaking of the Execution of that Sentence, he ſaith, *it was* ἐπιτιμία *a puniſhment inflicted*, not πρὸ *before* only, but ὑπὸ τῶν πλειόνων, *by the Community*. Hence he exhorts them all to forgive, and comfort him, *v.* 8. adding *v.* 10. That *to whomſoever you forgive any thing, I forgive alſo*; but there is not in this whole Affair the leaſt mention of any of the *Clergy* ſeparately from the Church either executing, or relaxing this Cenſure. Indeed, St. *Paul* here carries the matter ſo high, that he alone, by his *Apoſtolical Authority*, paſſeth the Sentence, ſaying, ἤδη κέκρικα, *I have already judged him*, 1 Cor. 5. 3. and alſo that of Abſolution, ſaying here *v.* 10. ἐγὼ κεχάρισμαι, *I have forgiven him*, committing only the Execution of each Sentence to them; ſo that this Inſtance gives no colour to the Pretences of the *Independants* and other *Sectaries*, eſpecially if we add, what is highly probable, that the *Corinthian Church* had then no ordinary or ſettled Governours or *Paſtors*, but all their Offices were performed by *Prophets*, or Men enabled to perform them by the Gift of Propheſy. See Note on 1 *Cor.* 14. 29. And if ſo, it cannot be expected that the ſame practiſe ſhould continue when theſe extraordinary *Prophets* ceaſed, and Biſhops and *Paſtors* were every where appointed to Rule over their reſpective Flocks. In the *Primitive Church*, when any Perſon was to be Excommunicated, the Laity were firſt conſulted about the Fact, the guilty Perſon pleaded in their preſence, they Judged of the Matter of Fact, as do our Juries in Criminal Cauſes, and by their Suffrage they conſented to his Condemnation, as (a) St. *Cyprian* doth oft inform us; but then he ſtill aſſerts that neither they, nor the inferiour Clergy, could paſs the Sentence of Excommunication without the (b) *Biſhop*, who, as the Preſident of the Aſſembly, ſtill pronounced the Sentence. They alſo conſented to the Re-admiſſion of them into favour, and to the Communion of the Church; but then their actual admiſſion was performed by the (c) impoſition of the hands of the *Biſhop* and *Clergy*, the Power of the Keys, ſaith he, being given to them by Chriſt, ſaying, *Thou art Peter.*

Ver. 7. So that contrariwiſe, you ought rather now to forgive him, and comfort him, (*by receiving him again into the Church, which is the proper conſolation of one caſt out, then continue your averſation to him,*) leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow, (*and ſo fall into deſpair.*)

Note. Hence it appears that in notorious Crimes, which give great cauſe of Scandal to the Church, and to Chriſtianity, the conſolation of the Offender depends not only on his inward Grief, and Repentance towards God, but alſo on the Relaxation of his Cenſures by the Church; for it is certain that the *Apoſtle* is here ſpeaking, not as *Grotius* thinks, of the taking off the Diſeaſe which *Satan* had inflicted on the inceſtuous Perſon, but of reſtoring him to Communion by Relaxation of the Churches Cenſures. For 1. the word ἐπιτιμία, *puniſhment*, v. 6. refers to the Canonical Cenſures of the Church. 2. He commands them not only χαρίζεσθαι, *to forgive*, v. 7, 10. but alſo *to confirm their love to him*; both which Expreſſions plainly ſeem to intimate that he would have him reſtored to Communion, and this he would have performed according to the Diſcipline now mentioned from St. *Cyprian*, with the conſent of the pious Laity.

Ver. 8. Wherefore I (*who commanded the inflicting of this Cenſure on him, do now*) beſeech you to confirm your Love towards him, (*by re-admitting him, thus penitent, to your Society, for the Church ought, after the example of God, to do ſo.*)

Ver. 9. For to this end alſo did I write, (ἔγραψα, *have I written this*) that I might know the proof of you, whether ye be obedient (*to me*) in all things.

Ver. 10. (*And be aſſured of this, that*) To whom you forgive any thing, I forgive (it,) for if I forgive (Gr. *have forgiven heretofore*) to whom I forgave it, for your ſakes I forgave it, (*though I did it*) in the Perſon

(a) *Præſentibus & judicantibus Laicis. Ed. Ox.* Ep. 14. p. 33. Ep. 16. p. 34. Ep. 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. *Vide Albaſpin. obſerv.* l. 2. c. 22. *Du Pin. de Antiq. Eccl. Diſcipl.* p. 247. *Dodwel. de jure Laicorum Sacerd.* p. 130.

(b) *Inde per temporum, & ſucceſſionum vices Epiſcoporum ordinatio, & Eccleſiæ ratio decurrit, ut Eccleſia ſuper Epiſcopos conſtituatur, & omnis actus Eccleſiæ per eoſdem præpoſitos Gubernetur.* Ep. 33.

(c) *Per manus impoſitionem Epiſcopi & Cleri jus communionis accipiunt*, Ep. 16. p. 37. *Nec ad communicationem quis venire poſſit, niſi prius illi ab Epiſcopo & Clero manus fuerit impoſita*, Ep. 17. p. 39.

(i. e)

(i. e. *by the Authority*) of Jeſus Chriſt.

Ἐν προσώπῳ Χριστοῦ, *in the Perſon of Chriſt.*] That is, ſaith *Theodoret*, Chriſt beholding and approving what was done, for as he delivered the inceſtuous Perſon to Satan in *the name of the Lord Chriſt*, 1 Cor. 5. 4. ſo in his Perſon and by his Authority he relaxes the Sentence. This place teaches us, ſaith *Slictingius*, *That the Providence of Chriſt reacheth to, and inſpecteth not only our actions, but even our minds and thoughts.* Hence then I argue for his Godhead, God alone being the Searcher of the Heart, and of the Secrets of it, 1 *Kings* 8. 39.

Ver. 11. (*And this forgiveneſs of the inceſtuous perſon I therefore preſs*) Leſt Satan ſhould get an advantage of us, (*by hurrying him into deſpair, or repreſenting the Church Diſcipline as that which tendeth to mens ruine, and ſo tempting him to Apoſtacy,*) for we are not ignorant of his deviſes.

Note. Vain here is all the diſcourſe of *Eſthius* concerning Indulgences, or the Remiſſion of the *Satisfaction* required by the Church, for the *Apoſtle* here ſpeaks only of the Remiſſion of his Excommunication, and hath not one word of any *Satisfaction* the inceſtuous Perſon had voluntarily undertaken on the account of his Offence, or any thing impoſed on him to do on that account, but only of a delivery of him to *Satan*, and an Excluſion of him from the Church, in both which he was paſſive.

Ver. 12. Furthermore (*that ye may know my great concernment for you*) when I came to Troas to preach Chriſts Goſpel, and a door was opened to me of the Lord, (*for the propagation of it there:*)

Ver. 13. I had (*notwithſtanding*) no reſt in my ſpirit, becauſe I found not Titus my brother, (*whom I had ſent to know the ſtate of your affairs, returned,*) but taking my leave of them, I went from thence into *Macedonia*, (*hoping to find him there, where he arrived, and gave me a very comfortable account of you.*)

Ἐλθὼν εἰς τὴν Τρωάδα, *but coming to Troas.*] That this was not the firſt time of St. *Paul*'s coming to *Troas* is plain, ſeeing we find him there long before, *Acts* 16. 8. though then he ſeems to have ſtaid there but a Night; it was not the time mentioned *Acts* 20. 6. for then he came from *Macedonia* to *Troas*, here he goes from *Troas* to *Macedonia*. It remains then that it was ſome intermediate time, which all *Interpreters* I meet with, think was in his way from *Epheſus* to *Macedonia*, Acts 20. 1. but at his firſt journey from *Epheſus* to *Macedonia* he ſailed not by *Troas*, but by *Corinth*, though not touching there. See Note on Chap. 1. 16. It was then after, paſſing through thoſe parts, he came by *Troas* into *Greece*, and if ſo, this Epiſtle could not be written till after St. *Paul*'s coming the ſecond time to *Macedonia*. See the Preface.

Ver. 14. Now thanks (*therefore*) be to God who always cauſeth us to triumph in (*and through*) Chriſt, and maketh manifeſt by us the ſavour of his knowledge in every place (*where we come*).

Ver. 15. For we are unto God a ſweet ſavour (*in our preaching*) of Chriſt, (*both*) in them that are ſaved, and in them that periſh.

Ver. 16. To the one (viz. *to them that periſh for rejecting Chriſt preached to them*) we are the ſavour of death unto death, and to the other (*who believe in him*) the ſavour of life unto life: and who is ſufficient for theſe (*great and weighty*) things?

Ὀσμὴ ζωῆς εἰς ζωήν, θανάτου εἰς θάνατον, *a ſavour of life and death.*] Here is a continual alluſion to the Phraſeology of the Jews, who ſpeak from the Prophets of a סם המות (d) *a mortal ſavour*, or as the *Chaldee* ſaith סמא דמחוא Eſth. 2. 21. Jer. 11. 19. and of סם החיים *a ſavour of life*, or a *vital unguent*, and ſaying of the Law, that *it is to Iſrael a ſavour of life, but to the Nations of the world a ſavour of death*, of which the *Apoſtle* ſeemeth here to give the reverſe, ſaying the Goſpel was to them, as being the Rejecters of it, the ſavour of death; but to the *Gentiles*, who embraced it, the ſavour of life.

Ver. 17. (*We are, I ſay, very acceptable to God in this work,*) For we are not as many, who corrupt the word of God, but (*all*) as (*men*) of ſincerity, as (*commiſſionated*) of God, (*and as*) in the ſight of God ſpeak we (*in preaching*) Chriſt (*unto you.*)

Καπηλεύοντες τὸν λόγον, *who corrupt the word.*] Here is an alluſion to thoſe Huckſters of whom the Prophet *Iſaiah* ſpeaks, ſaying οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *thy Vintners mix wine with water*, Iſai. 1. 22. and ſo the meaning of the words is this, We do not adulterate the Sincerity of the Word, as your falſe *Apoſtles* do.

Who theſe Corrupters of the Word of God were, we learn from Chap. 11. 22. where it is evident that they were not *Samaritans*, but *Jews*, not Pretenders to be the Chriſt, or Miniſters of *S. Magus*, but *Miniſters of Chriſt*, or ſuch as own'd our *Jeſus*, not *S. Magus*, or *Doſitheus*, to be Chriſt; notwithſtanding a *Reverend Perſon* aſſerts that they were *Gnoſticks*; and to this Opinion he is inclined by two Paſſages in the Epiſtles of *Ignatius*: The firſt is in the Epiſtle to the *Magneſians*, where, ſaith he, *ſpeaking of the Gnoſtick Judaizers, as Enemies of the Croſs of Chriſt, whoſe God is their Belly, who mind earthly things*, Philip. 3. 18, 19. *who were lovers of pleaſures, and*

(d) *Buxtorf. in voce* סם p. 1494.

not lovers of God, having a form of godlineſs, but denying the power of it, he adds, *that they were* οἱ χρισέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *Merchants of Chriſt, huckſtering the Word, ſelling Jeſus.* But

1. The *Gnoſticks* were ſo far from being *Judaizers*, that they denied the God of the *Jews*, declared that he was not the Supreme God, and taught Men to deſpiſe the Law and the *Prophets*. See Note on *Coloſſ.* 2. 12.

2. All theſe *Epithets* or *Characteriſticks* agree perfectly to the Jewiſh falſe Teachers; they were the Men of whom the *Apoſtle* ſaith, *their God is their belly*, &c. as both (*e*) St. *Chryſoſtom* and *Theodoret* inform us. They were the Men who were *lovers of Pleaſures more then God*, and who had a *form of godlineſs*, which the impure *Gnoſticks* had not. See Note on 2 *Tim.* 3. 5. The *Jews* alſo were the Perſons who bought Chriſt for thirty pieces of Silver; they corrupted the Word here, by mixing the Law and their Traditions with the Goſpel, and they made a Gain of Chriſt. See Note on 1 *Tim.* 6. 5. So that what is here cited from the Ninth Section of this *Epiſtle*, agrees exactly to them.

3. It chiefly is to be obſerved, that theſe words are not in the true *Ignatius*, but are the Additions of his *Interpolator*. And 2*ly*, that there is not one word in this place to ſhew that they belonged to the *Gnoſticks*, or to any other Perſons who owning the profeſſion of the *Chriſtian Faith* corrupted it; but are expreſly ſaid to belong (*f*) *to ſuch Enemies of Chriſt as denied him.* Whereas the true *Ignatius* is plainly in this place ſpeaking of the (*g*) *Jews*, of whom we interpret this, and the ſame is alſo evident from the *Interpolator*.

The ſecond paſſage is cited from the Epiſtle *ad Trallianos*, where he ſaith, *There are ſome vain Speakers and Impoſtors, not Chriſtians, but Merchants of Chriſt*, Ἀπίτω ἀφορμὴν τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπηλεύοντες τὸν λόγον τῆς εὐαγγελίου, *carrying the Name of Chriſt for deceit, huckſtering the word of the Goſpel*; 'and who theſe 'were he ſpecifies in the proceſs of the *Epiſtle*, 'viz. *Simon* the firſt-born of *Satan*, *Menander*, 'Baſilides, the unclean *Nicolaitans*, τὰς ψευδωνύμους, *thoſe that are falſly named*, that is, the 'Gnoſticks. But here again,

1. We have not the true *Ignatius*, but his *Interpolator* impoſed upon us.

2. This *Interpolator* doth not ſay thoſe Perſons falſly named were the *Gnoſticks*; No, that is the *Doctors* Interpretation againſt the true ſenſe of the *Greek*; and the manifeſt words of the old *Interpreter*, who ſays they were the (h) *Nicolaitans*, ſo called, becauſe they falſly bore his Name, he being no ſuch Perſon as they repreſented him. And indeed this is the common Epithete of the (i) *Nicolaitans*; he himſelf by (k) *Clemens Alexandrinus* and others, being declared free from the Doctrines theſe *Hereticks* vented in his Name. And

3. This *Interpolator* plainly inſinuates, that in the Section cited by the *Doctor*, he means the (l) *Judaizers*, as uſing the ſame words which he had uſed in the Epiſtle to the *Magneſians* concerning them.

(e) Ἐδόκουν τινὲς ὡς περὶ Ἰουδαίων ταῦτά φησιν, ἀεὶ γὰρ αὐτῶν ζηλοτυπίας κατηγορεῖ, καὶ ἀλλαχοῦ φησὶν οἱ Θεὸς, ἡ κοιλία. Theodoret. & Chryſ. in Rom. 16. 17. *Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Chriſto bene docebant.* Pſeud. Ambr. hic.

(f) Ὅτι τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται — οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. § 9.

(g) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. § 8. Ep. ad Magneſ. § 8, 9.

(h) *Fugite quoque illos immundiſſimos falſi nominis Nicolaitas, amatores libidinis, malos Calumniatores, nec enim talis fuit Apoſtolorum Miniſter Nicholaus.* § 11.

(i) Οἱ νῦν ψευδώνυμοι Νικολαΐται. Conſt. Apoſt. l. 6. c. 8. Vide Ep. interp. ad Philadelph. § 6. Theodoret. Hær. Fab. l. 3. c. 1. Euſeb. Hiſt. Eccl. l. 3. c. 29.

(k) Clem. Strom. 3. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

(l) *Ita & Judaïzantes* χρισεμπόρους, *idem Interpolator in Epiſtola ad Magneſianos nominaverat*, & τὸν λόγον καπηλεύοντας, Uſher. ib. n. 26.

CHAP. III.

Verſe 1. DO we (*by ſpeaking thus of our ſincerity*, Chap. 2. 17.) begin again to commend our ſelves, or need we as ſome others (*have*) Epiſtles of commendation to you, or Letters of commendation from you (*to others?*)

Εἰ μὴ χρήζομεν, *Do we need.*] Theſe Particles εἰ μὴ often ſignifie *num* in the *Old Teſtament*; εἰ μὴ ἔφαγες, *haſt thou eaten of the Tree*, Gen. 3. 11. See Gen. 4. 9. 18. 4, 17, 23, 27, 38. 30. 15. 31. 14. 41. 38. 43. 7. So μὴ alſo ſignifies, 1 *Cor.* 9. 4. μὴ οὐκ ἔχομεν ἐξουσίαν, *have we not power*; and v. 8.

Συστατικῶν ἐπιστολῶν, *Letters of Commendation.*] That Commendatory Epiſtles were ancient in the Church we learn from (a) *Ter-*

(a) *Hæretici nullum jus capiunt Chriſtianarum literarum.* Preſcript. c. 37. Vide c. 20. *tullian*

tullian, and (b) St. *Cyprian*. And that they had their riſe from the *Teſſeræ hoſpitalitatis* among the *Heathens*, is the Opinion of the Reverend Dr. *Hammond* on the place.

Ver. 2. Ye are our Epiſtle written in our hearts, (*you being always in our minds, and evidently appearing to us ſo to be, and*) known, and read of all men (*who have heard the fame of your Converſion.*)

Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *written in our hearts.*] This is a frequent Phraſe in the *Old Teſtament*, and among the *Jewiſh Doctors*, importing (1.) The clearneſs and perſpicuity of what is ſaid to be thus in our hearts, *Deut.* 30. 11, 14, 15. *Rom.* 10. 8, 9. And (2.) our care to have it continually in our hearts, and upon our ſpirits, *Deut.* 6. 6. *Prov.* 3. 3. 7. 2. See this proved Note on *Hebr.* 8. 10.

And thus the Phraſe is commonly uſed in Prophane Authors, both *Greek* and *Latine*: Thus *Antiſthenes* ſaith to one that had loſt his *Regiſter* or *Note-Book*, *Thou ſhouldſt* (c) ἐν τῇ ψυχῇ αὖτε, καὶ μὴ ἐν ταῖς χάρταις γεγράφθαι, *write theſe things in thy Soul, and not in thy Papers.* So (d) *Seneca* ſaith of *Portius Latro*, who made no uſe of Books, or Notes, *ajebat ſe ſcribere in animo*, he ſaid he wrote all things in his mind. So (e) *Terence*, *Scripta illa dicta ſunt in animo Chryſidis*: which in (f) *Pindar* is, ἐγγεγραπται ταῖς φρεσὶν, *theſe words are written in the mind of Chryſis.*

So that theſe words may be thus paraphraſed, We need no Letters of Commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your Converſion, ſo that *the Seal of our Apoſtleſhip are you in the Lord*, 1 Cor. 9. 2. *The ſigns of an Apoſtle being wrought among you in all patience, in ſigns, wonders, and in mighty deeds*, 2 Cor. 12. 12. So that you are our beſt Letters commendatory to your ſelves. Nor need we Letters of Commendation from you to others, the Fame of your Converſion by us, and of the Gifts we, with the Goſpel, have imparted to you, being ſpread throughout the World.

Ver. 3. Foraſmuch as ye are (*by this Converſion*) manifeſtly declared to be the Epiſtle of Chriſt miniſtred (*or penn'd*) written not with the Spirit of the living God; not in tables of ſtone, (*as was the Ten Commandments*) but in the fleſhly tables of your hearts.

Ἐπιστολὴ Χριστοῦ, *the Epiſtle of Chriſt.*] His commendatory Epiſtle declaring and commending his power in their Converſion by ſuch ſigns and gifts of the Holy Ghoſt imparted to you, and exerciſed by us among you, as he enabled us to do. And this Epiſtle is written in the fleſhly Tables of your Hearts, *i. e.* in your Hearts made ſoft, pliable, and ready to obey the Word by the operation of the Holy Spirit, according to the promiſe, *I will take away the ſtony heart from you, and give you an heart of fleſh*, Ezek. 11. 19. 36. 26.

Ver. 4. And ſuch (*confidence, or*) truſt have we through (*the grace and favour of*) Chriſt to God-ward, (viz. *that he will ſtill thus efficaciouſly aſſiſt our miniſtry.*]

Ver. 5. Not (*having any confidence in our ſelves*) that we are ſufficient of our ſelves to think any thing as of our ſelves, (*to bring men to the faith of Chriſt by our own reaſonings, without the power and aſſiſtance of the Spirit of God,*) but our ſufficiency (*as to the matter*) is of God (*alone.*)

Λογίσασθαί τι, *to reaſon any thing as of our ſelves.*] The *Apoſtle* in the Second Chapter of his firſt Epiſtle, contends that there was a neceſſity of a Divine Revelation to enable them to make known to us the Truth contained in the Goſpel, becauſe Humane Reaſon, without it, was not able to know, or to diſcern them, and therefore here alſo he diſclaims the ſufficiency as of themſelves without Divine aſſiſtance for this work; that is, without thoſe illuminations and powerful operations of the Holy Spirit, which made them *able Miniſters of the New Teſtament.* This Text therefore is impertinently cited to ſhew that no Man is ſufficient of himſelf to think a good thought, and might as well have been produced to prove him not ſufficient of himſelf *to think at all.*

Ver. 6. Who hath alſo made us able Miniſters of the New Teſtament (*promiſed in oppoſition to the Old*, Jer. 31. 33. *and ſo*) not of the letter only, (*as was that of Moſes*) but of the Spirit (*promiſed*, Ezek. 36. 27.) for the letter (*of the Law condemns the diſobedient, and ſo*) killeth, but the Spirit (*miniſtred by the Goſpel*) giveth life, *for if the Spirit of him that raiſed Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8. 11.)

Γράμμα ἀποκτέννει, *the Letter killeth.*] From the Expoſition of theſe words given in the Paraphraſe, it appears how vain are the imaginations of thoſe Men, who by the *killing Letter* underſtand not the Law condemning to death, but the literal and hiſtorical ſenſe of the Scriptures in general; and by the life giving Spirit, the myſtical and ſpiritual ſenſe of it. Vain alſo is Mr. *Cl.* who by the Letter underſtands the Law as it was underſtood by the *Jewiſh Doctors* in a literal or grammatical ſenſe, by the Spirit the Mind of the Lawgiver; it being evident from the whole Chapter, that by the Letter the *Apoſtle* underſtands the Law engraven in ſtones, *v.* 3, 7. the Law

(b) *Cypr. Ep.* 4. § 1. Vide *Dodw. Diſſ. Cypr.* 2. (c) *Apud Laert.* l. 6 p. 139. (d) *Præfat. Lib. primi Controver.*
(e) *Andr. Act.* 1. *Sc.* 5. (f) 10 *Olymp.*

as

as delivered by *Moſes*, and as at firſt adminiſtred with an appearance of the Glory of the Lord, and by the Spirit the Spirit of Chriſt, *v.* 17. or the Holy Spirit given to the *Apoſtles* to enable them to preach the Goſpel, and conferr'd on thoſe that believed it.

Ver. 7. But (*then*) if (*that Law which is*) the miniſtration of death (*and was*) written, and engraven in ſtones was glorious, (*in the Miniſter of it*) ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory (*yet was only ſuch as*) was to be done away, (*or vaniſh, as the Law was to do.*)

Ver. 8. How ſhall not (*that Goſpel which is*) the miniſtration of the ſpirit, be rather glorious (*both in it ſelf, and its Ambaſſadors.*)

Ver. 9. For if (*that Law which was*) the miniſtration of condemnation (*by pronouncing the ſentence of death upon all that did not perfectly obey it,*) be (*or was attended with*) glory, much more doth (*the Goſpel which is*) the miniſtration of righteouſneſs (*or of juſtification to life*, Rom. 5. 18.) exceed in glory.

Ver. 10. For even that (*Law*) which was (*made*) glorious (*at the firſt adminiſtration of it, may be ſaid to have*) had no glory in this reſpect, by reaſon of the glory (*of the Goſpel*) which excelleth (*and ſo eclipſeth it.*)

Ver. 11. For if that which is (*now*) done away (*and aboliſhed*) were glorious, much more that which remaineth (*for ever*) is (*to be*) glorious.

That the alluſion here from Verſe the 7th, to the 11th, may be the better underſtood, let it be noted

1*ſt*, That the glory of God, or of the Lord in the Old Teſtament, imports a bright light, or flame included in a Cloud, ſtiled *the Cloud of Glory*, and becauſe this, whenever it appeared, was a Symbol of God's glorious Preſence, it is ſtiled by the Jews (*g*) *Shechinah*, *the Habitation*. So *Exod.* 16. 7. *In the morning ye ſhall ſee the glory of God*; and *v.* 10. *The glory of God abode upon mount Sinai, and the Cloud covered it ſix days, and the ſight of the glory of the Lord was like devouring fire.* Exod. 40. 34. *A Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*, המשכן *the Habitation of God.* This Glory, ſaith the Author of (h) *Coſri, is the Divine Light which God vouchſafeth to his People. By the Shechinah*, ſaith *Elias, we underſtand the Holy Spirit*, as it is evident they do in theſe ſayings, *The Shechinah will not dwell with ſorrowful or melancholy men. The Shechinah will only dwell with a ſtrong, rich, wiſe, and humble man. The Shechinah dwells with the Meek. When ten ſit, and ſtudy the Law, the Shechinah dwells among them.* See many other Inſtances in *Buxtorf*'s Lexicon, *p.* 2396. &c.

2*ly*, Obſerve, that after the Covenant made with God at *Sinai*, Exod. 24. 7, 8. was broken, and the Law given from Mount *Sinai* violated by the Idolatry of the *Jews*, in making and worſhipping the *Golden Calf*, Exod. 32. *Moſes* is again call'd up into Mount *Sinai* to renew it, *Exod.* 34. 27. and God there deſcends to him again in the Cloud of Glory, *v.* 5. and then was it that *the ſkin of his face ſhone*, to the terror of thoſe that ſaw him, ſo that he was forced to *put a vail over his face*, *v.* 29, 30. And the alluſion here is chiefly to this Glory, or ſhining Brightneſs of the Face of *Moſes*, when he received the Law the ſecond time, as is evident from *v.* 7. and from the words here uſed by St. *Paul*, οὐδὲ δεδόξασται τὸ δεδοξασμένον, *that which was made glorious was not glorious*; for they are the very words uſed by the Septuagint, concerning the ſhining of the face of *Moſes*, Δεδόξασται ἡ ὄψις τῆς χρωμάτος τοῦ προσώπου αὐτοῦ, Exod. 34. 29. καὶ οὐ δεδοξασμένη ἡ ὄψις, *v.* 30.

3*ly*, Obſerve, that as the Glory of the Lord deſcended on the Mount at the delivery of the Law, ſo to enable the *Apoſtles* to be able *Miniſters of the New Teſtament*, the Spirit of God deſcended on the *Apoſtles* at the Day of *Pentecoſt*, in the likeneſs of Cloven Tongues, or Tongues of Fire, ſitting upon them, *Acts* 2. 3. and as the *Tabernacle* and *Temple* were filled with the Glory of God, ſo were they all *filled with the Holy Ghoſt*, v. 4. And as the ſhining of the Face of *Moſes* ſignified the Glory of that Law which he delivered to the *Jews*, ſo the Gifts of the *Holy Ghoſt* ſhining forth in theſe *Ambaſſadors* of Chriſt, ſignified the Glory of his Goſpel. Now, ſaith the *Apoſtle*, this Glory is more excellent then that which attended the Law given by *Moſes*.

1. Becauſe the Glory appearing on Mount *Sinai* made the People afraid of Death, ſaying, *Let not God ſpeak to us any more leſt we die*, Ex. 20. 19. *neither let us ſee this great fire any more, that we die not*, Deut. 18. 16. And when the Face of *Moſes* ſhone, the People were afraid to come nigh him, *Exod.* 34. 30. for the Law being the Miniſtration of Death and Condemnation, even the Glory of it ſtruck a terrour into their hearts, and left a fear of Death upon their Spirits, and thus received they *the Spirit of bondage unto fear*, Rom. 8. 15. whilſt we have given to us *the Spirit of Power and Love*, 2 Tim. 1. 7. and the Spirit of Adoption, *whereby we cry Abba, Father.* And to this difference the Author to the *Hebrews* alludes, Chap. 12. 18——24.

2*ly*, *Moſes* with all his glory was only the *Miniſter* of the Law, written in Tables of Stone; the *Apoſtles* of the Goſpel written in the Hearts of *Believers*: He only gave to the *Jews* the killing Letter of the Law,

(g) See *Buxt. Lex.* p. 2398. (h) Part. 2. § 8.

they

they with the Goſpel gave the quickning Spirit.

3*ly*, The Glory which *Moſes* received at the giving of the Law, did more and more diminiſh, becauſe his Law was to vaniſh away; but the Glory which they received from Chriſt did increaſe *from glory to glory*, v. 18. the Doctrine they delivered by it being to remain for ever.

Ver. 12. Having therefore ſuch hope (*of the glorious efficacy of our Miniſtry, and of the power of God ſo illuſtriouſly ſhining forth in it*) we uſe great plainneſs (*or boldneſs*) of ſpeech.

Παῤῥησίᾳ.] This word ſeems to import openneſs and plainneſs of ſpeech. So *he ſpake the ſaying* παῤῥησίᾳ *openly*, Mark 8. 32. *If thou art the Chriſt tell us* παῤῥησίᾳ *plainly*, John 10. 24. *Having ſpoiled principalities and powers, he triumphed over them* ἐν παῤῥησίᾳ *openly*, Coloſſ. 2. 15. See John 7. 4, 13. 11. 14. 16. 25, 29. 18. 20. And to this ſenſe the oppoſition in theſe words, *We uſe great plainneſs of ſpeech, and do not put a vail before our face, as Moſes did*, ſeems to lead.

Ver. 13. And (*act*) not as Moſes (*the Miniſter of the Law*) who put a vail over his face, (*even that of types and ſhadows, ſo*) that the Children of Iſrael could not look to the end (*or the accompliſhment*) of that which is (*now*) aboliſhed.

Εἰς τὸ τέλος τοῦ καταργουμένου, *to the end of that which was to be aboliſhed.*] i. e. Either to Chriſt and his Goſpel, as the Body vailed under theſe Types and Shadows, *Col.* 2. 16, 17. or that they could not look unto that Chriſt, who is the End of the Law for Juſtification, *Rom.* 10. 4. that being only *our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24, 25. And here is the

4*ly*, Excellency of the Goſpel above the Law, that whereas that was vailed under Types and Shadows, the Goſpel was delivered with great perſpicuity and plainneſs of ſpeech, which is a great confirmation of the perſpicuity of the *New Teſtament* in all things neceſſary.

Ver. 14. But their minds were (*then, and ſtill are*) blinded; for until this day remaineth the ſame vail untaken away in the reading of the *Old Teſtament*, which vail is (*only*) done away by (*faith in*) Chriſt.

Ver. 15. But (*or whereas*) they (*not believing in him*) even to this day, when Moſes is read, the vail is (*ſtill*) upon their hearts.

Ver. 16. Nevertheleſs (*as when Moſes turned to the Lord the vail was taken from his face*, Exod. 34. 34. *ſo*) when it (*the Jewiſh Nation*) ſhall turn to the Lord (*Jeſus,*) the vail ſhall be taken away (*from them.*)

Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *when it ſhall turn to the Lord.*] The *Apoſtle* diſcourſing v. 13. of the Sons of *Iſrael*, of thoſe to whom belonged the old Covenant, and to whom the Law of *Moſes* was read, v. 14, 15. muſt be ſuppoſed to ſpeak here of the ſame Perſons; and then the *Apoſtle* here plainly taketh it for granted, that there will come a time when the *Jewiſh Nation* ſhall turn unto the Lord, or be converted to the *Chriſtian Faith*. And ſo looking on Chriſt as the End of the Law, and being enlightned by his Spirit, ſhall clearly diſcern the Spiritual Senſe of the Law, and the true meaning of their own *Propheſies* concerning the *Meſſiah*. Nor is it any Objection againſt this Expoſition, that the word is ἐπιστρέψῃ in the ſingular, for as that anſwers well to *Iſrael*, or the *Jewiſh Nation*, ſo is it a known (i) Rule, that in the *Hebrew* Tongue a Verb of the Singular Number is joyned to a Noun or Participle Plural.

Ver. 17. Now the Lord is (*the Giver of*) that Spirit, and where the Spirit of the Lord is there is liberty, (*and ſo the Law, which is a yoke of Bondage*, Acts 15. 10. Gal. 5. 1. *is taken away, and we obtain our Chriſtian liberty.*)

Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν, *now the Lord is that Spirit.*] The *Æthiopick* Verſion reads not ὁ δὲ, but ἔ ὃ Κύριος, *where the Lord is, there is the Spirit*, which makes the ſenſe of theſe words clear; but this reading hath no Authority from any ancient Copy, or Chriſtian Writer. *Origen* cites the words according to the common reading (d) thrice; nor is it ſuitable to the Greek, which ſhould have been, according to that reading, ἔ ὃ Κύριος, ἐκεῖ τὸ πνεῦμα. I therefore prefer the other Interpretation, which ſaith *the Lord is the Spirit*, as he is *the Way, the Life*, John 14. 6. *the reſurrection and the Life*, John 11. 15. as being the Author and the Giver of them. He it is who *baptizeth with the Spirit and Fire*, Matth. 3. 11. who giveth this good Spirit to all Believers, and ſends him to them from the *Father*, John 7. 38, 39. 15. 26. 16. 7. He is ὁ Κύριος, the Lord who miniſters to his Church all the Gifts and Operations of the Spirit, 1 Cor. 12. 5. Eph. 4. 8. And this Interpretation is favoured by the laſt words of the Chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit*; for through the *New Teſtament* wherever the Spirit of the Lord is mentioned τὸ πνεῦμα is put before, but never follows the word Κύριος, as according to the common Interpretation here it doth.

Ver. 18. (*And it is not with us as it was with the Jews, for they only ſaw the face of* Moſes *ſhining through the vail, but received no impreſſion from, or derivation of his glory upon themſelves,*) But we all (*under the Goſpel*) with open (*and unvailed*) face, beholding the glory of the Lord (*Jeſus*) are changed into the ſame Image (*with him*) from (*his*)

(i) *Gloſſ.* l. 3. tr. 3. Can. 52. p. 397. (k) *Contr. Celſum* l. 5. p. 271. in Matth. *Ed. Huet.* p. 219. & p. 253.

glory

glory to glory (*derived on us,*) as by the Spirit of the Lord, (*or as receiving it from the Lord, and giver of the Spirit.*)

Here are two farther Excellencies of the glory of the Goſpel above that of the Law, *viz.*

5*ly*, That the *Jews* only ſaw the ſhining of the Face of *Moſes* through a vail; but we beheld the glory of the Goſpel of Chriſt in the Perſon of Chriſt our Law-giver with open face.

6*ly*, They ſaw it through a vail, which hindred the reflection or ſhining of it upon them, and ſo this Glory ſhone only on the Face of *Moſes*, but not at all upon them; whereas the Glory of God, in the Face of *Jeſus Chriſt*, ſhines as in a Glaſs, which reflects the Image upon us *Chriſtians*, ſo that we all are tranſformed into the ſame Image, deriving the glorious Gifts and Graces of the Spirit, with the Goſpel, from Chriſt the Lord and great diſtributer of them, 1 *Cor.* 12. 5. and ſo the Glory which the *Father* gave to him, *he hath given us*, John 17. 22. It is therefore rather with us, as it was with *Moſes* himſelf, concerning whom God ſpeaketh thus, *To him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches, and the ſimilitude of* δόξαν Κυρίου, *the Glory of the Lord ſhall he behold*, Numb. 12. 8. For as he ſaw the Glory of God apparently, ſo we with open Face behold the Glory of the Lord, as he by ſeeing of this Glory was changed into the likeneſs of it, and his Face ſhone, or was δεδοξασμένη *made glorious*, ſo we beholding the Glory of God in the Face of Jeſus Chriſt, Chap. 4. 6. are *changed into the ſame glory*. But then, though this may in ſome meaſure be enlarged to the Church in general, in which theſe Gifts were exerciſed, I think it chiefly and more eminently refers to the *Apoſtles* mentioned *v.* 12.

CHAP. IV.

Verſe 1. THerefore ſeeing we have this (*glorious*) Miniſtry, as we have received mercy (*from God in committing it to us*, 1 *Tim.* 1. 11, 12.) ſo we faint not (*under the preſſures to which it doth expoſe us.*)

Μὴ ἐγκακοῦμεν.] Is not to ſlacken in, or ceaſe from the performance of an Enterprize, *Luke* 18. 1. *Gal.* 6. 9. 2 *Theſſ.* 3. 13. particularly μὴ ἐγκακεῖν ἐν θλίψεσι, *not to faint under tribulations*, Eph. 3. 13. and here *v.* 16. And this ſenſe is confirmed by the words following, from *v.* 7. to the 16th.

Ver. 2. But have renounced the hidden things of diſhoneſty (*or ſhame,*) not walking in craftineſs (*and guile,*) nor handling the Word of God deceitfully, (*as do your falſe Apoſtles and deceitful Workers*, 2 Cor. 11. 13.) but by manifeſtation of the truth commending our ſelves to every mans conſcience (*as perſons acting*) in the ſight of God.

Τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of ſhame.*] The *Apoſtle* often ſpeaks of ſome Deceivers crept into the Church, *whoſe glory was in their ſhame*, Philip. 3. 19. whoſe *Exhortation was attended with uncleanneſs, deceit, and guile*, 1 *Theſſ.* 2. 3. and here, who did *the hidden things of ſhame.* Now theſe, ſay all the *Greek Scholiaſts*, were the *falſe Apoſtles* τῇ τῶ νόμω ἐπιμιξίᾳ τὸ θεῖον κήρυγμα διαφθείροντες, *who corrupted the Goſpel by mixing it with the Law*, as is apparent from the *Apoſtle's* words; for ſpeaking of theſe *falſe Apoſtles, and deceitful Workers*, Chap. 11. 13. he ſaith, *v.* 20. *Are they Hebrews? ſo am I; are they Iſraelites? ſo am I; are they the ſeed of Abraham? ſo am I.* And that the *Jewiſh Doctors* were prone to Fornication, Uncleanneſs and Adultery, we learn from the *Apoſtle's* queſtion, *Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery?* Rom. 2. 22. and from the Teſtimony of their *Joſephus* concerning their *Zealots* who profeſſed great Sanctity, but were indeed (a) guilty *of Theft, Treachery, Adultery, the hidden things of Sin.* From the Exhortation of St. *Paul* to them to look diligently, *leſt there be among them any Fornicator, or prophane Perſon*, Hebr. 12. 16. And again, *Let marriage be honourable among all, and the bed undefiled; for whoremungers and adulterers God will judge*, Hebr. 13. 4. See the Note there. But this is ſtill more evident from theſe *Epiſtles* to the *Corinthians*, among whom theſe Deceivers had taught that Fornication was a thing lawful, 1 *Cor.* 6. 12. and ſo had taught them to *corrupt the Temple of God*, 1 *Cor.* 3. 16, 17. whence he ſays to them, *Let no man deceive you*, *v.* 18. and demonſtrates to them, by many Arguments, that Fornication was a ſin inconſiſtent with the Profeſſion of *Chriſtianity*, 1 Cor. 6. 13—20. that it excluded Perſons *from the Kingdom of God*, *v.* 9, 10. and ſhould exclude them from the Society of Chriſtians, Chap. 5. 11. Upon all which accounts he ſaith, *Neither let us commit fornication as ſome* of the *Jews* did, 1 *Cor.* 10. 8. And in his ſecond Epiſtle, and twelfth Chapter, he expreſſes his Fears, leſt when he came among them, *he ſhould find many* who, through

(a) Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἐδοξήκασι, κλοπὰς λέγω, καὶ ἐνέδρας, καὶ μοιχείας. De Bell. Jud. l. 6. c. 26. p. 930. C.

the Seduction of theſe Men, *had ſinned, and had not repented of the uncleanneſs, fornication, and laſciviouſneſs, which they had committed.* That theſe Men might be followers of *Cerinthus*, or of the *Ebionites*, ſee Note on Chap. 11. 22. But theſe things do more plainly agree to the Sect of *Nicholas*, one of the Seven *Deacons* reſident at *Jeruſalem*, Acts 6. 5. they being, ſaith St. *Peter*, *men walking after the fleſh, in the luſts of the fleſh*, 2 Pet. 2. 10. and *alluring others through the luſts of the fleſh*, v. 18. and ſaith St. *Jude*, *Men walking after their own luſts, and ſoaming out their own ſhame*, v. 13. that theſe Men were at *Pergamus*, *teaching men to commit fornication.* We learn from *Revel.* 2. 14, 15. that they were alſo at *Epheſus*, and ſo near to *Corinth*, from Rev. 2. 6. and ſo might probably be the Perſons noted by St. *Paul*, ſaying *Eph.* 5. 11, 12. *It is a ſhame to ſpeak of* τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν *the things done by them in ſecret*; and that they were at *Corinth*, ſee Note on 1 *Cor.* 6. 13, 14, 15.

Ver. 3. But if (*notwithſtanding this manifeſtation of the truth,*) our Goſpel be hid (*from any to whom it is preach'd*) it is hid only to them that are loſt.

Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *if our Goſpel be hid.*] Hence we learn that the *Apoſtles* delivered the Goſpel, in all things neceſſary to be believed, or done, with ſufficient plainneſs and perſpicuity, for otherwiſe they could not truly be ſaid to *have manifeſted the truth to every mans conſcience.* The *Apoſtle* alſo, by declaring that if this Goſpel was hid from any to whom it was preach'd, it was only hid to them *whoſe minds the God of this world had blinded, leſt the light of the glorious Goſpel ſhould ſhine in upon them*, doth plainly teach that the Goſpel was not hid from them for want of clearneſs on the part of them who preach'd it, but only by reaſon of that blindneſs which Satan had wrought in them that heard it: So that if it were not manifeſt to all (b) *the fault is not in us, or in the obſcurity of the Goſpel, but in their own blindneſs, for we hide nothing from them.* So the *Fathers.*

But here, ſaith *Eſthius*, the *Apoſtle* ſpeaks not of the Scriptures to be read or underſtood by us, but of the Goſpel preached by him.

Anſw. To this I anſwer, That the *Scriptures* writ and read to them, contain the ſame Goſpel of Chriſt which they preached; and as the reading of the Law of *Moſes* is ſtiled the *preaching Moſes every Sabbath-day*, Acts 15 21. ſo is the publick reading the *Scriptures* of the *New Teſtament* the preaching Chriſt, and his Goſpel; what reaſon then can be aſſigned why they, who confeſſedly preached the Goſpel plainly, ſhould write the ſame things to the ſame Perſons obſcurely, eſpecially if we conſider that they did τὰ αὐτὰ γράφειν, *write the ſame things to them for their ſafety*, Philip. 3. 1. to *put them in remembrance of thoſe things which they knew, and in which they were eſtabliſhed*, by their preaching, 2 *Pet.* 1. 13, 14. and to *ſtir up their pure minds by way of remembrance, that they might be mindful of the Commandments of the Apoſtles of our Lord*, Chap. 3. 1, 2. that by *reading them, they might underſtand their knowledge in the myſtery of Chriſt*, Eph. 3. 4. And were theſe ends beſt proſecuted, or to be obtained by writing that obſcurely which they had plainly preached to them? Moreover, *whatſoever things were written aforetime*, ſaith the *Apoſtle*, *were written for our learning*, Rom. 15. 4. And ſurely they who writ after by the ſame Spirit, writ to the ſame end, that they to whom they wrote might be *wiſe to that which is good*, Rom. 16. 19. that they might *underſtand what the will of the Lord is*, Eph. 5. 17. or might prove *what is the good and acceptable and perfect will of God*, Rom. 12. 2. And if they writ *for our Learning and Inſtruction* in theſe things, to be ſure they writ plainly and clearly as to theſe things, ſince otherwiſe they writ not ſo as to inſtruct or teach, but to confound the Reader. Seeing therefore the great end of writing the *Scripture* was to inſtruct the World in the Will and Mind of God, and the great things of Chriſtian Faith, either we muſt ſay that both the Writers of the *Scripture*, and the *Holy Ghoſt* that inſpired them, were defective in skill, or in care, ſo to write as to obtain this end, or that their Writings are an effectual means to obtain it, which yet they cannot be unleſs they are plain and clear, as to the great things of Religion.

In ſhort, every wiſe Agent purſues his end by the moſt proper and effectual means: Now ſurely to write plainly, and not obſcurely, is the moſt proper means to inſtruct Men by writing, and ſo the *Apoſtles* muſt have uſed this means of inſtructing in their Writings, or elſe they cannot be eſteemed wiſe Agents.

Ver. 4. In (*or among*) whom the God of this World hath blinded the minds of them that believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine into them.

Ὁ θεὸς τοῦ αἰῶνος τούτου, *the God of this world*, &c.] Here obſerve (1.) an *Hyperbaton*, the true ſenſe and poſition of the words being thus, *Among whom are the Unbelievers, whoſe eyes the God of the world hath blinded*, &c. Note 2*ly*, that *Satan* here is called by St. *Paul the God of this world*; and *Epheſ.* 6. 12. *The Ruler of the darkneſs of this world*, agreeably

(b) Οὐδὲν κρυπτὸν παρ' ἡμῖν. Oecum. Οὐκ ἡμῶν τὸ ἔγκλημα, ἢ τῆς ἀσαφείας τοῦ εὐαγγελίου, ἀλλὰ τῶν ἐκείνων πλάνης. Theoph. in locum.

both to the *Jewiſh* and the *Chriſtian* Notion; the firſt aſcribing to him the dominion over all that were not of the Religion of the *Jews*, and introducing God ſpeaking to the Angel of Death or *Satan* thus, (c) *Though I have made thee* κοσμοκράτορα *a Ruler among the Creatures of the Nations, thou ſhalt have nothing to do with this people, becauſe they are my ſons*; where alſo it preſently follows, *This is the Angel of Death which is called Darkneſs.* And the *Chriſtians* allowing him to be Ruler over all that were not converted to *Chriſtianity*, and ſpeaking of that as of the diſpenſation which *delivered them from the power of darkneſs into the Kingdom of Chriſt*, Col. 1. 13. 1 Pet. 2 9. and *turned them from Satan unto God*, Acts 26. 18. And of the *Gentile* World, as walking before *according to the Prince of the Power of the Air, the Spirit that worketh in the Children of Diſobedience*, Eph. 2. 2. Which had the *Fathers* conſidered, they would not have contended ſo ſtifly againſt the *Marcionites* and *Manichees*, that the God of the World here mentioned was the true God, as both (d) *Irenæus* and (e) *Tertullian*, and as (f) St. *Auſtin* teſtifies, *almoſt all the Ancients did*; whereas indeed the true God is never repreſented in *Scripture* as the God of this World, but as the God of them who are called out of the World; nor is it the deſign of God, but of the Devil, to hide the glorious Light of the Goſpel from the World.

Ὃς ἐστιν εἰκὼν τοῦ Θεοῦ, *who is the Image of God.*] Chriſt ſeems here to be ſtiled the Image of God, not in the ſenſe of *Theodoret*, as *being God of God*, but rather, as the Text inſinuates, with relation to the Goſpel, and his Mediatory Office, in which he hath given us ſuch glorious demonſtrations of the Power, Wiſdom, the Holineſs, Purity, and Juſtice, the Mercy, Goodneſs, and Philanthropy of God, *Tit.* 3. 4.

Ver. 6. (*I ſay the Goſpel of Chriſt,*) For we preach not our ſelves, (*as aiming at our own glory, or profit in this work,*) but Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus ſake.

Ver. 7. (*And this Goſpel I ſtile the Goſpel of the glory of Chriſt,*) For God who (*by ſaying, Let there be light, and there was light*) commanded the light to ſhine out of darkneſs, hath alſo ſhined in our hearts, to give (*us*) the light of the knowledge of the glory of God in the face (*or perſon*) of Jeſus Chriſt; (*or into the hearts of us Apoſtles, to give us, and enable us to give to others, the light of the knowledge of God through Chriſt, whoſe Ambaſſadors we are.* See v. 7.)

Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *the light of the knowledge of the glory of God.*] How ſeems to be an alluſion to the ſhining of the Face of *Moſes*, after he had obtained his deſire of ſeeing the glory of God, *Exod.* 33. 18, 19. upon which δεδόξασται ἡ ὄψις *his face was made glorious*, Exod. 34. 29, 30. by reaſon of the glory of God that he had ſeen. This now ſaith St. *Paul*, belongs to us *Apoſtles*, the glory of God ſhining more gloriouſly in the Face or Perſon of Jeſus Chriſt, then ever it did in *Moſes*, and we *beholding with open face the glory of the Lord*, Chap. 3. 18. whereas the Children of *Iſrael could not ſtedfaſtly behold the glory of the face of* Moſes. Note alſo that ἐν προσώπῳ is the conſtant reading of the Greek *Scholiaſts.*

Ver. 7. But we have this (*glorious*) treaſure in earthen veſſels, (i. e. *in Bodies ſubject to be broken with continual preſſures*) that the excellency of the power (*which preſerves ſuch frail Creatures under them, and enables them to do ſuch great things in them*) might (*appear to*) be of God, and not of us.

Ver. 8. (*For though*) we are troubled (*and griped*) on every ſide, yet are we not (*ſo*) diſtreſſed (*as to be brought unto extremity,*) we are perplexed, but not (*brought*) in (*to*) deſpair (*of help from God.*)

Ver. 9. We are perſecuted (*or purſued,*) but not forſaken (*or caſt behind, ſo as to loſe the crown we run for,*) caſt down, but not deſtroyed (*or killed by the fall.*) See theſe *Agonical* terms explained by Dr. *Hammond.*

Ver. 10. Always bearing about in the body (*a Reſemblance to*) the dying of the Lord Jeſus, that the Life alſo of Chriſt Jeſus might be made manifeſt in our body.

Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, *that the life of Jeſus might be made manifeſt.*] It being a certain demonſtration that Chriſt is riſen, and ſtill lives; that we, who perſwade others to believe this, are enabled to do ſuch mighty wonders in his Name, and patiently and conſtantly to ſuffer ſuch fiery Trials by his Grace.

Ver. 11. For we who (*yet*) live, are always delivered up to death for Jeſus ſake (*dying daily, or ſtanding in jeopardy of it every hour, whilſt we are miniſtring the Goſpel to you,* 1 Cor. 15. 30, 31.) that the life alſo of Jeſus might be made manifeſt in our mortal fleſh, (*ſtill expoſed to death by our Enemies, but ſtill preſerved in life by the power of Chriſt.*)

Ver. 12. So then (*the*) death (*of Chriſt*) worketh (Gr. *is wrought*) in us (*who fill up that which is behind of the ſufferings of Chriſt in our fleſh*, Coloſſ. 1. 24. but

(c) *Buxt. Lex.* p. 2007. (d) *Deus excæcavit mentes infidelium hujus ſeculi.* Iren. l. 3. c. 7. (e) *Tertull. contra Marcion.* l. 5. c. 11.

(f) *Quam quidem ſententiam plerique noſtrum ita diſtinguunt, ut Deum verum dicant excæcaſſe infidelium mentes.* Contra Fauſt. Manich. l. 21. c. 2.

(14)

(*the*) life (*of Chriſt only*) in you.

Ἐν ὑμῖν, *in you.*] As being made partakers of the vital efficacy of Chriſt in his Spiritual Gifts, and of an aſſimulation to his Reſurrection by a Life of Holineſs, but not of the like Sufferings with us, 1 *Cor.* 4. 8, 10.

Ver. 13. (*Yet*) we having the ſame ſpirit of faith, (i. e. *the ſame Faith wrought by the Spirit*) according to what is written (*in the Pſalms*, viz.) I believed and therefore have I ſpoken; we alſo believe, and therefore (*continue ſtill under all theſe Sufferings to*) ſpeak (*and preach the Goſpel of Chriſt.*)

Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I ſpoken.*] Theſe words of *David* were ſpoken when *the ſorrows of death compaſſed him round about, and the pangs of Sheol caught hold upon him*, and yet he *believed he ſhould walk before God in the land of the living*, Pſal. 116. 3, 9, 10. and therefore are applied by the *Apoſtle* in the ſpiritual ſenſe of them to the Reſurrection thus, That as *David*, notwithſtanding all the Perſecutions which he ſuffered from the hands of *Saul*, firmly believed he ſhould be preſerved, and raiſed to a Temporal Kingdom, ſo we *Apoſtles* believe that, after all our Sufferings for the Goſpel, we ſhall be raiſed and advanced to an Heavenly Kingdom.

Ver. 14. Knowing that he who raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent us with you (*to enjoy his heavenly kingdom together.*)

Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *he that raiſed up the Lord Jeſus.*] Here *Schlictingius* obſerves two things, (1*ſt*,) That our Lord *Jeſus* did not raiſe up himſelf, but was raiſed from the dead by the *Father*. (2*ly*,) That though *Chriſt Jeſus* ſhall raiſe us up, yet ſhall he do this not by his own power, but by the power received from the *Father*. Now here

1*ſt*, I acknowledge that the Reſurrection of our Lord is frequently aſcribed in Scripture to God the *Father*, Acts 3. 26. 13. 32. 17. 31. Rom. 4. 24. 10. 9. 1 Cor. 6. 14. 15. 15. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Theſſ. 1. 9, 10. Hebr. 13. 20. 1 Pet. 1. 3, 21. And the reaſon of the *Chriſtian* Diſpenſation requires it ſhould be ſo, this being a Demonſtration that God the *Father* was ſatisfied with his Performances and Sufferings for us, and that he owned him as a true *Prophet*, and his beloved Son, in that he raiſed him from the dead; but then this is not ſo to be underſtood, as to exclude *Chriſt* wholly from the ſame action, for he himſelf promiſed to do this, when he ſaid of the Temple of his Body, *Deſtroy this Temple, and in three days I will raiſe it up*, John 2. 19, 22. And that he did ſo we learn from this, that after his Reſurrection *his Diſciples believed the word which Jeſus ſpake*, whereas, had he not raiſed up himſelf, they could not have believed his word.

Let it then be noted, that our Lord was *quickned by the Spirit*, 1 Pet. 3. 18. even by the Spirit by which he offered up himſelf, *Hebr.* 9. 15. Since then this Spirit of God dwelt in Chriſt, and is by him communicated to all Believers, it is eaſie to be underſtood how Chriſt raiſed up himſelf, and yet was raiſed up *by the power of God*, as the *Holy Ghoſt* is ſtiled, *Luke* 1. 35. Thus alſo the Reſurrection of the Juſt is aſcribed to God the *Father*, Acts 26. 8. 1 *Cor.* 6. 14. *Hebr.* 11. 19. 2 *Pet.* 1. 3. and yet the ſame Reſurrection is frequently aſcribed to Chriſt, *John* 5. 28. 6. 39, 40. 11. 27. 1 *Cor.* 15. 21, 22, 25, 26. *Rom.* 14. 19. *Rev.* 3. 18. and this he will effect *by the power he hath in himſelf*, John 5. 26. *by himſelf*, John 6. 47, 54. *I will raiſe him up at the laſt day*, by his word, *The dead ſhall hear the voice of the Son of God and live*, John 5. 28. by the *power by which he is able to ſubdue all things to himſelf*, Philip. 3. 21. Now to raiſe the dead being a thing proper to God himſelf, *Rom.* 4. 7. *Acts* 26. 8. an inſtance of the power of God, *Matth.* 22. 29. and the belief of it being *faith in God*, Hebr. 11. 19. 1 *Pet.* 1. 3. Whoſoever hath the power of raiſing all Men from the dead, muſt have the power of God, the Godhead, the *energy of the power of the might of God*, Eph. 1. 19. and the whole fulneſs of the Godhead dwelling in him; and if Chriſt did receive this power from the *Father*, he muſt receive it from him by the Communication of the Godhead to him.

Ver. 15. For (*or and*) all (*theſe*) things we (*preach, and ſuffer*) are for your ſakes, that the abundant grace (*conferr'd upon you by our miniſtry*) might, through the thankſgiving of many, redound to the glory of God.

Ver. 16. For which cauſe we faint not (*under the tribulations we thus ſuffer,*) but though our outward man periſh, our inward is renewed (*with vigour and alacrity in the performance of our duty*) every day.

Ὁ ἔσω ἄνθρωπος, *the inward man.*] Hence we learn, that the diſtinction betwixt the outward and the inward Man, is not of the ſame import with that of the old and the new Man, *Rom. 6. 6. which is renewed after the image of God in righteouſneſs and holineſs*, Eph. 4. 22. Col. 3. 9, 10. but the *outward man that periſheth* ſignifies only the Body, the inward is only the Mind or Spirit which is in Man; ſo that when the *Apoſtle* ſaith in the Perſon of a Man under the Law, *I delight in the Law of God after the inward man*, Rom. 7. 22. He ſaith nothing which intimates that the Perſon ſpeaking was *renewed in the ſpirit of his mind*, but only that his mind was inclined to obey the Law of God, though through *the Law in his Members warring againſt it*, he was *led captive to the Law of Sin.*

Ver. 17. For (*we know that*) our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Βάρος δόξης, *weight of glory.*] The Hebrew

word כבד which anſwers to Βάρος, *weight*, ſignifies not only Multitude, but Greatneſs; and in the *Rabbins*, as well as Scripture, *honourable*. So *Gen.* 18. 20. *Their ſin was* כבדה מאד very great. See *Gen.* 50. 11. *Exod.* 9. 3. Honourable. So *Exod.* 20. 12. כבד *Honour thy Father and thy Mother.* See *Deut.* 28. 58. So that this word may ſignifie the Magnificence, the Abundance, and the Honour of the future Glory which is prepared for the Chriſtian Sufferer.

Ver. 18. (*We faint not I ſay,*) While we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.

Note hence, That it is not only lawful, but even laudable, after the Example of the *Apoſtles*, in our Actions and Sufferings, to have reſpect to the Recompence of Reward, that being by the Wiſdom of the Holy Ghoſt propounded as our Encouragement to do, and ſuffer theſe things.

CHAP. V.

Verſe 1. FOR we know, that if our earthly houſe of this tabernacle were diſſolved, we have (*provided for us at the reſtoring of it*) a building of God, an houſe not made with hands eternal in the heavens.

Οἰκοδομὴν τὸ Θεοῦ ἔχομεν, *we have a building of God.*] It was the Doctrine of the (a) *Platoniſts*, that the Soul was a kind of Being which could not well ſubſiſt, or act without a Body, and therefore after her ſeparation from the Body, wanted ſome *Vehicle* or *Cloathing*, by which ſhe might ſubſiſt and act; and this *Notion was embraced by* Origen; and this Text was accordingly interpreted by him. See the Note on 1 *Cor.* 15. 44, 45. And according to this Notion good *Chriſtians*, as ſoon as they depart this Life, are not found naked, but *cloathed, with their houſe from heaven*, which at the Reſurrection ſhall be the ἐπένδυμα, or *cloathing* of their raiſed Bodies, which render them immortal. But the *Apoſtle* cannot here be ſuppoſed to mean, that as ſoon as ever good *Chriſtians* die, they ſhall be cloathed upon with this Houſe which is from Heaven, but only that they ſhall be ſo at the Reſurrection. For (1.) we *Chriſtians*, ſaith he, *groan earneſtly, deſiring to be cloathed upon with this houſe*, v. 2. Now, ſaith the ſame *Apoſtle*, *we our ſelves groan within our ſelves, waiting for the adoption, that is, the redemption of the body*, Rom. 8. 23. (2*ly*,) They *groaned to be cloathed upon, that mortality might be ſwallowed up of life*, v. 4. Now *when this corruptible ſhall have put on incorruption, and this mortal immortality, then* only *ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up of victory*, 1 Cor. 15. 54.

Ver. 2. For in this (*tabernacle*) we groan earneſtly, deſiring to be cloathed upon with our houſe which is from heaven.

Ἐπενδύσασθαι, *to be cloathed upon.*] By putting over this mortal Body an incorruptible and eternal houſe. The *Jews* ſay that *Adam* in his firſt Creation being made ἐν ἀφθαρσίᾳ *for incorruption*, Wiſd. 1. 23. his Body was covered from Corruption, *Veſte Onychina*, with a cloathing like in colour to a Nail of the Hand. Accordingly the *Apoſtle* repreſents the future Bodies raiſed incorruptible, as cloathed with an immortal covering, 1 *Cor.* 15. 53, 54.

Ver. 3. (*We are, I ſay, deſirous of this,*) If ſo be that (*or ſeeing that we ſhall at the reſurrection*) be found cloathed, and not naked (*or with a body uncloathed, as we have here.*)

Εἴ γε καί, *if ſo be.*) That theſe words may be alſo rendred *ſince*, and *ſeeing that* is evident from Scripture, and good Authors. Thus here *v.* 14. εἰ ſignifies *quandoquidem*, ſo εἴγε ἠκούσατε, *ſeeing ye have heard*, Eph. 3. 2. See the Note there. And again, *Eph.* 4. 21. Or elſe, retaining our own Verſion, we may give this ſenſe to the words, *If ſo be that (then) we ſhall be found cloathed (with our Celeſtial Bodies, and ſo fitted for a bleſſed immortality) and not (as the wicked) naked, (and without this heavenly building.)*

Γυμνοὶ, *naked.*] i. e. Not cloathed upon with another Body. So 1 *Cor.* 15. 37. Thou ſoweſt γυμνὸν κόκκον *naked grain*, not covered with a blade, or cover of chaff, as when it riſeth up out of the Earth it is, or with a Cod, as in Beans, Peas, and Lintels. And accordingly the (c) *Rabbins* introduce a *Samaritan*, or *Gentile*, enquiring of *R. Meir, Whether the dead riſe naked, or cloathed?* and him anſwering thus, That *Peas which are ſown naked, ariſe cloathed, or covered with a Cod, and much more the dead.* But then they ſeem to reſtrain this to the Juſt, ſaying, that *the Juſt ſhall riſe cloathed.*

Ver. 4. For we that are in this tabernacle do groan, being burthened, not for that

(a) Σχῆμα ἄλλο ἐμόησεν τῷ αἰθερῷ, τέτῳ μετὰ τὴν ἐκπύρωσιν ἐνδημίαν ἔχειν ἐκπυρώσῳ τὴν ψυχὴν ἀσώματον ὑπό τινα πλατωνικῶς ἀποφαίνεσθαι· οὕτω γὰρ καὶ μετὰ τὸν ἀπὸ τοῦ κόσμου ἀποφοίτησιν ἐγκαίεσθαι οὕτω δεῖσθαι, καὶ πεισθῆναι λέγειν ὡς ὁ Σωκράτης καταχθῆναι γυμνὸν. Method. apud Phot. p. 930.

(b) *Pirk. Eliezer.* c. 30. p. 80. *Midras Chohel.* c. 5, 11.

(through

(through impatience under our sufferings,) we would be uncloathed, *(by putting off the body)* but *(as desiring v. 2. to be)* cloathed upon *(with our celestial body)* that mortality might be swallowed up of life.

Ver. 5. Now he that hath wrought us for the self same thing *(*i. e. *hath wrought in us this earnest desire)* is God, who hath also given us the earnest of the Spirit, *(whereby we are sealed up to the Day of Redemption*, Eph. 4. 30. *and wait for the Redemption of the Body*, Rom. 8. 23.)

Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, *He that hath wrought us for the self same thing.*] Hence it appears there is no ground for that dangerous Opinion, that the *Apostle* here speaks as one that believed the General Resurrection and Advent of our Lord to Judgment would be suddenly; for this perswasion being false, the *Apostle* could not in this sense say, *We know that if this earthly tabernacle were dissolved, we have* (immediately) *a building of God*, i. e. an heavenly Body to put on. God could not *work them up* to this desire that they might not be uncloathed, *i. e.* not die, but live to the Resurrection to be then cloathed upon; nor could the *Apostle*, consistently with this perswasion, introduce the same Christians willing to be *absent from the Body, that they might be present with the Lord.* Moreover in the preceding Chapter, *v.* 14. he plainly says that they expected *to be raised up by Jesus* from the dead, and therefore must expect to die. See the Note on 1 *Thess.* 4. 15.

Ver. 6. Therefore *(having this earnest of the spirit)* we are always confident, knowing (Gr. *being therefore always confident, and knowing)* that whilst we were at home in the body, we are absent from the Lord.

[Ver. 7. For *(whilst it is thus with us)* we walk by faith *(only,)* not by sight.]

Ver. 8. We are confident I say, and willing *(we in this confidence are willing)* rather to be absent from *(or travel out of)* the body, and to be present with the Lord, *(or at home with him.)*

Θαῤῥοῦμεν δὲ, *we are confident.*] i. e. We have not only confidence at his appearance, *John* 2. 28. but always even in death it self, that though it render us absent from the body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, that according to the Doctrine of all the *Ancients*, the Souls of pious Men are not assumed into the highest Heavens, or the immediate Presence of God and Christ, instantly upon their departure hence, for thus only we shall be *ever present with the Lord*, 1 Thess. 4. 16, 17. when by the power of God, at the last Trump, we shall be raised up *to meet him in the Air*, his promise being at his second coming to receive his Disciples to himself, that *where he is, they may be also*, John 14. 3. But yet, according to all Antiquity, the Souls of pious Men, in the mean time, are *are in the place appointed for them* παρὰ τῷ Κυρίῳ *with the Lord*, that is, with him *in Paradise*, where they enjoy the sight and conversation of their Saviour by way of Vision: For *Paul, and the rest of the Apostles*, saith (c) *Polycarp, are in the place appointed for them with the Lord. Not only in Heaven*, saith (d) *Irenæus*, *but in Paradise also our Saviour shall be seen, as Men are worthy to behold him.* And this doth (e) *Pseudo-Justin* gather from this very place, That *the Souls of the just go to Paradise, and converse there with Christ by vision.*

Ver. 9. Wherefore we labour that whether *(we be)* present *(in)* or absent *(from the body)* we may be accepted of him *(at his appearance.)*

Ver. 10. For we must all appear before the judgment seat of Christ, that every one may *(then)* receive the things done in his body, *(or by the body)* according to what he hath done, whether it be good, or evil.

Τὰ διὰ τοῦ σώματος, *the things done by the body.*] Some Manuscripts read τὰ ἴδια τοῦ σώματος, propria corporis, *the things proper to the body*; so the vulgar *Latin*: both readings do sufficiently confute the Doctrine of the *R. Purgatory*, and their Prayers for the Dead, as teaching Men shall receive hereafter, not according to the Prayers of others for them, when they are out of the Body, but according to what they themselves have done in the Body. Now it is sure, that what the living do of this kind for them after death, they themselves do not in the Body, and so no account will be had of it in the Great Day. And why should they suffer before such dreadful Pains in Purgatory, who afterwards must receive Rewards or Punishments according, not to what they have suffered there, but according to what they have done in the Flesh? The *Fathers* here do farther note,

1. That the same Body which was dissolved, shall be raised again, and not another; it being absurd to think that one Body should sin, and yet another should be punished for it, one Body suffer, another should be crowned for it. So *Methodus*, *Chrysostom*, *Theophylact.*

2*ly*, That the Soul is to receive its Retributions with the Body, and not without it, according to (f) *Methodius*, (g) *Theodoret*, and

(c) Εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. Ep. § 9.

(d) Παλαχοῦ γὰρ ὁ Σωτὴρ ὀφθήσεται καθὼς ἄξιοί ἐσιν οἱ ὀφθῆναι. Iren. l. 5. c. 36.

(e) Ἔνθα σωτηρία τε καὶ θέα ἀγγέλων τε καὶ Ἀρχαγγέλων· καὶ ὑπόπασις ἣ καὶ τοῦ Σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον, ἐνδημοῦντες ἐν τῷ σώματι, καὶ ἐκδημοῦντες ἀφ' ἡμῶν τὸν Κύριον. Pseudo-Justin Qu. & Resp. 75.

(f) Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος κομίζεται ταῦτα. Method. apud Oecum. in locum.

(g) Ἔφριξε δὲ καὶ τὰς τιμωρίας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων δεχομένας τὰς ἀπειλήσεις. Theodor.

(h) *Hilary*

(h) *Hilary the Deacon*, who paſſeth under the Name of St. *Ambroſe*.

Ver. 11. Knowing therefore the terror of the Lord, we perſwade men (*to believe we act in all ſincerity and truth, when we propound theſe things to them,*) but (*in this*) we are made manifeſt to God, and I truſt alſo (*we*) are made manifeſt in your conſciences, (*and have given you good aſſurance that we act ſincerely.*)

Ver. 12. For we commend not our ſelves unto you, (*as if we doubted of your good opinion of us,*) but (*we ſay theſe things to*) give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them which glory in appearance, and not in heart, (*or truth and ſincerity, but either of other mens labours*, 2 Cor. 10. 15. *or of things not really done by them*, 2 Cor. 11. 12——21.)

Ver. 13. For whether we be beſides our ſelves (*tranſported in ſpeaking of our Raptures, Extaſies, and Viſions*) it is to (*do ſervice to*) God, or whether we be ſober (*in our diſcourſes, not deſiring that others ſhould think of us above what they ſee in us*, 2 Cor. 12. 6.) it is for your ſakes.

Ver. 14. For the love of Chriſt conſtraineth us (*thus to promote his glory, and to ſeek your good*) becauſe we thus judge, that if one died for all, then were all dead, (i. e. *obnoxious, and condemned to it for ſin.*)

Ver. 15. And that he died for all, that they who live (*by his death*) ſhould not henceforth live unto themſelves, but unto him that died for him, (i. e. *for their ſins*) and roſe again (*for their juſtification*, Rom. 4. 24, 25.)

Καὶ ὑπὲρ πάντων ἀπέθανεν, *and he died for all.*] Here obſerve

1*ſt*, That Chriſt died for all, all that were dead, all who are by his death engaged to live to him; as all to whom the knowledge of the Goſpel is vouchſafed, are.

2*ly*, That they do certainly miſtake the meaning of theſe words, *then were all dead*, who thus interpret them (i), *then were all obliged to be dead to ſin*: For (1.) in theſe two Verſes the word ἀπέθανον, *dead*, is four times uſed once before, and twice after theſe words, *then were all dead*, and both before, and after, it undeniably ſignifies death in the proper acceptation of the word. Who then can think that in the ſecond time, in the ſame ſentence, it ſhould import only an obligation to die to ſin, or to our ſelves? Whenſoever in the *Scripture* it bears a Metaphorical Senſe, ſome other word is joyned to it which doth inforce the ſenſe; as when we are ſaid to *die to ſin*, Rom. 6. 2. *to die with Chriſt*, Rom. 6. 8. Col. 2. 20. *to die to the Law*, Gal. 2. 19. *to die to the World*, Gal. 6. 14. Col. 3. 3. Here therefore nothing being added to it to inforce the ſenſe it muſt be deemed alien from the Text.

Ver. 16. Wherefore henceforth know we no man after the fleſh, (i.e. *according to carnal intereſts, the Riches, Honours, Pleaſures, and Advantages of this World*, 2 Cor. 1. 17. 10. 2.) yea, though we have known Chriſt after the fleſh, (*expecting him as a Temporal King, and hoping for great Advancements in his Kingdom, as being his Diſciples,*) yet now henceforth know we him ſo no more.

Οὐκ ἔτι γινώσκομεν, *we know him ſo no more.*] It is manifeſt that the *Diſciples*, whilſt Chriſt was with them, were much addicted to their Temporal Intereſts, ſtill *ſtriving*, and *contending who among them ſhould be the greateſt in Chriſt's Kingdom*, Luke 9. 46. 22. 24. *asking to ſit one at his right, the other on his left hand in his Kingdom*, Mark 10. 37. and ſaying, *we have left all and followed thee, what ſhall we have therefore*, Matth. 19. 27. and preſently after his Reſurrection enquiring, *Wilt thou now Lord reſtore the Kingdom to Iſrael*, Acts 1. 6. Theſe Expectations, ſaith the *Apoſtle*, we have now laid aſide, and ſerve Chriſt only for Spiritual and Eternal Advantages. Or we may interpret theſe words thus: We know (i.e. *reſpect*) no Man according to the fleſh, (i. e. *according to his Circumciſion, or his Nation*, as being an *Iſraelite*, or *of the ſtock of Abraham*, as knowing that *in Chriſt Jeſus neither Circumciſion availeth any thing*——*but a new Creature*, Gal. 6. 15. and though we *Jews* at firſt knew Chriſt according to the fleſh, adhering to Circumciſion, and the Law, even after Faith in Chriſt, yet now we do not ſo; but all theſe *old things are now paſſed away*, we being *dead to the Law, that we might live to God*, Gal. 2. 20. and ſerving him now *in newneſs of ſpirit, not in the oldneſs of the letter*, Rom. 7. 5.

Ver. 17. (*And ſo it is with all his ſincere Votaries,*) Therefore if any man is in Chriſt, he is (*become*) a new Creature, old things are paſſed away, (*his affection to all temporal and carnal things,*) behold all things are become new (*in him.*)

Ver. 18. Now all (*theſe*) things (*belonging to the new Creation, this change of our Affections, this conſtraining Love*) are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given (*or committed*) to us the miniſtry of Reconciliation.

Ver. 19. To wit, that God was in Chriſt reconciling the world to himſelf, (*and*) not imputing their former treſpaſſes unto them, and hath committed to us the word of Reconciliation.

(h) *Si judicante Chriſto unuſquiſque noſtrum facta corporis recipiet, non utique ſine corpore adjudicabitur bono, aut malo.* Hilar.

(i) *Eſthium. Schlich.*

Ver.

Ver. 20. Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be ye reconciled to God.

δέομεθα ὑπὲρ Χριστοῦ καταλλάγητε τῷ Θεῷ, *be ye reconciled to God*] Here is obſervable, againſt the *Socinians*, a double Reconciliation; *1ſt*, A Reconciliation of God to us; for *God was in Chriſt reconciling the World unto himſelf* through him, and that not by renewing our Natures, but by *not imputing our treſpaſſes* to us. This Reconciliation was effected, ſaith the next Verſe, by making Chriſt a Sin-offering for us, *that we might be made the righteouſneſs of God in him*, and this Reconciliation is followed with an Exhortation on our parts *to be reconciled to God*.

Object. But *Crellius* objects, That the Reconciliation here mentioned is aſcribed to God, and ſo it cannot be the appeaſing of his Anger by making any Satisfaction to him; for can it be ſuppoſed, ſaith he, that God, being angry, ſhould appeaſe himſelf, and that by making Satisfaction by another to himſelf.

Anſw. I Anſwer that the Text doth not barely ſay, *God reconciled us to himſelf*, but that he was reconciling the World to himſelf in Chriſt, that is, by Chriſt, as the means of our Reconciliation, or as the Sin-offering by which this Reconciliation was procured. It therefore is not neceſſary that theſe words ſhould import, that God being angry, ſhould appeaſe himſelf, but only that he ſhould declare himſelf ſo far appeaſed by Chriſt's Sufferings for us, and ſo well ſatisfied with his Blood ſhed for the Remiſſion of our Sins, that he would not impute thoſe Sins to any that believed in him. The Blood of Chriſt made a Sin-offering, making Atonement for us, as the Blood of the Sin-offering under the Law made Atonement for the Sinner, and procured the forgiveneſs of his ſins; and if under the Law ſatisfaction was made by the Sinner to God, by a Beaſt of his own appointing, why may it not be made under the Goſpel by a *Saviour* of his own ſending?

Ver. 21. For he hath made him to be *(a)* ſin (*offering*) for us, who *(himſelf)* knew no ſin, that we might be made *(righteous with)* the righteouſneſs of God in him.

Τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *he made him ſin for us.*] The words here being *ſacrifical*, muſt be explained by their uſe in the Old Law, when applied to Legal Sacrifices. Now the word ἁμαρτία, which we render *ſin*, is uſed there cuſtomarily for a *Sin-offering*, ſo the Law of *the Sin-offering* is ὁ νόμος τῆς ἁμαρτίας, *Lev.* 6. 25. The Bullock appointed for a Sin-offering, is τὸ μοσχάριον τὸ περὶ ἁμαρτίας, ὁ μόσχος ὁ περὶ ἁμαρτίας, *the Bullock of ſin*, Exod. 29. 36. Lev. 4. 8, 20. The Goat to be ſacrificed for ſin, is ὁ χίμαρος ὁ περὶ ἁμαρτίας, *the Goat of ſin*, Lev. 4. 29. To make ſuch a Beaſt a Sin-offering for the People, is in the ſacrifical Phraſe, ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it ſin*, Lev. 4. 20. 9. 7. 14. 18. 15. 19. Numb. 6. 11, 16. 8. 13. It cannot therefore be doubted, but that ποιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν περὶ Χριστὸν, doth ſignifie here *to make Chriſt a Sin-offering, or Sacrifice for ſin for us.* The end for which he was thus made a Sacrifice is this, *that we might be made the Righteouſneſs of God in him*; i. e. that we might be juſtified by God, or might obtain forgiveneſs of ſins through Faith in the Blood of this Sin-offering. For δικαιοσύνη Θεοῦ, *the Righteouſneſs*, or *the Juſtification of God*, in St. *Paul*'s ſtile, ſtill ſignifies the Righteouſneſs of Faith in Chriſt dying, or ſhedding his Blood for us; as in theſe words, δικαιοσύνη γὰρ Θεοῦ, *for the righteouſneſs of God in him is revealed from faith to faith, as it is written, the juſt ſhall live by his faith*, Rom. 1. 17. Again, δικαιοσύνη Θεοῦ, *the righteouſneſs of God without the Law is manifeſt*——*to wit, the Righteouſneſs of God through faith of Jeſus Chriſt*, Rom. 3. 20, 21. And Chap. 10. 3, 4. *For they not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteouſneſs of God, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ *to the righteouſneſs of God. For Chriſt is the end of the Law for righteouſneſs*, that is, juſtification, *to every one that believeth*, Philip. 3. 9. *That I may be found in him, not having my own righteouſneſs, which is of the Law, but that which is by the faith of Chriſt,* τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, *the righteouſneſs of God by faith.* The Interpretation therefore given in the Paraphraſe is very agreeable to *Scripture*, whereas the Gloſs of the *Socinians* puts a continual force upon the words; for where in *Scripture* doth ποιεῖν ἁμαρτίαν ſignifie *to treat an innocent perſon as a ſinner?* where is it that *to be made the righteouſneſs of God in Chriſt*, doth ſignifie our being made new Creatures, or our being ſanctified? where doth God's *reconciling us to Jeſus Chriſt*, import his converting the World to himſelf by Chriſt as his *Ambaſſadors?* Why is God ſaid *not to impute to men their treſpaſſes* by the preaching of Chriſt, who preached *only to the loſt ſheep of the houſe of Iſrael*, rather then by the preaching of the *Apoſtles* to the whole *Gentile* world? How was he *made ſin* more then they, if he were only treated as a ſinner on the account of the ſame Doctrine which they equally preached and ſuffered for? And why may not Men be ſaid to be *made the righteouſneſs of God* in the *Apoſtles*, as well as in *Chriſt*, if this only import our being converted, and ſo made righteous by the Doctrine they, as well as he, deliver'd?

CHAP.

CHAP. VI.

Verſe 1. WE then, as workers together with him (1 *Cor.* 3. 9. *and his Ambaſſadors*, 2 Cor. 5. 20.) beſeech you alſo that ye receive not the grace of God in vain.

Χάριν τῦ Θεῦ, *the grace of God.*] The grace of God in the *Old Teſtament* imports his favour and kind affection to us; and in this ſenſe it is ſaid in general, *a good man obtaineth* רצון *favour of the Lord*, Prov. 3. 34. 12. 2. or in particular, that ſuch a pious Man found חן *grace in the ſight of God*, 2 Sam. 15. 25. Gen. 6. 8. for as when it is ſaid, that *Joſeph found grace in his Maſters ſight*, the meaning is, his Maſter ſhew'd favour to him; and when 'tis added, that *the Ægyptians found grace in the ſight of Joſeph*, the meaning is, he was enclined to ſhew favour to them, and grant them Corn for their Subſiſtance. So when the Scripture ſaith, that pious Perſons *found grace in the ſight of God*, the Phraſe muſt ſignifie God's inclination to ſhew Mercy, and bear a kind Affection to them. The Grace of God in the *New Teſtament*, when it is not uſed to ſignifie the miraculous Gifts of the *Holy Ghoſt*, bears generally the ſame ſenſe; as when the *Angel* ſaith to *Mary*, *Thou haſt found grace with God*, Luke 1. 30. St. *Stephen* of King *David*, that *he found grace with God*, Acts 7. 46. St. *Luke*, that *Jeſus increaſed* χάριτι *in grace with God and Man*, Luke 2. 52. when *Paul* and *Silas* are ſaid to be *commended to the grace of God for the work of the Miniſtry*, Acts 13. 3. 14. 26. 15. 40. this being done by their Prayers to God for his Favour and Aſſiſtance in that Work. When Men are ſaid to be *juſtified by the grace of God*, Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and to have forgiveneſs of their ſins, *according to the riches of his grace*, it muſt import the ſame; for juſtification, and forgiveneſs of ſin are acts of God's free grace and favour to the ſinner. When it is ſaid that *we are ſaved by the grace of the Lord Jeſus*, Acts 15. 11. *by grace ye are ſaved, not of works, by grace we are ſaved through faith*, Eph. 2. 8, 9. Seeing this is ſpoken to Men yet alive, and ſo oblig'd *to work out their ſalvation with fear and trembling*, it cannot mean that they were actually ſaved, but only that they were called to a ſtate of Salvation, enjoy'd the means, and were put in the way of Salvation by grace, according to thoſe words of the ſame *Apoſtle*, *He hath ſaved us, and called us with an holy calling, not according to our works, but the grace given us in Chriſt Jeſus*, 2 Tim. 1. 9. And to be thus ſaved by grace, is to be ſaved by the mercy and favour of God to us, according to thoſe words of the *Apoſtle*, *When the kindneſs and love of God our Saviour to man appeared, not by works of righteouſneſs which we have done, but by his mercy he ſaved us*, Tit. 3. 4, 5. it being purely of the mercy and the grace of God that any Nation is called to the knowledge of Salvation by Chriſt. When the grace of God is ſaid to have *abounded towards us*, Rom. 5. 15, 20. 15. 16. that grace is ſtiled *the free gift of God*. When St. *Paul* ſaith, that *by the grace of God I am what I am*, 1 Cor. 15. 10. that he was *called by his grace*, Gal. 1. 15. and that *the grace of God was abundant to him*, 1 Tim. 1. 13, 14. he himſelf interprets this of God's great mercy to ſo great a ſinner. When he ſaith, *I do not fruſtrate the grace of God*, Gal. 2. 21. this he interprets to be God's favour to Mankind, in ſending his Son to die for us. The *exceeding riches of his grace*, Eph. 2. 7. is God's great kindneſs to us in Chriſt Jeſus; and by *the grace of God* it is that *Chriſt taſted death for every man*, 2 Tim. 1. 9. Hebr. 2. 9. Hence is this Goſpel ſtiled *the grace of God which brings ſalvation*, Tit. 2. 11. *The grace of God which is able to build us up*, and procure us *an inheritance among them that are ſanctified*, Acts 20. 32. This alſo muſt be the import of the word, when the *Apoſtles* exhort their Converts to *continue in the grace of God*, Acts 13. 43. and when they inform us, that *God confirmed the word of his grace by doing ſigns and wonders*, Acts 14. 3. and that *the Law came by Moſes, but grace by Jeſus Chriſt*, John 1. 17. See the Notes on *Hebr.* 12. 28. 13. 9. James 4. 6.

Μὴ εἰς κένον τ χάριν δέξασθαι, *not to receive the grace in vain.*] This we do (1.) When we do not obtain the end for which it was deſigned, *viz. to teach us, denying all ungodlineſs and worldly luſts, to live righteouſly, ſoberly, and godly in this preſent world.* Thus thoſe Oblations which are not acceptable to God, are ſtiled *vain oblations*, Iſa. 1. 13. and the Worſhip which is not according to his will, *vain worſhip*, Mat. 15. 9. becauſe this Worſhip, and theſe Oblations, though deſigned to procure God's favour, will not do it. (2.) When we receive no benefit by the grace received, and it conveys no pardon or ſalvation to us, ſo, upon ſuppoſition that there will be no Reſurrection, *your faith is in vain*, 1 Cor. 15. 17. and if you retain it not, *ye have believed in vain*, v. 2. So to *labour in vain*, and *run in vain*, Gal. 2. 2. 4. 11. is to do theſe things without profit to them for whoſe ſakes they are done: And thoſe are called *vain queſtions*, Tit. 3. 9. and *vain words*, Matth. 12. 36. which are unprofitable.

Ver. 2. For he ſaith (*Iſa.* 49. 8.) I have heard thee in a time accepted, (i. e. *of favour and acceptance,*) and in the day of Salvation have I ſuccoured thee: behold, now is the (*well*) accepted

accepted time, now is the day of ſalvation, (*when God ſends his Miniſters to preach, and offer it to you*, 2 Cor. 5. 20.)

Καιρῷ δεκτῷ ἐπήκουσά σου, *I have heard thee in a time accepted.*] Theſe are the words of God the *Father* to Chriſt, ſignifying that he had accepted his Interceſſion for the Converſion of the *Gentiles*, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, *for a Covenant to the Nations, a Light to the Gentiles, and his ſalvation to the ends of the earth*, Iſa. 49. 6, 8. And ſo the (a) *Jews* interpret them. That Salvation either in the *Prophet* ſpeaking of Chriſt, *as the ſalvation of the ends of the earth*, or in the *Apoſtle*, ſpeaking of *the day of ſalvation*, ſhould mean the deliverance of the *Chriſtians* from the perſecuting *Jews* is very improbable in it ſelf, and is confuted by thoſe words, *now is the day of ſalvation*, for *Chriſtians* then groaned under Perſecution, both from *Jew* and *Gentile*, and the deſtruction of *Jeruſalem*, which is ſuppoſed to have brought the deliverance to the *Chriſtians* from the perſecuting *Jews*, was fourteen years after the writing this *Epiſtle*.

Ver. 3. (*Which we are careful ſo to preach as becomes workers with God*, v. 1.) Giving no (*juſt*) offence in any thing, that the miniſtry be not blamed.

Ver. 4. But in all things approving our ſelves as the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes.

Θλίψεσι] Say ſome, imports Afflictions in the general. Ἀνάγκαις more grievous Troubles. Στενοχωρίαις ſuch preſſures as reduce us to the greateſt ſtreights. See Chap. 4. 8, 9.

Ver. 5. In ſtripes, in impriſonments, in tumults (*raiſed againſt us for preaching the Goſpel*,) in labours, in watchings, in faſtings, (i.e. *in conſtant enduring all ſorts of ſufferings, and exerciſing all kinds of ſelf-denial for the Goſpels ſake.*)

Ver. 6. By pureneſs (*of converſation*,) by knowledge (*of the divine myſteries*,) by long ſuffering (*under all provocations*,) by kindneſs (*towards all men*,) by the (*various gifts of the*) Holy Ghoſt, by love unfeigned.

Ver. 7. By the word of truth (*preach'd*) by the power of God, (*confirming it*, Rom. 15. 19.) by the armour of righteouſneſs (*which covers and protects us, when aſſaulted*) on the right hand (*by proſperous*,) and on the left (*by adverſe events.*)

Ver. 8. By (*going through the various conditions of*) honour and diſhonour, by (*going through*) evil report and good report, (*being looked upon by the wiſe men of the world*) as deceivers, and yet (*being*) true (*diſpenſers of the word of life to them.*)

Ver. 9. As unknown (*and obſcure perſons*,) and yet well known (*by the powerful works we perform*) as dying daily (*by our continual perſecutions*,) and (*yet*) behold we live: as chaſtned, and (*yet*) not killed.

Ver. 10. As ſorrowful (*in outward appearance*,) yet always (*inwardly*) rejoycing, as poor (*in the concernments of the world*) yet making many (*truly and ſpiritually*) rich; as having nothing, yet poſſeſſing all things: (*in contentedneſs of mind*, Philip. 4. 18. *in the favour of that God who giveth all things richly to enjoy*, 1 Tim. 6. 17. *in Chriſt Jeſus who is all in all*, Col. 3. 11. *and in whom we are bleſſed with all ſpiritual bleſſings*, Eph. 1. 3. *and in the promiſe to inherit all things*, Rev. 21. 7.)

Ver. 11. O ye Corinthians, our mouth is (*freely*) opened to you, (*in ſpeaking well of you*, Chap. 7. 4.) our heart (*and our affection*) is enlarged to you.

Ver. 12. Ye are not ſtraitned in us, (*you have a large room in our hearts,*) but you are ſtraitned (*rather*) in your own bowels (*of affection to us.*)

Ver. 13. Now for a recompence in the ſame (*kind,*) I ſpeak as to my children, be ye alſo enlarged (*in your affections to me your ſpiritual Father.*)

Ver. 14. Be ye not unequally yoked with unbelievers, (*do not joyn with them in their Idol Feaſts, and Heatheniſh Rites, or in the Matrimonial yoke;*) for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

Ver. 15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an Infidel?

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *be not unequally yoked with unbelievers.*] Here note that theſe words cannot be duly brought to prove that *Chriſtians* muſt not communicate with vicious perſons at the Table of the Lord, though they be *Chriſtians* in profeſſion, ſince the *Apoſtle* only ſpeaks of *Unbelievers*. 2*ly*, The *Apoſtle* here uſeth the very words by which the Prophet *Iſaiah*, Chap. 52. 11. exhorts the *Jews* to preſerve themſelves in *Babylon* from the contagion of their Idolatry, and by which St. *John* exhorts all *Chriſtians* not to partake of the ſins or the ſpiritual whoredoms of the *Beaſt*, Rev. 18. 4. He therefore cannot be ſuppoſed to forbid all *Chriſtians* all converſe even with the Unbeliever, for he permits the believing Huſband to live with the unbelieving Wife, and will not ſuffer the believing Wife to depart from her unbelieving Husband, 1 *Cor.* 7. 12, 13. he therefore only doth forbid communion with them in actions proper to them as *Heathens*, and alien from the Profeſſion of *Chriſtianity*, *viz.* their Feaſtings and Sacrifices in the *Idol Temples*, 1 Cor. 8. 10. 10. 21. And, by Analogy, he alſo may be ſuppoſed to forbid *Chri-*

(a) *Pug. fid. part.* 2. c. 11. § 21.

ſtians to marry with an Unbeliever, for this was always held unlawful for the *Jews* to marry with an (b) *Heathen*, till they became *Proſelytes* to their Religion. For they looking upon themſelves as *the pure ſervants of God*, Neh. 2. 20. See Note on 1 *Cor.* 7. 14. thought it a corruption of the holy Seed to marry *with the People of the Earth*; and hence, when this was done, *Ezra* complains that παρῆλθεν σπέρμα ἅγιον ἐν τοῖς λαοῖς τῆς γῆς, *the holy Seed was mixed with the people of the earth*, Ezra 9. 9. Now the *Chriſtians* being made *an holy Nation, a peculiar People*, the Holy Temple in which God by his Spirit dwelt, it ſeemeth as unfit that they ſhould marry with *heatheniſh Idolaters*, and therefore to ſuch of them as were free, the *Apoſtles* ſpeaks thus, *Let them marry only in the Lord*, 1 Cor. 7. 39. *i.e.* to one of their own Religion: the marriage with an *Infidel* being the cloſeſt conjunction with them, ſubjecting them many times to a neceſſary abſtinence from *Chriſtian* Aſſemblies, and to continual temptations to *Apoſtacy*, or compliance with their evil manners.

Ver. 16. And what agreement hath the Temple of God with Idols? (*you therefore muſt have none with them*,) for ye are the Temple of the living God, as God hath ſaid I will dwell in them, and walk in (*i. e. among*) them, and I will be their God, and they ſhall be my people.

Ver. 17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive (*and accept*) you.

Ver. 18. And I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] Theſe words are not to be found in *Jer.* 31. 1, 9. but they are the words of God to *Solomon* the Ruler of his People, Δικαιῶν υἱὸν σὺ καὶ συγκλήρων, a *Judge over his ſons and daughters*, Wiſd. 9. 7. and they begin thus, Τὰ δὲ λέγει Κύριος παντοκράτωρ, *thus ſaith the Lord Almighty*, 2 Sam. 7. 8. and *v.* 14. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν, *I will be to him a Father, and he ſhall be to me a Son*, which words are by the *Apoſtle* aſcribed to Chriſt, *Hebr.* 1. 4, 5. and here to all *Chriſtians*, as being Members of his Body, and joynt Heirs with him. Moreover, the (c) *Jews* boaſted that *the Divine Majeſty dwelt among them. After the days of* Jacob, ſaith the Book (d) *Coſri*, *holy men increaſed into a great Aſſembly, and the Shechinah, or Divine Majeſty reſted upon them by love to be their God.* This favour God here promiſes to pious *Chriſtians*, as being the true *Iſraelites*. Again, they alſo thought that purity from Uncleanneſs was a neceſſary requiſite to obtain this preſence of God. (e) *For God*, ſay they, *doth not appropriate his name to* Iſrael *to be called their God, but when their Camps are holy; but at that very moment that they are ſo, he makes his preſence to dwell among them, and becomes their God*; and theſe things the *Apoſtle*, according to the Scripture Language, here applies to the Society of *Chriſtians*. And oh! what a powerful Argument do they miniſter to all *Chriſtians*, *to cleanſe themſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God*, as they deſire this Almighty Lord and Protector to be ſtill preſent with them, and would not be obnoxious to the dreadful woe which certainly will follow upon his departure, *Hoſea* 9. 12. as they would have this God to be *their God*, which is a ſtate of preſent bliſs, *for bleſſed are the people who have the Lord for their God*, as they would have been related to them as an heavenly Father, which relation ſecures the enjoyment of all Bleſſings to them, which they duly ask, *Matth.* 7. 12. Laſtly, as they deſire to be *his Sons* and *Daughters*, and by that glorious Relation to be made *heirs of* God, *joynt Heirs with Chriſt*, Rom. 8. 17. and to have *the Spirit of his Son in their hearts, crying Abba, Father*, Gal. 4. 6.

(b) *Buxt. Lex.* p. 403. (c) *Targ. in Cant.* 1. 4, 5. *Bar Rab.* § 9. in Deut. 23. 14. (d) *Part.* 3. § 17. p. 179. (e) *Coſri* ibid. p. 178.

AN APPENDIX TO THE Sixth Chapter of the Second Epiſtle TO THE CORINTHIANS.

MOnſieur *le Clerk* hath obſerved in his *Arts Critica*, *part* 1. *c.* 8. *p.* 110. That *ſince the time of St.* Auſtin, *ſcarce any word hath been uſed more frequently in ſpeaking concerning the Converſion of a Sinner, then is that of Grace; and yet if you ask them that uſe it what they mean by it, they can give you no clear Anſwer: So that a Jeſuite ſaid, not unpleaſantly, That it was nothing but a* Neſcio quid, *and that the Grace of God in Scripture doth always ſignifie not any ſecret Afflatus, but his Mercy and his Kindneſs to us.* Now that I may not ſeem, with his *witty Jeſuite*, to ridicule, or with the *Pelagians* to deny that Grace, becauſe my Note in this Chapter, partly accordeth with his Criticks, I ſhall here briefly ſhew two things:

1*ſt*, That it ſeems neceſſary to aſſert that God vouchſafes to Men, not only the outward Diſpenſations of his Word to be the ordinary means of their Converſion and Sanctification, but alſo ſome inward Aſſiſtances and Operations of his holy Spirit.

2*ly*, I ſhall endeavour to ſhew that theſe Aſſiſtances may be ſo explained, as to be no more unintelligible, then are all the Influences of God upon the Soul, or the Temptations of the Evil Spirit.

Firſt, That it is neceſſary to aſſert that God vouchſafes to Men ſome inward Operations or Aſſiſtances of his Holy Spirit, to encline them to what is good, convert, and ſanctifie them. For

1. Why elſe is it expreſly ſaid, That *God works in us both to will and to do of his good pleaſure*, Philip. 2.13. and *doth within us what is acceptable in his ſight*, Hebr. 13. 21. for ſure he cannot properly be ſaid ἐνεργεῖν, καὶ ποιεῖν ἐν ἡμῖν, *to act and work within us*, who does, and worketh nothing in us. Yea, how doth the Word of God it ſelf, when heard, or read, work on us but by making impreſſions on our Minds? and ſhall that be deny'd to God himſelf which we allow to his Word? or ſhall he not be believed, when he ſaith, *He doth work in us both to will and do, He do's in us what is acceptable in his ſight?*

Again, Does it not ſeem unreaſonable to deny that influence to God, and the Good Spirit to excite Men to goodneſs, which generally is, and muſt according to the Scripture, be allowed to the Evil Spirit tempting Men to wickedneſs. Now, though this Evil Spirit cannot lay us under a neceſſity of doing wickedly, yet is he frequently in Scripture repreſented as a *Tempter* to ſin, which he can only be immediately by raiſing ſome Ideas in our Brain which do excite, diſpoſe, and move us, as our own thoughts, or inward ſentiments, at other times, are wont to do, to what is evil. He alſo is in Scripture ſtiled that Spirit which ἐνεργεῖ *works inwardly in the Children of Diſobedience*, Eph. 2. 2. and *leads them captive* εἰς τὸ ἐκείνου θέλημα, *to do his will*, 2 Tim. 2. 26. which words ſeem plainly to import ſome inward energy of *Satan* to excite them to this diſobedience to the will of God, and this complyance with his own will, ſince then *ſtronger is he that is in us, then he that is in the world*, 1 John 4.4. *i. e.* that good Spirit which dwells in pious Men, is more powerful in them then *Satan* is in wicked Men, we muſt allow this good Spirit ἐνεργεῖν *to work* in the Children of Obedience, as *Satan* is allowed to work in his own Children.

Moreover the evil Spirit is repreſented as *a lying Spirit in the mouth of Ahab's Prophets*, 1 *Kings* 22. 21. He *moved David to number*

the People, 1 Chron. 21. 1. He *entred into Judas*, Luke 22. 3. He *fill'd the heart of Ananias to lie to the Holy Ghoſt*, Acts 5. 3. All which Expreſſions can never be accounted for without allowing him ſome power to work upon the Spirits of theſe Perſons, ſo as to raiſe within them ſome ſuch Ideas as would excite, and ſtir them up to the performance of thoſe actions. Nor can we otherwiſe give any rational account of the *Snares*, *Methods*, *Wiles*, and *Deviſes* of *Satan* mentioned 2 *Cor.* 2. 11. *Eph.* 6. 11. or tell how he comes, and *takes away the word out of the heart*, Luke 8. 12. or how he takes *advantage over us* when we are overwhelm'd with grief, 2 *Cor.* 2. 10.

When therefore, on the other hand, God is ſaid to *put his fear, and his law in our hearts*, Jer. 32. 40. Hebr. 8. 10. and *his ſpirit within us*, Exek. 36. 27. to *create in us a clean heart, and renew in us a right ſpirit*, ibid. to *give us a new heart*, *Ezek.* 11. 9. to *circumciſe*, and to *convert the heart*, Deut. 30. 6. Jer. 31. 18. If he by his good Spirit raiſeth no good Motions, or Ideas in us, which may diſpoſe us to his fear, and by attention to them may convert and cleanſe our hearts, if he vouchſafes unto us no inward Illuminations, by attending to which we may diſcern *the wondrous things of his Law*, what can theſe Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? yea, why are we ſaid to be *ſtrengthned with might through the Spirit in the inward man to do his will?* Eph. 3. 16. to be enabled *through the Spirit to mortifie the deeds of the fleſh*, Rom. 8. 13. Why is this Spirit ſaid to *help our infirmities*, v. 26. to *purifie our hearts*, 1 Pet. 1. 22. to be unto us a Spirit of *Sanctification*, 1 Cor. 6. 11. the *Comforter*, the Spirit of *Power*, *Love*, and of a *ſound Mind*, 2 Tim. 1. 7. For how is it poſſible he ſhould be all, or any of theſe things to us, or ſhould do all, or any of theſe things for us, by doing nothing in us? And ſeeing Conſolation ariſeth only from the inward teſtimony of the Conſcience; ſeeing Sanctification conſiſts in the renewing of the inward Man, and hath the Soul for its Subject; ſeeing the Heart is purified by an inward change, and temper, which renders it averſe from ſin, and ſets the Affections, Deſires, and Inclinations of the Soul againſt it; ſeeing the Deeds of the Fleſh are only mortified by ſuch a Renovation of the Mind as makes us to diſcern the pernicious Effects and dreadful Conſequences of living ſtill according to our fleſhly Appetites, and ſo begetteth a dread and hatred of them, a Reſolution to forſake them, a vehement Deſire to be freed from them, a ſincere Endeavour to reſiſt the Motions of the Fleſh, and a Care that we do not for the future yield Obedience to it in the luſtings of it; if then there be no Renovation wrought in us by the Spirit, no Teſtimony of him *with our ſpirits that we are the Sons of God*, how can a Man conceive that all this ſhould be done by the Spirit without any energy on the Mind, and the Affections of a Man, and by that conſequently on the Will?

Moreover, if the holy Spirit hath no hand in producing, and carrying on the new Life, why is he ſtiled πνεῦμα ζωοποιοῦν, *a quickning* or *life-giving Spirit*, ſeeing all Vital Operations iſſue from a Spirit acting in us, why are we ſaid *to live in the Spirit*, Gal. 5. 15. and to *walk in the Spirit*, Rom. 8. 14. and ἄγεσθαι *to be lead*, or conducted *by the Spirit* of God. For as in natural and moral actions, we cannot be ſaid to live, or walk, without an inward Principle of Life and Motion, or to be led or guided in thoſe Actions, but by the Light of Reaſon, ſo neither can we properly be ſaid to live, and walk in the Spirit, or to be guided by him, if he imparts no inward Light to guide us in the ways of Piety, no inward motions to excite us to walk in them, no inward ſtrength or vital efficacy for the performance of them. And were it otherwiſe, why are all thoſe inward habits and diſpoſitions which adorn the Soul, and make it *meet for the inheritance of Saints in light*, ſtiled *the Fruits*, not of the preaching of the Word, or of our own Conſideration, but *of the holy Spirit*? For how are they his Fruits, if he doth nothing to produce them? why are they ſtill aſcribed, according to this Doctrine, never to that which only doth, but to that only which doth not produce them?

To ſay theſe things, and theſe expreſſions concern only the times in which the extraordinary Gifts and Operations of the Holy Spirit were vouchſafed, is to make future Ages, ſince the ceaſing of theſe Gifts, deſpair of being quickned, ſanctified, or comforted, or even enabled to purifie the heart, or to mortifie the deeds of the fleſh, to live or walk in the Spirit, and conſequently to deſpair of being now the Sons of God, united to Chriſt Jeſus, or having any of the Fruits of the Spirit wrought within them. And were it only then that no Man could be regenerate, or born again without Water and the Holy Ghoſt, by what are we now regenerated? Why are we now baptized? or why is Baptiſm adminiſtred ſtill in the name of the Holy Ghoſt?

In fine, it ſeems not poſſible, according to this Hypotheſis, to explain how, or to what end the Holy Spirit is ſo often ſaid to *dwell*, or to *abide* within us; how we are *made an habitation of God through the Spirit*; How we are made *the Temples of God through the Holy Ghoſt which is in us*, or united to Chriſt by the Spirit, or to what end the Holy Ghoſt thus dwells, or takes up his abode in them, in whom he acteth nothing, or reſts upon thoſe *Chriſtian Sufferers* whom he doth not inſpire with inward courage. And yet this abode of the good Spirit with us, is repreſented not only as the higheſt Priviledge, but as the ineſtimable advantage of the *Chriſtian*. By this Chriſt, doth

doth encourage his Diſciples to demonſtrate their love to him by keeping his Commandments, that then *the Father will love them, and we*, ſaith he, *will take up our abode with them*, John 14. 23. By this, ſaith the *Apoſtle*, God becomes *our God, and we his People, our Father, we his Sons and Daughters*, 2 Cor. 6. 16. And from our union by this Spirit to our Head Chriſt Jeſus, ſuch an ἐνεργεία, or *inward working*, is ſaid to be diffuſed through every part of his myſtical Body, as cauſeth *the whole Body to encreaſe, and edifie it ſelf in love*, Eph. 4. 16. Coloſſ. 2. 19. Now what account can be offered of theſe things, without allowing ſome inward Operations of the Holy Spirit, as the conſequence of this Spiritual Union, and this inhabitation of the Holy Spirit in us? yea, who can tell what is the advantage of theſe promiſes, *I will put my ſpirit in you*, or *pour him upon you*, Prov. 1. 23. Jer. 36. 27. 37. 14. Zach. 12. 10. John 7. 37, 38. if we receive no influx from him thus put into our hearts? What, laſtly, is it for the Holy Spirit *to depart*, or to be *taken* from us? or what can be the dreadful miſery and *woe* denounced upon us *when he doth ſo*? For if he did nothing in us whilſt he continued to be with us, what can we loſe by his departure? or why did *David* ſo importunately beg God would *not take his holy Spirit from him*? Pſal. 51. 12.

To ſay here the holy Spirit only dwelt in *Chriſtians*, whilſt the extraordinary Gifts and Afflatus of the holy Spirit were continued to the Church, and they lay under Perſecution from the *Heathen Emperours*, is not only to contradict the tenor of the Scriptures, which declare that all Chriſt's living Members are thus united by the Spirit to their Head, 1 *Cor.* 12. 13. and that *if any man have not the Spirit of Chriſt*, dwelling in him, *he is none of his*, Rom. 8. 9. He cannot be the Son of God, for *as many as are led by the Spirit of God, they are the Sons of God*, v. 14. He hath no right to call God Father, *v.* 15. no intereſt in the *adoption*, and the inheritance of Sons, *v.* 17. but it is alſo to enervate the virtue of the Promiſes of Chriſt, and the conſolation of *Chriſtians* of all future Ages under their Sufferings for the ſake of Chriſt; yea, it is in effect to make the diſpenſation of the Goſpel ceaſe, the difference betwixt that, and the Law, being by the *Apoſtle* placed in this, that the one is *the miniſtration of the Letter* only, the other alſo *of the Spirit*. And if this were ſo only whilſt theſe extraordinary Operations of the holy Spirit laſted, then from the time that they have ceaſed, the Goſpel doth not in this differ from the Law, or deſerve to be preferr'd above it on that *account*.

Argument 2. This Doctrine ſeems to take off from the energy of Prayer in general, and from the virtue of Prayer for the Holy Spirit in particular, and ſo to make Men ſlight and neglect that Duty of which the Scripture ſpeaketh ſo magnificently, and to which it ſo frequently exhorts us, at leaſt, it ſeems not well conſiſtent with the tenor of thoſe inſpired Prayers, or thoſe Preſcriptions for it recorded in the Holy Scripture. For who can reconcile it with thoſe Expreſſions in which holy Men of God ſo often beg God would *encline their hearts unto him*, ſince this he cannot do without ſome Operation on their hearts, that he would *draw them, that they might run after him*, that he would *open their eyes*, and *give them underſtanding to diſcern his Law*, that he would *lead them in the right way, in the way everlaſting*, and *guide them by his eye*? For if God by his Spirit hath no influence upon the Heart, or Soul, how doth he encline, or draw it? if none upon the underſtanding, how doth he enlighten or inſtruct it? if this be done duly by the Word read, preach'd, and pondered in the heart, we may as well apply our ſelves to that work without, as with Prayer, unleſs we in theſe caſes pray for ſome new external Revelations, or for ſome Motives not contain'd in Scripture.

Moreover, according to this Doctrine, it ſeems both fruitleſs and abſurd to pray for the aſſiſtance of the holy Spirit, or to expect we ſhould enjoy it. And ſo that paſſage of St. *Luke*, *Ask and ye ſhall receive, ſeek and you ſhall find, knock and it ſhall be opened to you; for if evil parents give good gifts to their children, how much more will your heavenly Father give his holy Spirit to them that ask him*, Luke 11. 9, 13. muſt be of no uſe or virtue to us. For what in theſe Expreſſions can we pray for, but the aſſiſtance of the holy Spirit? and what aſſiſtance can he afford us, if he doth not operate at all upon our Souls?

To ſay this Promiſe is to be confined to the *Apoſtles* days, ſeems not agreeable to reaſon; for why then do we hear of it in the Sermon on the Mount, which certainly was ſpoken εἰς ἀκοὰς τοῦ λαοῦ, *in the audience of the multitude*? Why doth it run in words ſo general πᾶς γάρ, *for every one that asks receives*? Moreover, thoſe ſpiritual and ordinary Effects for which the holy Spirit was then given, thoſe Fruits of the Spirit they produced in them, are as needful, and as ſpiritually good for *Chriſtians* now, as when our *Saviour* ſpake theſe words; for as the *holy Spirit* was needful then to ſtrengthen Chriſt's Servants *in the inward man to do his will*, Eph. 3. 16. to comfort them in Tribulations, and ſupport them under fiery Trials, and to preſerve them from the Subtilties of *Satan*, and the Temptations of the wicked World, ſo is there the ſame need of his aſſiſtance now for all theſe gracious ends, and therefore the ſame reaſon to expect him ſtill to all theſe purpoſes. Moreover, the Conditions of this Promiſe may be performed by us now, as well as then; we may be now ſincerely deſirous to obey the holy

Will

Will of God, and with true fervency and importunity may beg the holy Spirit to this end. And if we may acceptably perform thoſe Duties to which this Promiſe is annexed, why may we not as confidently expect the Bleſſing promiſed from the God of Truth? For the encouragement here given to expect the aſſiſtance of the holy Spirit is this, that we ask him of our heavenly Father. Now this moſt comfortable relation God bears to all his Children of what Age ſoever, he is *the ſame yeſterday, to day, and for ever*; and therefore there is now, and ever will be, the ſame benignity in God, the ſame good will and readineſs in him to give his holy Spirit now unto this Children for all needful purpoſes, as in all former Ages. If therefore in like manner we do ask, we muſt have equal reaſon to expect we ſhould receive him. To proceed therefore

2*ly*, To explain, as far as I am able, and think it needful ſo to do, how thoſe *Fruits of the Spirit*, which the *Schools* call *Graces*, are wrought in us by the Spirit of God.

1*ſt*, I aſſert that the manner in which the holy Spirit acts upon the Minds and Hearts of Men, for the production of theſe Fruits or Graces, and the preparatory Diſpoſitions of the Soul towards them, may reaſonably be conceived to be ſuch as is ſutable to the Reaſon and Faculties of Men, *viz.* the Underſtanding and the Will. Now it is certain, that what naturally makes the Underſtanding to perceive is Evidence propoſed and apprehended, conſidered or adverted to, for nothing further can be requiſite to make me *come unto the knowledge of the truth, and underſtand what the will of the Lord is*, and ſo be *wiſe unto ſalvation*. Hence the *Apoſtle* prays that his *Philippians* might *abound more and more in knowledge, and in all wiſdom*, ἐν πάσῃ αἰσθήσει, in all perception, that ſo they may *approve the things that are moſt excellent*, Philip. 1. 9, 10. Hence he ſpeaks to the *Romans* thus, *Be ye transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may diſcern and approve what is* according to *the good, and acceptable, and perfect will of God*, Rom. 12. 2. and ſaith to the *Epheſians*, *Be ye not unwiſe, but underſtanding what the will of the Lord is*, Eph. 5. 17. and *v.* 8, 10. *Walk as children of the light, approving what is acceptable to the Lord.* Again, what makes the Will chuſe, is ſomething approved by the Underſtanding, and conſequently appearing to the Soul as good, and whatſoever it refuſeth is ſomething repreſented by the Underſtanding, and ſo appearing to the Will as evil, whence all that God requires of us is, and can be only this, *to refuſe the evil, and to chuſe the good*. Wherefore to ſay that Evidence propoſed, apprehended, and conſidered is not ſufficient to make the Underſtanding to approve; or that the greateſt Good propoſed, the greateſt Evil threatned, when equally believed, and reflected on, is not ſufficient to engage the Will to chuſe that Good, and to refuſe that Evil, is in effect to ſay, that which alone doth move the Will to chuſe, or to refuſe, is not ſufficient to engage it ſo to do; that which alone is requiſite to make me underſtand and approve, is not ſufficient ſo to do. Now this being contradictory to it ſelf, muſt of neceſſity be falſe.

Be it then that we have naturally an averſion to the Truths propoſed to us in the Goſpel, that only can make us indiſpoſed to attend to them, but cannot hinder our conviction when we apprehend them, and attend to them. Whence for removal of it, the *Apoſtle* only prays that *the eyes of our underſtanding may be enlightned, that we may know them*, Eph. 18 adding, *that where the light of the knowledge of the glory of God in Chriſt Jeſus* was revealed, if after this *their Goſpel was hid* from any, it was only ſo, *becauſe the God of this world had blinded the conceptions of their minds, that the light of the Goſpel might not ſhine into them*, 2 Cor. 4. 3, 4. Be it that there is in us a renitency to the Good we are to chuſe; that only can indiſpoſe us to believe, and to approve it as our chiefeſt Good. Be it that we are prone to the Evil which we ſhould decline; that only can render it the more difficult for us to believe it is the worſt of Evils. But yet, what we do really conceive to be our chiefeſt Good will ſtill be choſen, and what we apprehend to be the worſt of Evils, will, whilſt we do continue under that conviction, be refuſed by us. It therefore can be only requiſite, in order to theſe ends, that the good Spirit ſhould ſo illuminate our Underſtandings, that we attending to, and conſidering what lyes before us, ſhould apprehend, and be convinced of our Duty, and that the Bleſſings of the Goſpel ſhould be ſo propounded to us, as that we may diſcern them to be our chiefeſt Good, and the Miſeries it threatens, ſo as we may be convinced they are the worſt of Evils, that we may chuſe the one, and refuſe the other. Now to conſider in order to approbation and conviction, to chuſe in order to our good, and refuſe that we may avoid miſery, muſt be the actions not of God, but Man, though the Light that doth convince, and the Motives which engage him thus to chuſe, and to refuſe, are certainly from God.

To illuſtrate this more familiarly by an inſtance taken from our ſelves, or our deportment towards others: When a Man, in words plain and intelligible, ſpeaks to another, if he will hearken to what he ſays, he muſt underſtand his mind; for by that very impreſſion the words make upon his Brain, he immediately perceives his meaning. And cannot the Divine Impreſſion on the Brain, which is God's ſpeaking inwardly to Man, do the ſame thing? This action is indeed ſo neceſſary, that as it is, not virtuous, or praiſe-worthy in any Man to

to underſtand the mind of him who doth thus ſpeak to him, ſo neither ſeemeth it praiſe-worthy in us, purely to underſtand the Mind of God thus ſpeaking to us. Again, theſe words of Man contain ſome exhortation to me to do what he deſires I would do, backt with incouragements to do ſo, taken from the propoſal of ſome advantage, the promiſe of ſome good I ſhall receive by complying with his exhortation; or they contain ſome dehortation from doing what he would not have me do, becauſe it will be hurtful to me, or will be certainly attended with ſome evil conſequences: Is not this the method uſed by all the World in dealing with one another? and do they not do all this with hopes and expectation of ſucceſs? And is it not a great diſparagement to the Word of God to think that his Perſwaſions, Admonitions, Exhortations, Promiſes, and Threats ſhould be all inſufficient to prevail with us to turn from our ſinful Courſes, and turn to him, when all Men who do uſe theſe methods towards their Children, Servants, Friends, or Relations do it in hopes that they ſhall be ſucceſsful by theſe means? Moreover, if the Perſon they addreſs to be ſlow of underſtanding, do they not hope to overcome that difficulty by the clearneſs of their diſcourſe, and by reiterating the ſame thing by ſuch variety of Expreſſions as he is beſt able to perceive? if he be averſe from doing that which is deſired, do they not hope to overcome that averſion by repeated exhortations, and vigorous impreſſions of thoſe incouragements they tender to prevail upon him to comply with their deſire? If he ſtrongly be inclin'd to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his Inclinations by the like repeated Exhortations, and lively Repreſentations of the Evils he will be certainly expoſed to by ſo doing? All Men are therefore of this opinion in their practiſe, that acting with Men by convincing Reaſon, and by Motives, and Perſwaſions, is acting with them ſuitably unto their Faculties. And is not God himſelf of the ſame mind? hath he not revealed his will on purpoſe that we may know it? hath he not directed his Letters and Epiſtles to us, that by reading we may underſtand them, and *know the things which do belong to our peace?* Did not our Saviour utter all his diſcourſes to the ſame end? why elſe doth he enquire ſo oft, *Why is it that ye do not underſtand my ſpeech?* John 8. 43. *How is it that ye do not underſtand?* Mark 8. 21. why doth he preface them with this inſtruction, *hear and underſtand*, Matth. 15. 10. Doth not God call upon us to *conſider of our ways*, and *lay to heart* his ſayings, and his diſpenſations, *Hag.* 1. 5, 7. Doth he not preſcribe this as the Remedy for preventing his Judgments, when he ſays, *Oh conſider this ye that forget God*, Pſal. 50. 21. and of being wiſe, by ſaying, *Oh that they were wiſe, that they would conſider their latter end*, Deut. 32. 29. doth he not repreſent this as the ſource of all the wickedneſs and idolatry of his own People, that *they would not conſider in their heart?* Iſa. 1. 3. 44. 19. Doth he not make Converſion the effect of this Conſideration, when he ſaith, *Becauſe he conſidereth and turneth away from all the tranſgreſſions that he hath committed, he ſhall ſurely live*, Ezek. 18. 29. Pſal. 119. 59. Yea doth he not repreſent this as a juſt ground of hope that even the moſt ſtubborn ſinners may be reformed, when he ſaith to the Prophet, *Remove by day in their ſight, it may be they will conſider, though they be a rebellious people*, Ezek. 12. 3. Does not the *Apoſtle* pray that his *Coloſſians may be filled with the knowledge of his will in all wiſdom, that* (ſo) *they might walk worthy of the Lord to all well pleaſing, being fruitful in every good work?* Coloſſ. 1. 9, 10. that his *Philippians* might *diſcern* and *approve the things that are moſt excellent, that they might be ſincere, and without offence, being filled with all the fruits of righteouſneſs*, &c. Philip. 1. 10, 11. And muſt not then this knowledge and approbation of his Will be a means of rendring us fruitful in all Works of Righteouſneſs? Does not God require his People to *chuſe life*, Deut. 30. 19. pronouncing a Bleſſing on them that *chuſe the things that pleaſe him*, Iſa. 56. 4. and threatning deſtruction ro them that *would not chuſe the fear of the Lord*, Prov. 1. 29. but *choſe the things in which he delighted not*, Iſa. 56. 4. Now doth he any thing more to prevail with them who do *not chuſe the fear of the Lord, do not the things that pleaſe him*, to engage them ſo to do, or not to do the contrary, but teach them his ways, and to perſwade them to walk in them? Muſt it not then be certain, that either he tranſacts with them, as Men who might by theſe things be induced to chuſe to fear him, and do the things that pleaſe him, and abſtain from the contrary, or threatens to deſtroy them for doing what they could not help, and had no means ſufficient to avoid, and for not doing what it was impoſſible for them to do? Again, doth he not exhort Men to be *willing and obedient*, promiſing a full pardon, and a bleſſing unto them that do ſo? *Iſa.* 1. 18, 19. Doth not Chriſt reſolve the deſtruction of the Jews into this, *You will not come unto me that you may have life*, John 5. 40. declaring this to be the reaſon why they were not Gathered, becauſe *he often would have gathered them, but they would not be gathered*, Luke 13. 34. becauſe being ſo graciouſly invited to the Marriage Feaſt, *they would not come?* Matth. 22. 3. Now what did he to engage them to come unto him to gather them, to prevail upon them to come unto the Marriage Feaſt, but ſhew them the way of Life, exhort and invite them to come unto the Feaſt? Either then he tranſacted with them, as one

who

who knew this was ſufficient for theſe ends, and that theſe things might have prevail'd upon them to be willing, or elſe he reſolved on their excluſion from the Marriage Feaſt, and their not taſting his Supper, for not doing what they could not do, and condemned them for not coming when they could not, becauſe *the Father did not draw them*, or *give them* to him, *John* 6. 37, 44. and for not being gathered when indeed he would not, whatever he ſaid to the contrary, ſeeing he would not do that for them without which they could not be gathered. Moreover, doth he not earneſtly exhort and perſwade Men to repent, and turn from the evil of their ways? doth he not ſay, *Oh that my people would have hearkned to me, that Iſrael would have walked in my ways?* Pſal. 81. 13. *Oh that they were wiſe, that they would underſtand this!* Deut. 32. 29. *Oh Jeruſalem, wilt thou not be made clean, when ſhall it once be?* Jer. 13. 27. *Oh that thou hadſt known in this thy day the things which belong unto thy peace!* Luke 19. 42. Now either in theſe Exhortations and Perſwaſions he acts with Men ſuitably to their Faculties, exhorting them to do, and pathetically wiſhing they had done, what they might have done, though they did it not; or called them to repent that they did not do what they never could do, that they did not avoid what it was impoſſible they ſhould avoid, and even to repent that God had not irreſiſtably done this for them, and ſeriouſly wiſhed they themſelves would have done what, if it ever had been done, muſt have been done by himſelf, and therefore was not done, becauſe he would not irreſiſtably work the change in them.

In fine, doth not God encourage Men to repent and believe, to be *willing* and *obedient*, by great and precious Promiſes of the moſt excellent, and laſting Bleſſings? Hath he not threatned eternal Damnation to them that do not believe? *Mark* 16. 15, 16. hath not he ſaid, *He will come in flaming fire, taking vengeance on all that obey not the Goſpel?* 2 Theſſ. 1. 7. And muſt not all theſe things ſufficiently convince us, that God acts with Men as one who doth indeed ſuppoſe that Men may hearken to his Exhortations, and comply with his Perſwaſions to believe, and to obey his Goſpel? may be prevail'd on by his Promiſes to the performance of their Duty, and terrified by the conſideration of the Judgments threatned from their Diſobedience? Why elſe is it ſaid, that God hath *given us* theſe *great and precious promiſes, that by them we may be made partakers of a divine nature?* 2 Pet. 1. 2. or why are we exhorted, *having theſe promiſes, to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God?* 2 Cor. 7. 1. or why doth the *Apoſtle* ſay, *Knowing then the terror of the Lord, we perſwade men?* 2 Cor. 5. 11. if beyond all this, there be ſome phyſical and irreſiſtable operation on God's part, neceſſary to make Men know, and knowing chuſe the Good, and refuſe the Evil? this being not wrought in them who are not born anew, why is the want of this New Birth, and this Spiritual Regeneration, ſo oft imputed to the want of their Conſideration, and their not laying to heart the things propounded to them, to their not *enclining their ear to wiſdom*, and *not applying their hearts to underſtanding*; and their not *framing their doings to turn unto the Lord?* Prov. 1. 24—30. Hoſ. 5. 4. If it be ſaid, this may be done becauſe they had grace and ſtrength ſufficient in their firſt Parents ſo to do, I anſwer, Admit that vain imagination that we had, what never we indeed had, or could have, becauſe 'twas loſt long before we had a being, yea, what *Adam* never had, becauſe then he muſt have had power to repent after his Fall, and then we muſt have it ſtill, for what power he had to repent after his fall, he could not loſe by his fall; I ſay, admit this Suppoſition, what is it to the import of all the Exhortations, Perſwaſions, and Motives contained in the Goſpel, which are all directed to fallen Man, and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen Man ſhould periſh, his paſſionate deſire that he ſhould be ſaved, and if he ſpeaketh in them ſuitably to the Capacities and Faculties of fallen Man, plainly ſuppoſe him ſtill in a Capacity by theſe Aſſiſtances and Motives to underſtand his Duty, and to chuſe the Good, and refuſe the Evil?

Prop. 2. I add, that *this is not ordinarily, and needs not at all to be done now, by propounding to the Underſtanding any Truths, or to the Will any Motives or Inducements which are not contain'd in Holy Scripture.* For if the Word of God be a perſpicuous and perfect Rule, *able to make us wiſe to ſalvation, and furniſhed for every good work*, ſure the good Spirit may, by ſuggeſting the Truths contained in it, and bringing them to our remembrance, and *opening our Underſtandings to perceive the Scriptures*, ſufficiently remove the darkneſs that is in our Minds; if it be *a light ſhining in darkneſs*, 2 Pet. 1. 19. and πάντα ἐλεγχόμενα, *all Errors* to be corrected, all Vices to be reproved, *are made manifeſt by the light*, Eph. 5. 13. then muſt it be ſufficient to illuminate our Underſtandings, and direct our Paths, or *lead our feet into the way of truth*. Again, ſeeing the Motives contained in the Scripture, to engage us to turn from thoſe evil ways which tend to our diſquiet, torment and miſery at preſent, and will hereafter ſubject us to eternal Miſeries, muſt be ſufficient to turn us from the evil of our ways, or elſe the higheſt Motives that can be offered muſt be inſufficient to that end, all other Motives to deter us from any action as pernicious and diſadvantagious to us, being as nothing, when compared to that, *depart from me ye wicked into eternal*

eternal fire; all Evils we can dread, or ſuffer from the hand of Man, as little in reſpect of that we muſt have cauſe to fear from him who *can deſtroy both ſoul and body in hell fire.* Since, on the other hand, the promiſe of everlaſting Happineſs, recorded in the ſame Scriptures, as the reſult of our ſincere Obedience, muſt be ſufficient to engage us in a ſincere endeavour to yield that obedience to the good and holy will of God, or no Inducements can be ſufficient to that end, ſeeing this Motive eminently contains all other Motives in it, there being more in thoſe two words, *the enjoyment of God, and everlaſting happineſs*, then Kingdoms, Thrones, and Treaſures, Joy, Pleaſures, Honours, and all that can expreſs the good things of this World, imports, and therefore a more vehement conſtraining power in them, to the performance of our Duty, than in the united ſtrength of worldly Greatneſs, Honour, Pleaſures, and that which repreſenteth to our hopes and our deſires, that which incomparably excels all we can hope for, or deſire beſides; I ſay, this being ſo, the holy Spirit, by making deep impreſſions on the Mind of the Advantages and Rewards promiſed to our Converſion and ſincere Obedience, and of the dreadful Evils threatned to the Diſobedient, and bringing theſe things oft to our remembrance, which in the Scripture phraſe is *putting theſe laws in our minds, and writing them upon our hearts*; ſee Note on *Hebr.* 8. 10. muſt do what is ſufficient to work in us Converſion and ſincere Obedience. For what reaſon can be given why the Spirit of Wiſdom, having *enlightned the eyes of our underſtanding to know what is the hope of our calling, and the glorious riches of the inheritance of the Saints*, Eph. 1. 18. And theſe things being thus made preſent to our Minds, ſhould not have greater prevalence upon our Wills to obedience, than any Temporal Concerns to yield obedience to the Laws of Man? 'Tis certain, *Satan* can only tempt us by ſuggeſting ſome Temporal Allurements and Advantages, or ſome Temporal Loſſes or Affrightments to us. Since then the Scripture doth aſſure us, *this is our victory over the world, even our faith*, 1 John 5. 4. *i. e.* our *expectation of things hoped for, our evidence of things not ſeen*, Hebr 11. 1. theſe Objects of our Faith contained in the *Scriptures*, being preſented to us, and impreſſed upon us by the holy Spirit, muſt be ſufficient to baffle all the Temptations of Sin, Satan, and the World. In fine, of this we may be ſufficiently convinced from the Experience of Mankind: For ſince the apprehenſion of Good or Evil is the ſole Motive to make us undertake, or decline any Action, the greater the Good or Evil is, the ſtronger Motive it muſt be. Now do not many Millions in the World forego their preſent Eaſe and Pleaſure, encounter Difficulties, adventure upon Dangers, and undergo moſt toilſome Labours, in expectation of ſome finite Temporal Advantage, of which they cannot have aſſurance? do they not oft abſtain from what they paſſionately love, only for fear of Dangers which poſſibly might not enſue upon the Satisfaction of their Appetites? do they not ſow, and plant, and trade only in hopes of an increaſe? and ſhould not then the hopes of infinite eternal Happineſs, and the dread of endleſs Miſeries, more powerfully engage us to obey God's Precepts, and to reſiſt all the Temptations which Fleſh and Blood ſuggeſts againſt them?

But then, becauſe the Bleſſings and Miſeries of another World are things inviſible, and only are diſcerned by the Eye of Faith, they being only Moral and Spiritual Motives, which only work upon us as they are preſent to our Minds by actual conſideration and reflection on them, and this they are not always, when the Temptations of the World, the Devil, and the Fleſh, by ſenſual Objects, are thus preſent with us; 'tis therefore neceſſary that at all times, when they are not thus preſent with us, and therefore cannot operate upon us, the holy Spirit ſhould either, by repreſenting to us from the *Scriptures* thoſe Divine Truths with which our Underſtandings have not been ſufficiently enlightned, inſtruct, and guide us; or elſe by reviving, and impreſſing on our Spirits thoſe Motives and Inducements to reſiſt thoſe Temptations, and to perform thoſe Duties which are required at our hands, aſſiſt us ſo to do.

Prop. 3. I therefore humbly conceive this inward operation of the holy Spirit to conſiſt in theſe two things.

1ſt, *In repreſenting Divine Truths more clearly to our Underſtandings*, that we may have a fuller Evidence, ſtronger Conviction and Aſſurance of them, which is in Scripture ſtiled *the illumination of the mind.*

2ly, *In bringing of theſe Truths to our remembrance*, that ſo they may be preſent with us, when this is requiſite to enable us to reſiſt Temptations, and to encourage us to the performance of our Duty. And upon ſuppoſition of theſe two things, that God acts with us ſuitably to the nature of our Faculties, on our Underſtanding, by repreſenting the Light to it, and on our Wills by Motives to chuſe the Good and refuſe the Evil, and that the higheſt Motives and Inducements poſſible, when firmly believed, and preſent to the Mind, muſt be ſufficient to produce their ends, it can be only requiſite to our Converſion and ſincere Obedience, that the good Spirit ſhould aſſiſt us in this work, by that illumination which is ſufficient to produce this ſtrong Conviction and Plerophory of Faith, and ſhould preſent thoſe Motives to our Memories, and make a deep impreſſion of them there, which being preſent, will move our Wills and our Affections to proſecute the ends for which they are ſufficient.

I am not ignorant that there be many, who beyond all this, require a phyſical and irreſiſtable Motion of the holy Spirit, in which we are wholly paſſive to the Converſion of a Sinner, and I ſhall not diſpute with them, that Controverſie being ſo fully handled by Dr. *Clegat*, but ſhall endeavour briefly to compound and ſtate the matter.

Firſt then, I ſay it muſt be granted, that in raiſing an Idea in my Brain by the holy Spirit, and the Impreſſion made upon it there, the action is properly phyſical.

2*ly*, That in theſe Actions I am purely paſſive; that is, I my ſelf do nothing formally to produce theſe Ideas, but the good Spirit, without my operation, doth produce them in me. And

3*ly*, That theſe Operations muſt be irreſiſtable in their production, becauſe they are immediately produced in me without my knowledge of them, and without my will, and ſo without thoſe Faculties by which I am enabled to act.

But then I add, that as far as they are ſo, they cannot be imputable to me, *i. e.* it cannot be praiſe-worthy in me, or rewardable, that I have ſuch Ideas raiſed in me; but only that, when they are thus raiſed in me, I attend to them, comply with, and improve them to the ends for which they were deſigned by the holy Spirit. To make this evident by an Example, it is on all hands granted, that *Satan* can ſo work upon the Brain, as to raiſe up in it impure and blaſphemous Ideas, but then it is as generally held, that the Thoughts they immediately produced, will never be imputed to us as our ſins, nor will God be diſpleaſed with us for them, if we do not after ſhew any good liking of them, or conſent unto them, but manfully reſiſt, and riſe up into deteſtation and abhorrence of them; and that becauſe the raiſing theſe Ideas is the Devil's action, not our own; we are purely paſſive in them till we conſent unto, or ſhew ſome liking of them; and they are alſo inevitable and irreſiſtable, it being in the power of no Man to prevent or reſiſt them; *i. e.* to hinder them from being raiſed in his Brain, or any ways to ſuppreſs them, till he doth firſt perceive them raiſed there. And therefore for the ſame reaſons thoſe Ideas which are objectively good, being thus raiſed in us, cannot be imputed to us for reward, nor can God be well pleaſed with us for them, till we co-operate with them; becauſe the raiſing of them is properly God's, not our own action, and we are purely paſſive in it; nor is it in our power to prevent, or to reſiſt them; but then, God having planted in us a Principle of Reaſon and Diſcretion, we can attend to them being raiſed, and ſo improve them to the illumination of our Underſtandings, and to the Approbation of them in our Minds. He alſo having given us a Will to chuſe the Good, and refuſe the Evil, we may conſent unto the good Suggeſtions, and purſue the good Motions raiſed thus in us; for to what other ends can they be raiſed in us by the holy Spirit? As therefore our attendance and conſent to the Suggeſtions of the evil Spirit being free, and what we may avoid is culpable, ſo our attendance to, and compliance with theſe Motions and Ideas of the holy Spirit, being things in which we are free and active, and that upon deliberation, and ſo in them we do perform the proper and free actions of a Man, doing that which we might not do, and refuſing to do that we have both power and temptations to perform, therefore theſe things muſt be praiſe-worthy and acceptable in the ſight of God.

I alſo add, that theſe Ideas being thus raiſed up in us by God alone, and even the power of attending and conſenting to them, being, together with our Nature, entirely derived from God; and all the Inducements which we have to attend to them, and comply with them, being properly of Divine external Revelation, or ſuch Divine internal operation as if they had not intervened, we ſhould have had none of theſe good Effects produced upon us, theſe Effects are properly to be aſcribed to God, and all the Praiſe and Glory of them muſt be due to him alone, becauſe the Principle of acting, and the Inducement thus to act is ſolely from him.

To conclude, the greateſt Inſtance of powerful Converſion I can call to mind, is that of perſecuting *Saul*. He is confounded by a *light ſhining round about him brighter than the Sun*; by this he is *ſtruck down into the earth*, and hears a dreadful voice from Heaven, ſaying, *Saul, Saul, why perſecuteſt thou me?* Now in all this he was purely paſſive, and the Action done upon him was phyſical and irreſiſtable; and therefore this Action being wholly Chriſt's, not his, there could be nothing in it on his part praiſe-worthy, or rendring him a better Man. But then, when he enquires of the holy Jeſus, *Lord, what wouldſt thou have me to do?* when *he prays* earneſtly for the forgiveneſs of his ſins, *Acts* 9. 11. when he ſubmits to that Baptiſm which was appointed by the Holy Jeſus for that end, and for the dedication of himſelf unto his Service, when, being told what grievous things he was to ſuffer for the Name of Jeſus, he notwithſtanding *was not diſobedient to the heavenly Viſion*, but *went, and preached up that Faith which he had formerly oppoſed*; theſe being Actions of deliberation and free choice, proceeding from Reflections on the heavenly Viſion, and the Conviction it had wrought upon him,

him, muſt be praiſe-worthy and acceptable in the ſight of God. Though, being the Reſults of what our Lord had done upon him, he very properly aſcribeth the whole Glory of them to the Grace and Favour of our Lord towards him. Hence ſay St. *Chryſoſtom* and *Oecumenius*, He doth ſo magnifie the Grace of God in this matter, as μὴ λυμήνασθαι τὸ αὐτεξούσιον, *not to invalidate man's free-will.* See Note on 1 *Tim.* 1. 12. And that there is a perfect Harmony betwixt the operation of God's Grace, and the co-operation of our Wills, we learn from two Examples recorded in one Chapter, *viz.* 2 *Cor.* 8. 1, 3. where the *Apoſtle* advertiſeth the *Corinthians of the Grace of God given to them of Macedonia*; for ſaith the *Apoſtle*, they were *according to their power*, yea, and *above their power* αὐθαίρετοι *of themſelves willing* to contribute to the Neceſſities of the Saints, *viz.* the Contribution was an act of their own free-wills, proceeding from their choice; but the Grace and Favour of God given to them, was the Spring and Motive of it. So again, v. 16, 17. *Thanks be to God* τῷ διδόντι, *to him that gave this care in the heart of Titus, for he excepted the exhortation, and being more forward* αὐθαίρετος ἐξῆλθε, *he went to you of his own accord*; i. e. the Exhortation was from St. *Paul*, that which gave the weight and vigour to it, and rendred him more forward in it, was the Grace and Favour of God to him; the reflection on both made this Journey the matter of his own choice, and ſo he became *willing on his own accord:* yea, this is evident even from the very words, by ſome thought to aſſert the contrary, *Philip.* 2. 12, 13. *Wherefore, beloved—not only as in my preſence,* (when you had me to be your Monitor) *but much more now in my abſence,* (which God by the workings and inward teachings of his Spirit ſupplies) *work out your ſalvation with fear and trembling*, v. 13. *For it is God that worketh in you, both to will and to do of his own good pleaſure*; (i. e. ſometimes by outward, and ſometimes by inward means;) for if beyond theſe inward Suggeſtions and Perſwaſions, ſome phyſical and irreſiſtable Operations be required on God's part, which make it neceſſary for us, both to will and do, why are we then commanded to *work out our own ſalvation*; for can we act where we are purely paſſive? or can that be a reaſon why we our ſelves ſhould work, that another will effectually do that very thing without our co-operation? Is it not rather a manifeſt reaſon why we ſhould neither will, or work at all, ſince both is, and will be irreſiſtably performed without us? Why 2*ly*, are we bid to *work out our Salvation with fear and trembling*; for can there be any cauſe of *fear and trembling* leaſt that Salvation ſhould not be wrought out, which God works in us irreſiſtably? Surely if God works in us irreſiſtably both to will and do, there can be no poſſibility of Miſcarrying, and ſo no ground for *fear and trembling.* Why 3*ly*, are the *Philippians* exhorted to do this *much more* in St. *Paul's abſence*, than *in his preſence*, if when he was preſent, God wrought in them irreſiſtably to will and do, and could do no more in his abſence. 'Tis therefore evident, from theſe Conſiderations, that God works in us both to will and do, by giving us our Wills and Faculties, and then ſtirring them up to put forth their own Acts.

CHAP. VII.

Verſe 1. HAving therefore theſe promiſes, dearly beloved, (*of a God thus related to, and dwelling with us,*) let us cleanſe our ſelves from all filthineſs of fleſh (*all uncleanneſs and intemperance*) and ſpirit, (*all idolatry*) perfecting (*or ſtill making progreſs in*) holineſs, in the fear of (*that holy*) God (*who dwelleth in, and ſtands ſo near related to us.*)

Ἀπὸ πάσης μολυσμοῦ, *from all filthineſs of fleſh and ſpirit.*] The ſins of the *Corinthians* being Uncleanneſs and Idolatry, (See the Preface to the firſt Epiſtle, and the Notes on Chap. 10.) they ſeem to be here more eſpecially intended.

Ver. 2. (*And*) receive us (*into your kind affections, for*) we have wronged no man, we have corrupted no man (*from the truth,*) we have defrauded no man, (*as your falſe Apoſtles have done*, 2 Cor. 11. 3, 20.)

Ver. 3. I ſpeak not this (*with an evil mind*) to condemn you (*as ſuſpecting ſuch things of us,*) for I have ſaid before that you are in our hearts, (Chap. 3. 2. *ſo that we are ready*) to die, and live with you, (i. e. *we love you ſo*

affectionately, that we could even die for the promotion of your welfare.)

Ver. 4. (*And therefore*) Great is my boldneſs (*or freedom*) of ſpeech toward you; great (*alſo*) is my glorying of you, (*for your obedience*, v. 14. *and your liberality*, 2 Cor. 9. 2.) I am exceeding joyful (*on that account*) in all our tribulations.)

Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *under all our tribulations.*] As ἐπὶ ſignifies, *Mark* 2. 26. *Luke* 3. 2. 4. 17. *Acts* 11. 28. 1 *Cor.* 6. 1, 6. or *amidſt them*, as *Luke* 12. 14. or *after them*, as *Philip.* 2. 27. *Hebr.* 9. 15.

Ver. 5. (*I ſay our tribulations.*) For when we were come into Macedonia, our fleſh had no reſt (*from them,*) but we were troubled (*and preſſed*) on every ſide; without were fightings (*with the Oppoſers of the Goſpel*;) within were fears, (*leſt the falſe Apoſtles ſhould have perverted you from the ſimplicity which is in Chriſt*, 2 Cor. 11. 3.)

Ver. 6. Nevertheleſs (*that*) God that comforteth thoſe that are caſt down, comforted us alſo by the coming of Titus (*with good tydings from you*, v. 13.)

Ver. 7. And not by his coming only, but by the conſolation wherewith he was comforted in you, (*which he diſcovered to us*) when he told us your earneſt deſire (*to rectifie what was amiſs in the matter of the inceſtuous perſon,*) your mourning (*for your miſcarriage in it,*) your fervent mind towards me, (*and zeal againſt my Adverſaries,*) ſo that I rejoyced the more (*for his conſolation, then for his coming.*)

Ver. 8. For (*therefore*) though I made you ſorry with a letter, I do not repent, (Gr. *I am not ſorry,*) though I did repent, (Gr. *though I was ſorry*, viz. *that I was forced to make you ſo*, Chap. 2. 4.) for I perceive that the ſame Epiſtle hath made you ſorry, though it were but for a (*little*) ſeaſon.

Οὐ μεταμέλομαι, *I do not repent.*] It ſeems incongruous to think the *Apoſtle* ſhould repent of what he writ by the direction of the Holy Spirit, and to this very end to ſtir up a godly ſorrow in them; and therefore it ſeems better to render the Original εἰ μεταμέλομαι, εἰ καὶ μετεμελόμην with *Grotius*, and others, *Non doleo quanquam doluit mihi*, I am not ſorrow now, though I was ſorry when I writ this *Epiſtle*, doing it with many tears, Chap. 2. 4. Or thus, *I do not repent, though I ſhould have repented*, viz. if it had not found this good effect upon you.

Ver. 9. Now I rejoyce, not (*barely*) that ye were made ſorry, but that ye ſorrowed to repentance; for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

Ver. 10. For godly ſorrow worketh repentance to ſalvation not to be repented of, (Gr. *not repented of,*) but the ſorrow of the world worketh death.

Ἀμεταμέλητον, *not repented of.*] That is, ſuch a change from the ſervice of ſin, to the Service of God, as we do not revoke, or repent of by relapſing again into the ſins once left off. Note alſo that godly ſorrow is not it ſelf repentance, but that which tends to work it in us by preſerving us from relapſing into that offence which created ſo much bitterneſs and anguiſh to us: *The ſorrow of the world worketh death*; it dries up the moiſture of the Body, *Prov.* 17. 22. and hath killed many, *Eccluſ.* 30. 23.

Ver. 11. For behold, this ſelf ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you (*of obeying my directions*, v. 15.) yea what clearing of your ſelves (*from guilt by inflicting cenſures on the guilty perſon, and putting away evil from among you*, 1 Cor. 15. 13.) yea, what indignation (*againſt him who had ſo diſhonoured his profeſſion, and defiled the Church,*) yea what fear (*of my diſpleaſure, or the Rod I threated*, 1 Cor. 4. 21.) yea what vehement deſire (*to rectifie what was amiſs in this matter*, v. 7.) yea what zeal (*for me,*) yea, what revenge (*in puniſhing the delinquent, ſo that*) in all things (*by this deportment*) you have approved your ſelves to be clear (*from guilt*) in this matter.

Ἁγνοὺς εἶναι, *to be clear.*] Note here that true repentance for ſin clears us from the guilt of it, not only in the ſight of God, but Man, ſo that it is both uncharitable, and unchriſtian to ſtigmatize, or reproach any perſon for the ſin we know, or believe he truly hath repented of.

Ver. 12. Wherefore though I wrote (*ſo ſeverely*) to you, I did it not for his cauſe that had done the wrong (*as delighting in his puniſhment,*) nor for his cauſe that had ſuffered wrong (i. e. *out of particular kindneſs to the Father of the inceſtuous perſon,*) but (*chiefly*) that our care for you in the ſight of God might appear to you.

Ver. 13. Therefore we are comforted in your comfort; (i. e. *in the comfort we received from your deportment in this matter,*) yea, and exceedingly the more joyed we for the joy of Titus (*in you,*) becauſe his ſpirit was refreſhed by you all.

Ver. 14. For (*now*) if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpeak all things to you in truth (*and ſincerity,*) even ſo our boaſting which I have made before Titus is found a truth.

Ver. 15. And his inward affection (Gr. *his bowels*) is yet more abundant towards you, whilſt he remembreth the obedience of you all, how you received him with fear and trembling, (*leſt there ſhould be any thing found in you that might offend him, or require my rod.*)

Ver. 16. I rejoyce therefore that I (*can*) have (*this*) confidence in you in all things.

CHAP.

CHAP. VIII.

Verſe 1. MOreover, brethren, we do you to wit (Gr. *we make known to you*) the grace of God beſtowed on the Churches of Macedonia, (*Philippi*, *Theſſalonica*, *Berœa*, &c.)

Τὴν χάριν Θεοῦ τὴν δεδομένην ἐν, *the grace of God beſtowed on.*] Or the charitable Contribution given in the Churches of *Macedonia*, to which they were excited by God's rich grace towards them, for that χάρις ſignifies liberality, appears from *v.* 6. *I exhorted Titus to finiſh in you* τὴν χάριν ταύτην *this charitable contribution.* And *v.* 7. that ye alſo may abound ἐν τῇ χάριτι ταύτῃ *in this liberal contribution.* And *v.* 19. *Who was choſen of the Churches to travel with us* σὺν τῇ χάριτι ταύτῃ *with this Charity* to be diſpenſed by us. So Chap. 9. 8. *God is able to make* πᾶσαν χάριν *all liberality* abound among you. And 1 *Cor.* 16. 3. *To bring* τὴν χάριν *your liberality to the poor Chriſtians.* Hence χάρις is by *Heſychius* and *Phavorinus* interpreted *a Gift*, as it is here by the *Apoſtle* ſaying of this abounding Charity, *Thanks be to God for this unſpeakable gift*, Chap. 9. 14,15. This Charity is ſtiled *the grace of God*, either for its exceeding greatneſs, as *Cedars of God*, and *Mountains of God*, ſignifie great Mountains, and *Cedars*, Pſal. 36. 7. 80. 11. See Note on *Acts* 7. 20. *Gen.* 23. 6. 30. 5. *Jon.* 3. 3. or rather as proceeding from God, as the giver of this diſpoſition, and the motive to this Charity, as *the zeal of God*, 2 *Cor.* 11. 2. *the love of God*, 2 *Cor.* 5. 14. *the grace of God*, Tit. 2. 11.

Ver. 2. How that in a great trial of afflictions, the abundance of their joy (*in the Holy Ghoſt appeared*, 1 Theſſ. 1. 6.) and their deep Poverty abounded to the riches of their Liberality, (*or how they being very poor, and much afflicted*, Acts 16. 20. 17. 5, 13. *did notwithſtanding with great chearfulneſs and joy make a rich contribution towards the relief of their poor Brethren in Judæa.*)

Εἰς τὸ πλοῦτον τῆς ἁπλότητος αὐτῶν, *to the riches of their liberality.*] So the word ἁπλότης uſually ſignifies both in the *Old* and the *New Teſtament*. So *Prov.* 11. 25. ψυχὴ ἁπλῆ, *the liberal ſoul ſhall be made fat.* Rom. 12. 8. *He that giveth, let him do it* ἐν ἁπλότητι *with liberality.* 2 *Cor.* 9. 11. *Being enriched in all things* εἰς πᾶσαν ἁπλότητα *to all liberality.* And again *v.* 13. James 1. 5. *If any man lack wiſdom, let him ask it of God, who giveth* ἁπλῶς *liberally.*

Ver. 3. For to their power I bear record, yea, and beyond their power (*or abilities*,) they (*unſolicited by us*,) were willing of themſelves (*to contribute to the neceſſities of the poor Saints in Judæa.*)

Ὑπὲρ δύναμιν, *beyond their power.*] Thus (a) *Philo* notes it as the excellency of a Servant to engage in his Maſters Service, not only readily, and laboriouſly, but even ὑπὲρ δύναμιν beyond his ſtrength.

Ver. 4. (*Not being intreated by us, but*) Praying us with much intreaty that we would receive the gift, and take upon us the fellowſhip of miniſtring to the Saints, (*or be one of thoſe who ſhould take care for the adminiſtration and conveyance of it to them*, v. 19, 20, 21. Chap. 9. 12, 13. 1 Cor. 16. 4. Acts 24. 17.)

Ver. 5. And this they did, not as we hoped, (*or thought the event would be, who could expect only a ſmall collection from men ſo poor, and ſo exhauſted,*) but firſt (*they*) gave themſelves unto the Lord (i. e. *to his ſervice in it*,) and unto us (*to be imployed in the promotion of this Charity, or the diſtribution of it to others*) by the will of God (*moving them ſo to do, or according to his will*, 2 Cor. 9. 4.)

Οὐ καθὼς ἠλπίσαμεν, *not as we hoped.*] The word ἐλπίσας, *hoping*, is uſed by the (b) *Atticks*, ſay *Grammarians*, *not only touching good things, but ſimply touching the event of what is future.*

Ver. 6. Inſomuch that (*ſeeing this forwardneſs in others*) we deſired Titus, that as he had (*in his laſt viſit of you*) began, ſo he would (*now*) finiſh in you the ſame grace (*or charity*) alſo, (*and ſo that ye be not defective in it.*)

Ver. 7. Therefore (Gr. ἀλλ', *but*) as ye abound in every (*other*) thing (*or gift*,) in faith, and utterance, and knowledge, (1 *Cor.* 1. 5.) and in all diligence (*to amend what I had blamed you for*, 2 Cor. 7. 11.) and in your love to me, (*ibid.* v. 7. *ſo*) ſee that ye abound (*or, I pray that ye would abound*) in this grace alſo.

Ver. 8. I ſpeak not this by way of commandment, but (*of advice only*, v. 10.) by occaſion of the forwardneſs of others, and to prove the ſincerity of (c) your love to Chriſt and his Saints.

Οὐ κατ' ἐπιταγήν, *not by way of commandment, or injunction.*] i. e. The *Apoſtle* commands not how much they ſhould confer, much leſs that they ſhould give all their Subſtance, and live upon a common Stock, leaving nothing to themſelves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

(a) *L. quis Rer. div. Hæres*, p. 377. B. C.

(b) Ἐλπίσας, ἐ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς ἐπὶ τῇ τῶ μέλλοντος ἐκβάσῃ λέγεσθαι παρ' Ἀττικοῖς. *Suidas.*

(c) All the Greek Scholiaſts here read ὑμετέρας.

Ver.

Ver. 9. (*And command you I need not,*) For ye know the grace (*or kindneſs*) of our Lord Jeſus Chriſt, that though he was rich (Gr. *that being rich,*) yet for your ſakes he became poor, that (ὑμᾶς) ye through his poverty might be rich. (Or, as *Chryſoſtom* and *Oecumenius* read, that (ἡμεῖς) we through his poverty might be rich, which is the ſame in ſenſe with the other reading.)

Δι ὑμᾶς ἐπτώχευσε πλούσιος ὤν, *being rich, he became poor for you.*] Theſe words the *Socinians* interpret thus, That Chriſt being the only Son of God, conceived by the *Holy Ghoſt*, and endued with the power of the *Holy Ghoſt*, and being one to whoſe power all things in the Earth did yield, was therefore ſtiled rich; and that he became poor when he was bound, led away, expoſed to contempt, ſpit upon, ſmitten on the face, whip'd, crucified. But this Interpretation ſeems not well conſiſtent with the words of the *Apoſtle*. For

1. All theſe Sufferings are indeed proper indications of Infamy caſt upon him, and ſeeming Infirmity in him, but not of Poverty, ſeeing the richeſt Man may be expoſed to all, or any of theſe things.

2. The words ſeem to imply ſome change in the Perſon of whom it is here ſaid, that *being rich, he became poor*; whereas Chriſt was not leſs the Son of God, or leſs endued with power, when he thus ſuffered, as appears by the great Miracles he then did.

Others of them ſay, that he became poor *by leading a poor life on earth*: But (1.) it is not by his Poverty on Earth that we *are made rich*, but by the Humiliation of himſelf. And (2*ly*,) he was thus poor from his Birth and Cradle, even before the *Holy Spirit* deſcended on him at his Baptiſm. How much more naturally therefore are theſe words interpreted by that of the ſame *Apoſtle*, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himſelf of all his glory*, when he came to take our Nature on him, taking together with it *the form of a Servant, and humbling himſelf unto the death, even the death of the Croſs?* Philip. 2. 7, 8. See the Note there. Which death, ſaith *Irenæus*, he could only ſuffer ὑπυχάζοντος τῷ λόγῳ the Divine Nature being then quieſcent, and not active in him, this is that *Glory which he had with the Father before the World was*, and which he, after his Aſcenſion, re-aſſumed, *John* 17. 5. Now if Chriſt thus emptied himſelf of his Glory, that we might be ſpiritually rich, it becomes us in imitation of his great Example, to part with our Temporals to ſupply the Exigencies of his needy and afflicted Members.

Ver. 10. And herein I give my advice; for this is expedient for you, who have begun not only to do, but alſo to be forward a year ago.

Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν, *not only to do, but to be willing, or forward.*] It is known that the Will goes before the Deed, and therefore τὸ θέλειν here cannot barely ſignifie to will, but either to do it μετὰ σπουδαίας with readineſs and zeal, as the following Verſe interprets it, or, with delight, as the word often ſignifies; ſo 1 *Sam.* 18. 22. θέλει ἐν σοὶ βασιλεύς, *the King delights in thee.* See 2 *Sam.* 15. 26. *Pſal.* 5. 4. 21. 8. 40. 12. *Eſth.* 6. 6, 7. 8. 11. *Mal.* 3. 1. *Matth.* 27. 43. in all which places it anſwers to the Hebrew word *Chapheiz*.

Ἀπὸ πέρυσι, *a year ago.*] The *Apoſtle* had exhorted them in his Epiſtle writ a year ago to this contribution, 1 *Cor.* 16. 2. and then in obedience to his directions, had begun to lay up in ſtore willingly, this Charity he now exhorts them to conſummate; and this he ſays, to ſhew they were not only moved to it by the example of the *Macedonians*, but rather were Examples to them, Chap. 9. 2.

Ver. 11. Now therefore perform (*or compleat*) the doing it, that as there was a readineſs to will, ſo there may be a performance (*of that will*) alſo, out of that which ye have.

Ver. 12. For if there be firſt a willing mind, (*whatſoever is given*) it is accepted, according to that a man hath, and not (*expected he ſhould give*) according to that he hath not.

Οὐ καθὸ ἐὰν ἔχῃ, *not according to what he hath not.*] What is due to another, either by debt, or duty of making proviſion for thoſe of his own Family, cannot be charitably given, as being not our own.

Ver. 13. For I mean not that other men be eaſed, (*or by your Charity ſhould live at eaſe,*) and you (*in the mean time*) burthened (*with want.*)

Ver. 14. But (*that Chriſtian Charity ſhould be managed*) by an equality, that now at this time your abundance may be a ſupply for their want, that (*another time*) their abundance alſo, may be a ſupply for your want, that there may be an equality.

Ἰσότης, *an equality.*] So far *Chriſtianity* ſeems to require this equality, as that we ſhould not ſuffer others to lack the neceſſities of this preſent life, whilſt we abound in them.

Ver. 15. (*That in your peregrination it may be*) As it is written (*of the Jews travelling in the wilderneſs, where*) He that gathered much (*Manna*) had nothing over, and he that gathered little had no lack (*Exod.* 16. 18.)

Ver. 16. But thanks be to God, which put the ſame care into the heart of Titus for you.

Ver. 17. For indeed he (*not only*) accepted the Exhortation (*I made to him concerning this imployment,*) but being more forward (*than I thought to find him*) of his own accord, he went unto you.

Αὐθαίρετος.] Here we ſee the ſweet Harmony there is betwixt the Gifts of God, and our Per-

Perſwaſion, and Free-will. *Titus* was moved to this work by St. *Paul*'s Exhortation, and was alſo *willing of his own accord*, and yet *God*, ſaith the *Apoſtle*, *put this earneſt care into his heart*.

Ver. 18. And we have ſent with him the brother, whoſe praiſe is in the Goſpel, throughout all the Churches.

Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *whoſe praiſe is in the Goſpel*, &c.] Who this Brother was is much conteſted; Antiquity hath carried it for St. *Luke*, worthy of praiſe in all *Churches* for the Goſpel he writ. Though the authority of this Aſſertion ſeems to reſt upon the words of the interpolated (d) *Ignatius* and (e) St. *Jerom*. And this difficulty lyes againſt it, that this Brother is ſent before St. *Paul* to *Corinth* with *Titus*, whereas St. *Luke* went with him to *Troas*, and from thence to *Corinth*, Acts 20. 4, 6. So Dr. *Lightfoot*. To which it may be anſwered, That it is not certain that St. *Paul* went from *Troas* to *Corinth*; perhaps he rather went from *Philippi* to *Corinth*, and ſo to *Troas*. See the Preface. And ſo this Perſon being choſen by the *Churches* to travel with this Charity, *v.* 19. might be both ſent before to prepare it, and being returned to give notice to St. *Paul* that it was ready, might go back with him to receive it.

Ver. 19. And not that (*or ſo*) only, but who was alſo choſen of the Churches to travel with us with this Grace (*or Charity*,) which is adminiſtred (*or diſpenſed*) by us to the glory of the ſame Lord, and to the declaration of your ready mind (*to relieve your poor Brethren, or of our ready mind to perform this charitable office*, for *Theodoret* and *Oecumenius* read ἡμῶν.)

Ver. 20. (*We by taking ſuch faithful Companions with us*) Avoiding (*or taking care of*) this, that no man ſhould blame us (*or charge us with inſincerity*) in this abundance (*of your liberality*) which is adminiſtred by us.

Ver. 21. (*And ſo*) providing for honeſt (Gr. *creditable*) things not only in the ſight of the Lord, but (*alſo*) in the ſight of men.

Ver. 22. And we have ſent with them our brother, whom we have often times proved diligent in many things, but now much more diligent (*in this imployment*,) upon the great confidence that I have in you.

Τὸν ἀδελφὸν ἡμῶν, *our Brother*] *Apollo*, ſay ſome of the Ancients, *viz. Theodoret* and *Oecumenius*, who before doubted of them, and ſo was not diſpoſed to come to them, 1 *Cor.* 16. 12. but now, upon St. *Paul*'s confidence of their readineſs to obey his Precepts, was prevailed upon to come.

Ver. 23. Whether any do enquire of Titus, he is my partner, and fellow helper concerning you, (*in promoting your welfare and reformation*, 2 Cor. 2. 13. 7. 6. 7.) or whether our brethren be enquired of, they are the Meſſengers of the Churches, and (*the Promoters of*) the glory of Chriſt.

Ver. 24. Wherefore ſhew ye to them, and before the Churches, the proof of your love (*to me*) and of our boaſting on your behalf, (i. e. *that we did not vainly boaſt of your readineſs to perform ſuch works of Charity.*)

(d) Ὡς μαρτυρεῖ Λουκᾶς· οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph. § 15.

(e) *Scripſit Evangelium de quo idem Paulus, miſimus cum illo Fratrem cujus laus eſt in Evangelio per omnes Eccleſias* Verbo Lucas. Ita Titus Boſtrenſis in Luc. 1. p. 763.

CHAP. IX.

Verſe 1. (*TO me I ſay, and to theſe Meſſengers of the Church*,) For as touching the miniſtry to the Saints (*in Judea*,) it is ſuperfluous for me to write to you (*again*.)

Ver. 2. For I know the forwardneſs of your minds (*in that affair*,) for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago, and (*the ſame and example of*) your zeal hath provoked many.

Τὴν προθυμίαν ὑμῶν, *your forwardneſs*.] Some tell us that St. *Paul* preached the Goſpel freely at *Corinth* for two reaſons: (1.) *Becauſe he obſerved in them ſuch a ſaving temper as would hinder the progreſs of the Goſpel, if it ſhould prove matter of charge to them*. But this cannot be a true account of the matter, 1. Becauſe he doth the ſame at *Theſſalonica* the *Metropolis of Macedonia*, *labouring night and day, becauſe he would not become chargeable to any of them*, 1 Theſſ. 2. 6, 9. 2 Theſſ. 3. 8. and throughout all *Aſia*, ſaying thus to them, *You know that theſe hands have miniſtred to my neceſſities, and to thoſe that were with me*, Acts 20. 33. And it ſeems plain from his own words, that *no Church communicated* any thing to him *but that of Philippi*, Philip. 4, 15, 16. 2*ly*, Becauſe he commends them for their *readineſs* and *willing mind* here, and Chap. 8. 11, 19. and mentions the liberality of their Contribution, and their *unſpeakable Gift*, with thanks to God, *v.* 13, 14, 15. in this Chapter, in which he doth exhort them to compleat it. 3*ly*, Becauſe they contributed to others who were *falſe Apoſtles*, and ſuffered them to *take of them*; ſo he inſinuates in theſe words, *If others are partakers of this power over you, are not we much more.* This he ſpeaks, ſays *Chryſoſtom* and the *Greek Scholiaſts*, not of *Peter*, or the other *Apoſtles*; for then he would not have ſaid *are not we much more* partakers of this power then they? ἀλλ' ἑτέρων τινῶν νέων, *but of*

ſome

ſome falſe Apoſtles, and corrupters of them, of whom he ſaith, 2 Cor. 11. 20. *You ſuffer if a man devour you, if he take of you*, which alſo is a confutation of the ſecond pretended reaſon of this abſtinence, that the *Apoſtle* did this to diſappoint the Arts of theſe *falſe Teachers* who preached the Goſpel freely, and gloried in ſo doing. See the Note on 2 *Cor.*11.12,13. The *Apoſtle* himſelf gives another reaſon of the doing this both here, and elſewhere, *viz.* not becauſe we have not power, but *to make our ſelves an example to you to follow us*, 2 Theſſ.3. 9. And again, *Acts* 20.34. *I have ſhewed you all things, how that ſo doing you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid it is better to give then to receive.*

Ver. 3. Yet have I ſent the brethren (*mentioned* Chap. 8.17,18.) leſt our boaſting of you ſhould be in vain in this behalf, that as I ſaid (*Chap.* 8. 11.) you may be found ready.

Ver. 4. Leſt haply if they of Macedonia (*who gave themſelves up to us*,chap.8.5.) come with me, we,- that we ſay not you, ſhould be aſhamed of this ſame confident boaſting.

Ver. 5. Therefore I thought it neceſſary to exhort the (*aforeſaid*) brethren, that they would go before unto you, and make up before hand your bounty, whereof you had notice *(or declared)* before, that the ſame might be ready as a matter of (*free*) bounty, and not (*extorted from you with difficulty*,) as a matter of covetouſneſs.

Καὶ μὴ ὥσπερ πλεονεξίαν, *and not as a matter of covetouſneſs.*] The *Corinthians* abounded, ſaith (a) St.*Chryſoſtom*, πρὸ τῶν ἄλλων πάντων τῇ τῶν χρημάτων εὐπορίᾳ, *in wealth above all other Cities, as being a very famous Mart*, and ſo the *Apoſtle* is concerned to ſtir them up to an abundant Charity, as he did *v.* 14. and becauſe Riches beget Covetouſneſs, he here arms them againſt that Vice. Note alſo that to give Alms out of ſhame, or to ſatisfie the importunity of others, rather then out of love and good will, is a ſymptom of a covetous temper.

Ver. 6. But (*to preſerve you from this temper*) this I ſay, he which ſoweth ſparingly ſhall reap ſparingly; and he who ſoweth bountifully, ſhall reap bountifully (*from God again*; Prov. 11. 24, 25.)

Ver. 7. Every man (*then*) as he purpoſeth in his heart ſo let him give, not grudgingly, or (*as*) of neceſſity (*to avoid ſhame, or only to comply with the example, or importunity of others*,) for God loveth a chearful giver.

Μὴ ἐξ ἀνάγκης, *not of neceſſity.*] Note that Neceſſity in *Scripture* ſtands oppoſed, not to *coaction*, but to the free election of the Will. See the Note on *Philem.* 14. and on 1 *Pet.* 5.2.

Ver. 8. And (*to this end conſider that*) God is able to make all grace abound towards you, that ye always, having all ſufficiency, may abound in every good (*and charitable*) work.

Δυνατὸς ὁ Θεὸς, *God is able.*] Here note that not only the promiſe, but the power of that God, who is good to all, is a motive to expect his grace and favour. See the Note on *Rom.* 11. 23. *Hebr.* 2. 18. Note 2*ly*, that περισσεύσαι here ſignifies to *make*, or *cauſe to abound*, ſo Matth. 13. 22. 25. 29. Whoſoever hath, to him ſhall be given, καὶ περισσευθήσεται, *and he ſhall be made to abound*, 1 Theſſ. 3. 12. the *Lord make you to encreaſe*, καὶ περισσεύσαι, and *to abound in love.*

Ver. 9. (*According*) as it is written (*Pſal.* 112.9.) He hath diſperſed abroad; he hath given to the poor; his righteouſneſs (i.e. his *liberality*) remaineth for ever,(*in remembrance before God.*)

Ἡ δικαιοσύνη αὐτοῦ, *his righteouſneſs.*] That is, his Liberality, as the word often ſignifies in the *Septuagint*; ſo *Gen.*19.19. *Thou haſt magnified* τὸ δικαιοσύνῆ σου *thy mercy*, or *kindneſs to me.* Chap. 20. 13. ταύτην τὴν δικαιοσύνην, *This kindneſs ſhalt thou ſhew me.* Chap. 24.27. He hath not left τὴν δικαιοσύνην αὐτοῦ *his kindneſs to Abraham.* See *v.* 49. *Chap.* 32. 10. *Exod.* 15. 13. 34. 7. *Prov.* 20. 28. *Iſa.* 63. 7.

Ver.10. Now (*may*) he that miniſtreth ſeed to the ſower,both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs. (Note that all the Greek *Scholia* read δικαιοσύνης, not διακονίας, *miniſtry.*)

Ver. 11. (*That you may ſtill make progreſs in them.*] Being enrich'd in every thing to all bountifulneſs, which cauſeth through us (*who diſpenſe it*) thankſgivings to God.

Ver. 12. For the adminiſtration of this ſervice not only ſupplieth the want of the Saints, but is alſo abundant by many thankſgivings to (*the glory of*) God.

Ver. 13. Whilſt by the experiment of this miniſtration (*men*) glorifie God for your profeſſed ſubjection to the Goſpel of Chriſt, and for your liberal diſtribution to them,and to all men.

Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in the *New Teſtament* ſtill ſignifies the Confeſſion of Faith, 1 *Tim.*6.12,13. *Hebr.*3.1. 4.14. 10.23. ὑποταγὴ ſubjection to the Precepts of that Faith. So the *Apoſtle* ſignifies, that Men ſeeing in them, by this Charity, the ſincerity of their love, Chap. 8.8. and ſo of their obedience to the Goſpel, will be induced to glorifie God, and own the excellency of that Religion which produceth ſuch Fruits of Righteouſneſs.

Ver. 14. And (*you alſo will receive advantage*) by their prayers for you, which long (*and earneſtly deſire your welfare*) for the

(a) Preface *in Epiſt. primum.*

exceeding

exceeding grace of God *(they ſee)* in you.

Ver. 15. Thanks be to God for (*this*) unſpeakable gift, (i. e. *this admirable Charity by which God is ſo much glorified, the Goſpel receives ſuch credit, others are ſo much benefited, and you will be ſo plentifully by God rewarded.*

CHAP. X.

Verſe 1. NOW I Paul my ſelf *(who would not deal ſeverely with you)* beſeech you by the meekneſs of Chriſt *(which I deſire to imitate, even I)* who in *(or as to my)* preſence am *(eſteemed)* baſe among you, but being abſent, am *(accounted)* bold towards you *(v. 10.)*

Ver. 2. But *(whatſoever you eſteem me)* I beſeech you that I may not *(find reaſon to)* be bold when I am preſent, with that confidence wherewith I think *(meet)* to be bold againſt ſome, who think of us as walking according to the fleſh. *(Now ſaying one thing, and then another, according to our carnal intereſts,* 2 Cor. 1. 17.)

Ver. 3. For though we walk in the fleſh, we do not war after the fleſh, *(exerciſing our authority in weakneſs.)*

Ver. 4 For the weapons of our warfare are not (*weak*, Iſa. 31. 3. *and*) carnal, but mighty through God, to the pulling down of (*the*) ſtrong holds (*of the Gentiles.*)

Τὰ ὅπλα τῆς στρατείας ἡμῶν, *the weapons of our warfare.*] That theſe include the Cenſures of the *Apoſtolical Authority* is certain; but that they are to be reſtrained to them, I do not think, but rather that they chiefly do refer to the miraculous powers God had given them for the Converſion of the *Gentiles* to the *Chriſtian* Faith. Moreover, the *Apoſtolical* Rod ſeems not to relate to the power of Excommunication, but of inflicting Corporal Diſeaſes on Perſons refractory and diſorderly, and ſeemeth not to have been continued after the death of the *Apoſtles.*

Ver. 5. Caſting down (*their*) imaginations (*and reaſonings,*) and every high thought that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of *(the Goſpel of)* Chriſt; (i.e. *making the Gentiles obedient to it, in word and deed, by mighty ſigns and wonders, and by the power of the Spirit of God,* Rom. 15. 18, 19.)

Αἰχμαλωτίζοντες πᾶν νόημα, *captivating every thought.*] The *Apoſtle* ſpeaks not here of captivating the reaſon of a *Chriſtian* to the Articles of Faith, by his belief of any thing propoſed as ſuch, though never ſo abſurd, or contrary to the reaſon of all Mankind, as ſome *Popiſh Doctors* lewdly talk; but of captivating the reaſonings of *Jew* and *Gentile* againſt the *Chriſtian* Faith, by the demonſtration of the Spirit and Power, 1 *Cor.* 2. 4. *Captivat intellectum, dum contradicentem ratione vincit.* Ambr.

Ver. 6. And having in a readineſs to revenge all *(the)* diſobedience *(of their diſſolute Members,* Chap. 12. 20, 21. *and of theſe deceitful workers, by puniſhing them with our ſpiritual Rod,* 1 Cor. 4. 21.) when your obedience is (*or ſhall have been*) fulfilled.

Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, *when your obedience is fulfilled.*] His love to the *Corinthians*, whom he deſired to ſpare, and the infirm ſtate of their Church at preſent, made him chuſe to defer the puniſhment of theſe Offenders, till he had wrought off the Affections of the *Corinthians* from their falſe *Apoſtles*, and made them more unanimous in their regards to him; and this is the beſt Excuſe that can be made for the neglect of *Chriſtian* Diſcipline in any Church, *viz.* That (a) *there is no place for ſevere remedies, when the Diſeaſe hath infected the whole Church*; the *Apoſtle* being here forced to yield to this neceſſity, becauſe the Offenders in the Church of *Corinth* being many, they could not eaſily be puniſhed. Accordingly the *Primitive Church* relaxed the Severity of its Diſcipline, when great Multitudes were concerned, or ſuch as were like to draw great Multitudes after them.

Ver. 7. Do ye look on things after the outward appearance, *(judging of me from my outward perſon, and the infirmities of my body*, v. 1, 2. *and not from the power of Chriſt reſting upon me*, 2 Cor. 12. 9. *and working by me.)* But if any Man (*on the account of his gifts*) truſt to himſelf that he is Chriſts, *a Miniſter of Chriſt*, 2 Cor. 11. 23. *an Apoſtle of Chriſt*, v. 13.) let him of himſelf think (*or conclude*) this again, that as he is Chriſts, ſo are we Chriſts: (*For the proofs of Chriſt ſpeaking in me are not weak, but mighty*, 2 Cor. 13. 3. *and in nothing are we behind the very chiefeſt Apoſtles*, Chap. 12. 11.)

Ver. 8. For though I ſhould boaſt ſomewhat more (*then I do, or they can do*) of our Au-

(a) *Neque enim duris remediis locus eſt, ubi tota Eccleſia in morbo cubat.* Grot. *Neque poteſt eſſe ſalutaris correptio, niſi cum ille corripitur qui non habet ſociam multitudinem. Cum autem idem morbus plurimos occuparerit, nihil aliud bonis reſtat quam dolor & gemitus.* Auguſt. contr. Epiſt. Parmen. l. 3. p. 51. B. D. *neceſſitate temporum ſuccubuit*, Cypr. Ed. Ox. Ep. 55. § 3, 6, 9, 10.

thority, which the Lord hath given us for edification, and not for (*your*) deſtruction, I ſhould not be aſhamed.

Περὶ τῆς ἐξουσίας ἡμῶν, *of our Authority.*] The *Apoſtle* ſeems to refer to the Authority peculiar to the *Apoſtles* of inflicting Corporal Penalties on retractory Perſons, and delivering them up to *Satan*; ſee Note on 1 *Cor.* 4. 21. 5. 5. which power none of theſe *falſe Teachers* could pretend to, 1 *Cor.* 4. 19, 20. And this, ſaith he, the Lord hath given me for Edification, and not for Deſtruction, it being deſigned for the *revenging mens diſobedience*, v. 6. for the *ſaving of the Spirit*, 1 Cor. 5. 5. and to teach Men, by what they ſuffer, *not to blaſpheme* the Truth, 1 *Tim.* 1. 20.

Ver. 9. (*And this I ſay*) That I may not ſeem (*only*) to terrifie you by Letters (*as you ſay I do*)

Ver. 10. For his Letters, ſay they, are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible.

Ἐπιστολαὶ, *Letters.*] It cannot be hence concluded, that St. *Paul* writ more than one Epiſtle to them, for nothing is more common than this enallage of number. So *Polycarp* writing to the *Philippians*, ſaith, that St. *Paul* being abſent ἔγραψεν ὑμῖν ἐπιστολάς, *writ Epiſtles to you.* See *Cotelerius* there.

Παρουσία τῆ σώματος ἀσθενὴς, *his bodily preſence is mean.*] Seems plainly to refer to that which (b) *Chryſoſtom*, *Nicephorus*, and *Lucian* relate of St. *Paul*, That *his ſtature was low, his body crooked, his head bald*; and ſo he was literally κατὰ πρόσωπον ταπεινὸς, *low in perſon*, v. 1. When it is added that his Speech was contemptible, this cannot be underſtood as if it were ſo for want of Eloquence, or the floridneſs of the *Greeks*, for that was as much wanting in his Letters, as his Speech or Sermons; it therefore ſeemeth to refer to ſome infirmity of his Speech in teaching. See Note on 2 *Cor.* 12. 7.

Ver. 11. (*But*) Let ſuch a one think (*or conclude*) this, that ſuch as we are in word by Letters when we are abſent, ſuch will we be alſo in deed when we are preſent, (*for if I come again I will not ſpare*, Chap. 13. 2. *but puniſh all diſobedience.*)

Ver. 12. (*This I ſay only*) For we dare not make our ſelves of the number, or compare our ſelves with ſome (*among you*) who commend themſelves (*for their own performances above meaſure, not conſidering how much they fall ſhort of the performances of them they vilifie,*) but they (*thus*) meaſuring themſelves (*only*) by themſelves, and comparing themſelves (*only*) among themſelves, (*one falſe Apoſtle with another*) are not wiſe.

Ver. 13. But we will not boaſt (Gr. *neither will we boaſt*) of things without our meaſure, (*or the Commiſſion given us by Chriſt to go unto the Gentiles*, Rom. 15. 16. Gal. 2. 7, 9.) but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach unto you (*Gentiles, we having preached through all the interjacent Provinces from Judea to you of Corinth*, Rom. 15 19.)

Ver. 14. For we ſtretch not our ſelves beyond our meaſure, as if we reached not to you, for we are come (*before any others*) as far as to you alſo in preaching the Goſpel of Chriſt.

Ver. 15. Not boaſting of things without our meaſure, that is, of other mens labours, but having hope, when your faith is increaſed, that we ſhall be enlarged by you, (*giving teſtimony to our labours*) according to our rule (Gr. *in reſpect of our line*) abundantly.

Ver. 16. To preach the Goſpel in the Regions beyond you, and not to boaſt of another mans line, of things made ready to our hand.

In theſe four Verſes the Apoſtle ſeems to advance himſelf above the falſe *Apoſtles* in theſe things. (1.) That whereas they could ſhew no Commiſſion to preach to the *Corinthians*, no meaſure by which God had diſtributed the *Corinthians* to them as their Province, he could do ſo, *v.* 13. (2.) That whereas they went out of their Line, leaping from one Church to another, he went on orderly in the Converſion of Churches to the Faith, from *Judea* through all the interjacent Provinces, till he came to *Corinth*. (3.) That whereas they only came to, and perverted thoſe Churches where the Goſpel had been already preached, and ſo could only *boaſt of things made ready to their hands*, v. 16. He had ſtill ſtriven *to preach the Goſpel where Chriſt was not named, leſt he ſhould build upon another mans foundation*, Rom. 15. 20.

Ver. 17. But he (*of us*) that glorieth (*of our Apoſtleſhip, or Miniſtry,*) let him glory in the (*power or aſſiſtance the*) Lord (*affordeth to render it ſucceſsful.*)

Ver. 18. For not he who commendeth himſelf is (*an*) approved (*Miniſter, or Apoſtle of Chriſt,*) but (*he*) whom the Lord commendeth (*by his gifts vouchſafed to, and by the power of Chriſt attending on him in that Miniſtry.*)

(b) Ὁ τάπεινος ἀνθρωπος. Chryſ. Tom. 5. p. 992. lin. 40.

CHAP.

CHAP. XI.

Verſe 1. WOuld to God you could bear with me a little in (*this*) my (*ſeeming*) folly (*in boaſting of my own performances,*) and indeed bear with me.

Τῆς ἀφροσύνης μου, *my folly.*] Though the neceſſity which lay on the *Apoſtle* thus to commend himſelf for vindication of his Apoſtleſhip, made him free from folly in this matter, yet becauſe Self-commendation uſually proceeds from vanity and folly, and they who knew not the neceſſity which lay upon him ſo to ſpeak, would be apt to impute this to him, he uſeth this word here, though ſaying, *v.* 16. *Let no man think me a fool in this my boaſting.* And Chap. 12. 6. *Though I did glory, I ſhould not be a fool.*

Ver. 2. For (*I therefore do it becauſe*) I am jealous over you with a godly jealouſie; for I have eſpouſed you to one Husband, (*and deſire*) that I may preſent you a chaſt Virgin unto Chriſt (*your Husband.*)

Παρθένον ἁγνὴν, *a chaſt Virgin.*] Here is thought to be an alluſion to the ἁρμόστωσι of the *Lacedæmonians*, who formed the Lives and Manners of the Virgins, and made them Regular, and ſo prepared them for their Huſbands. But the *Greek Commentators* agree with our Tranſlation, rendring the word ἡρμοσάμην by ἐμνησευσάμην, *I have eſpouſed you:* So (a) *Phavorinus* doth interpret theſe very words. And ſo the word is uſed frequently by (b) *Herodotus*, and it bears the ſame ſenſe in the *Septuagint*, παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρὶ, *the Wife is eſpouſed to the Husband of the Lord*, Prov. 19. 14. As therefore the *Jews* ſay, that (c) *Moſes eſpouſed Iſrael to God in Mount Sinai*, when he made them enter into Covenant with him; So ſaith the *Apoſtle* here, by converting you to the *Chriſtian* Faith, *I have eſpouſed you to one Husband, even Chriſt.*

Ver. 3. But I fear, leſt by any means, as the Serpent beguiled Eve by his ſubtilty, ſo your minds ſhould (*by the ſubtilty of deceitful workers*) be corrupted from the ſimplicity (*of the faith*) that is in Chriſt, (*by mixing the obſervation of the Law with the Goſpel, as theſe Judaizers did.*)

Εὔαν, *Eve.*] He mentions *Eve*, not *Adam*, becauſe ſhe only was perſonally deceived by the Serpent, and was *firſt in the tranſgreſſion*, 1 Tim. 2. 14.

Ver. 4. For if he that cometh (*after me*) preacheth another Jeſus, (i.e. *hath another Saviour to propound to you*) whom we have not preached; or if ye receive (*from him*) another Spirit (*affording ſuch ſpiritual gifts*) which ye have not received (*from us,*) or another Goſpel which ye have not accepted (*or received already,*) ye might well bear with him (*in his pretenſions to exceed us, but this cannot be ſaid,*)

Ver. 5. For I ſuppoſe (*in theſe things*) I was not a whit behind the very chiefeſt Apoſtles, (*Peter, James, and John, from whom theſe falſe Teachers from Judea may pretend to come*, 1 Cor. 1. 12.)

Ver. 6. For though I be rude in ſpeech, yet (*am I*) not (*ſo*) in knowledge (*of Chriſt and his Goſpel,*) but we have been throughly made manifeſt among you in all things (*of this nature*, Chap. 12. 11, 12.)

Ἰδιώτης τῷ λόγῳ, *rude in ſpeech.*] This cannot refer to his want of Eloquence, or *Rhetorical* Artifice in his Compoſitions, for this ſeems equally wanting in the Epiſtles of St. *Peter* and St. *James*; it therefore muſt refer to ſome imperfection in his Speech, which they had not.

Ver. 7. Have I committed an offence in abaſing my ſelf (*ſo far, as to labour with my own hands*) that you might be exalted (*by the ſpiritual riches and advantages of the Goſpel, and in having an Apoſtle more regardful of you than of other Churches,*) becauſe (*being chargeable to ſome of them*) I have preached to you the Goſpel of God freely.

Ἵνα ὑμεῖς ὑψωθῆτε, *that you might be exalted.*] So St. *James* uſeth the word, ſaying, *Let the brother of low degree rejoyce* ἐν τῷ ὑψει αὐτοῦ *in his exaltation* to the Riches and Priviledges of the *Chriſtian* Faith, Chap. 1. 9. So the Song of the *Virgin Mother* ſaith, that God by ſending the *Meſſiah* ὕψωσε ταπεινούς *hath exalted them that were low*, Luke 1. 52. And *Capernaum* is ſaid to be ὑψωθεῖσα *exalted to Heaven* by our *Saviour*'s frequent preaching to them, *Luke* 10. 15.

Ver. 8. I robbed (i. e. *made naked*) other Churches, taking wages (*or a ſtipend*) from them to do you ſervice.

Ἐσύλησα, *I robbed.*] Συλᾶν, γυμνοῦν, the word ſignifies *to make naked*, ſaith *Phavorinus*; to *ſpoil*, ſay others: For the Churches of *Macedonia*, from whom he received his Gifts, being poorer than that of *Corinth*, 2 Cor. 8. 2. might comparatively ſeem by this to

(a) Ἡρμοσάμην, ἐμνησάμην· ὡς ὁ Ἀπόστολος, ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἵνα τῷ Χριστῷ ἐμνησάμην ὑμᾶς.

(b) Ἥρμοσαι τὴν Μίλητον συγκτίσας Δημοκήδης γυναῖκα. Herod. l. 3. c. 138. Ἁρμοσάμενος Τήλυν συγκλῆσε. 5. 47. Παυσανίης ἡρμόσατο συγκλῆσε. Ibid.

(c) *Devarim Rabba*, c. 7. col. 4.

be ſpoiled of what was neceſſary for them.

Ver. 9. And when I was preſent with you, and wanted, I was chargeable to no man; for that which was lacking to me the Brethren which came from (*Philippi*, Philip. 4. 15, 16. *in*) Macedonia ſupplied, and in all things have I kept my ſelf from being burthenſome to you, and ſo will I keep my ſelf.

Οὐ κατενάρκησα ὑμῶν, *I ſtun'd no body with complaints.*] I importun'd none of them to ſupply my wants.

Ver. 10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the Regions of Achaia.

Ver. 11. (*And*) wherefore (*do I thus reſolve? is it*) becauſe I love you not? God knows (*the contrary.*)

Ver. 12. But what I do (*of this kind*) I will (*ſtill*) do, that I may cut off occaſion (*of boaſting*) from them which deſire occaſion, that wherein they glory, they may be found even as we.

Ἵνα ἐν ᾧ καυχῶν[ται], *that in what they glory.*] This moſt *Interpreters* thus gloſs, That whereas the *falſe Apoſtles* glory in preaching the Goſpel freely, they may be found even in that, to do only what we ſtill have done among you. But this Expoſition is liable to this great Objection, That the *Apoſtle* ſpeaking to the *Corinthians* of the ſame Perſons, ſaith, *Ye ſuffer if a man devour you, if a man take of you*, v. 20. and 1 *Cor.* 9. 12. *If others are partakers of this power, are not we much more.* And elſewhere ſtill repreſents theſe *Jewiſh Teachers* as *counting gain godlineſs*, and doing all things for *filthy lucre*, Philip. 3. 19. 1 Tim. 6. 5. 2 Tim. 3. 2. Tit. 1. 11. Others therefore interpret the words thus, This I will do, that I may cut off occaſion of glorying from them who ſeek occaſion, that they may be found even as us. In which thing they would glory, but now cannot do it, becauſe they are known to receive of you.

Ver. 13. For ſuch are (*your*) falſe Apoſtles, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt, (*ſeeming to do as we do, or deſiring to be thought equal to us in all things.*)

Ver. 14. And no marvel, for Satan himſelf is (*ſometimes*) transformed into an Angel of Light, (*pretending to do their work, and be a miniſtring ſpirit to them whom he intendeth to deſtroy.*)

Ver. 15. Therefore it is no great thing if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs, whoſe end ſhall be according (*not to their ſpecious and hypocritical pretences, but*) their works, (*Philip.* 3. 18.)

Ver. 16. I ſay again, let no man think me a fool (*in boaſting thus of my ſelf,*) if otherwiſe, yet as a fool receive (*i. e. ſuffer me,*) that I may boaſt my ſelf a little.

Ver. 17. That which I ſpeak (*thus*) I ſpeak it not after the Lord, (*as commanded by him ſo to ſpeak,*) but as it were fooliſhly in this confidence of boaſting, (*though the falſe Apoſtles have made it neceſſary, and ſo a part of Chriſtian wiſdom ſo to do*, Chap. 12. 11. *to vindicate my Apoſtleſhip, and to confirm you in the truth.*)

Ver. 18. Seeing that many glory in the fleſh (*as being the Seed of* Abraham *according to the fleſh*) I will glory (*as to that*) alſo.

Ver. 19. (*Nor can my ſeeming folly offend you, if you be indeed what you pretend.*) For you (*will*) ſuffer fools gladly, ſeeing you your ſelves are wiſe (*in your own conceits; or being wiſe, you muſt ſuffer fools gladly.*)

Ver. 20. (*And ſure I am you can bear with greater matters.*) For ye ſuffer, if a man bring you into bondage (*to the Jewiſh Rites*, Gal. 4. 9. 5. 1.) if a man devour you, (*as the Phariſees widows houſes, living deliciouſly upon your ſubſtance,*) if a man take of you, (*if he take away what is yours,*) if a man exalt himſelf (*above you,*) if a man ſmite you on the face, (*or uſe you contumelioufly*)

Εἴ τις ἐπαίρε[ται], *if a man exalts himſelf.*] The *Jews* had a very high opinion of themſelves, as being *the Seed of Abraham*, and ſo of Noble Birth; (ſee Note on 1 *Cor.* 1. 26.) the People of God, and ſo holy and beloved of him; his *firſt born*, and *only begotten*, *for whom the world was made*; 2 Eſd. 6. 59, 60. and had as mean and deſpicable thoughts of all other men, whom therefore they inſulted over, calling them (d) *the people of the earth, the prophane*, yea, likening them *to dogs*, (ſee Note on Philip. 3. 2.) and *ſpittle*. 2 Eſdr. 6. 56, 57. And from this opinion, that *the world was made for them*, ſee Note on 1 *Cor.* 3. 22. they might eaſily conclude, that it was lawful for them to take it away from others, as being Uſurpers of it. Hence (e) *Buxtorf* cites this paſſage from the *Talmud*, That *all the Poſſeſſions of the Gentiles are as common, he that firſt ſeizes on them is Lord of them.*

Ver. 21. (*That which I ſaid of ſmiting you upon the face,*) I ſpeak as to (*your*) reproach (*they caſt upon you as prophane, uncircumciſed, whereas they are an holy Nation.*) as if we had been weak, (i. e. *inferiour to them in theſe things, not able to aſcribe to our ſelves theſe advantages as well as they,*) howbeit wherein ſoever any is bold (*in this kind,*) I ſpeak fooliſhly, I am bold alſo.

Ver. 22. (*For*) Are they Hebrews (*ſpeaking the Jewiſh language?* Philip. 3. 5.) ſo am I. Are they Iſraelites, (*deſcended from beloved Jacob*, Mal. 1. 2. *not from Eſau?*) ſo am I. Are they the ſeed of Abraham (*and not Proſelytes?*) ſo am I.

(d) See *Buxt. Lex.* voce עם p. 1626. (e) *Voce* נכר p. 1345.

E'gain

Ἑβραῖοί εἰσι Ἰσραηλῖται; *Are they Hebrews? are they Israelites?*] Here is a certain indication that these *false Apostles* and *deceitful Workers* were not originally *Samaritans*, as *S. Magus*, *Dositheus*, and their Followers were, but of the *Jewish* extract. 2*ly*, That they were *Jews* converted to, and still owning and preaching up the Faith of Christ, is as evident from the words following, *Are they Ministers of Christ? I am I*; as also from Chap. 10. 7. It therefore seems that they must be of the Sect of (f) *Cerinthus* that great stickler against St. *Paul*, for the necessity of circumcising the *Gentiles*, and the observation by them of the Law of *Moses*; or the *Nazarens* or *Ebionites*. For these are not the names of Persons who were the Authors of any Sects, but of the (g) *Jews* which believed in Jesus, and yet were zealous observers of the Law of *Moses*. Now these *Jews*, before they believed, were of two sorts, such as admitted other *Nations* to live quietly among them, and even to embrace their Religion *without circumcision*, and such as by no means would permit them so to do. Thus when *Izates* the Son of *Helen* Queen of *Adiabene*, embraced the *Jews* Religion, (h) *Ananias* declared, he might do it without Circumcision; but (i) *Eleazar* maintained that it was ἀνίερον, great impiety to remain uncircumcised. And when two eminent Persons of *Traconitis* fled to *Josephus* the (k) Zealots among the *Jews*, were urgent for their Circumcision, if they would abide with them; but *Josephus* perswaded the Multitude against it. And this Controvesie continued after they embraced *Christianity*, some allowing them to embrace *Christianity* without submitting to Circumcision and the *Jewish* Law, others contending, that without Circumcision, and the observance of the Law, they could not be saved. And these were the *false Apostles* which troubled the Churches of *Corinth*, *Galatia*, *Philippi*, and were great Enemies to St. *Paul* who taught the contrary. So *Epiphanius* informs us of the (l) *Cerinthians*, adding also of the *Nazarens*, that they in all things accorded with the Doctrines of the *Corinthians*. And certain it is, that such Persons went from *Judea*, and gave great disturbance in all *Christian* Churches, especially in those which had been planted by St. *Paul*; for in the first Epistle to *Timothy*, and that to *Titus*, we have mention of those of the Circumcision who were *vain Talkers* and *Deceivers*, Tit. 1. 10, 11. 1 Tim. 1. 4, 6. Chap. 6. 4, 5. See Gal. 4. 9, 10. 6. 12, 13. Philip. 3. 2. Col. 2. 16, 20.

Ver. 23. Are they Ministers of Christ? I speak as a fool, I am more (*so*,) in labours more abundantly (*then any of them.*) in stripes above measure, (*Acts* 16. 22, 23.) in prisons more frequent, (*v.* 24.) in deaths oft. (1 *Cor.* 15. 31. 2 *Cor.* 4. 11.)

Note here that the *Apostle* proves the truth of his Ministry and *Apostleship*, not, as elsewhere, from the Miracles and Gifts of the *Holy Ghost*, which accompanied his preaching, but from his sufferings, as being the things these *false Apostles* could not pretend to, *Gal.* 5. 11. 6. 12. and so could not glory that they were like unto him in them, *v.* 13.

Ver. 24. Of the Jews five times received I forty stripes save one.

Παρὰ μίαν, *save one.*] The Law assigned *forty stripes* to them that were worthy to be beaten, but forbad them to exceed that number, *Deut.* 25. 3. But it being their custom to beat them with a whip that had three Cords, and so every stroke with it going for three, they could only give them *thirty nine*, or *forty two*, which would have exceeded the number appointed by the Law; and therefore (m) *Josephus* says, *He that did contrary to the Law, received by a publick whip forty stripes save one.*

Ver. 25. Thrice (*by the Gentiles*) was I beaten with Rods, (*Acts* 16. 23.) once was I stoned, (*Acts* 14. 19.) thrice I suffered shipwrack, a night and a day I was in the deep.

Ἐν τῷ βυθῷ, *in the deep.*] This cannot well be understood of the Prison at *Cyzicum*; for we never read that St. *Paul* preached there, nor of the Shipwrack mentioned *Acts* 27. for that hapned after the writing this *Epistle*; but

(f) *Iren.* l. 3. c. 11. *Euseb.* l. 3. c. 28. *Epiph. Hær.* 28. § 2. *Theodor. Hær. Fab.* l. 2. c. 3.

(g) Οἱ ἀπὸ Ἰουδαίων, εἰς τὸ Ἰησοῦν πιστεύσαντες καὶ καταλελοιπότι τὰ πάτρια νόμιμα. Βίῳ γὰρ καὶ αὐτὸν, ἐπιτηρεῖ τὰ κατὰ τὸν ἐνδοχιὸν σωτηρίας τῷ νόμῳ γεγραμμένα. Ἐθίαν τε γὰρ ὁ πλησὸς παρὰ Ἰουδαίοις καλεῖται, καὶ ἐθιζονται χριστιανοὶ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς χριστὸν θεραπεύειν. Orig. in Celsum l. 2. p. 56.

(h) Ananias ἔφη καὶ χωρὶς τοῦ θελῆσαι τὸ θεῖον σέβειν, εἰ γε πάντως κέκριται ζηλῶν τὰ πάτρια τῶν Ἰουδαίων τοῦτο ἐπιτηδεύειν τοῦ μὴ ἐπιτηδεύειν. Joseph. Antiq. Jud. l. 20. c. 2. p. 685. E. (i) Ibid

(k) Τίτος ἀπεπέμψατο τῶν Ἰουδαίων ἀναστάτων, εἰ θέλουσιν ἐπ' αὐτὸς, Vit. Joseph. p. 1007. B. Ὅτε ἐφίλουν ζῆν λέγοντες μὴ μεταβῆναι θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ib. p. 1010. C.

(l) Ἀποστάντων γὰρ τούτων, καὶ εἰς Ψευδαποστόλους πραπέντων, καὶ ἄλλως Ψευδαποστόλως ἀποστελλόντων εἰς τὴν Ἀσπόγειαν, καὶ εἰς ἄλλους τόπους, λέγοντας, ὅτι δεῖ μὴ περιτμηθῆτε, &c. ὃν ἡ τυχοῦσα, τότε τυραννὶς ἐγένετο, καὶ ἔτι εἰσὶν οἱ παρ' αὐτῷ φιλοσοφοῦντες Ψευδαπόστολοι. Hær. 28. § 4. Συνέχρηντο ἦσαν ἀλλήλοις, καὶ ὁμοια κέκτηνται τὰ φρονήματα. Hær. 29. § 1. p. 117.

(m) Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶ λειπούσας τεσσαράκοντα τῷ δημοσίῳ σώτει λαβὼν, πληγὴν ταύτην αὐτὸς ἐλάμβανε. Antiq. l. 4. c. 8. p. 124. E.

probably

probably of ſome of the other ſhipwracks mentioned here, in which he might be ſo long toſſed to and fro in the Sea upon ſome broken piece of the Ship, before he got to Land, as (n) *Joſephus* ſaith he was.

Ver. 26. In journeying often, in perils of waters, in perils or robbers, in perils by my own country-men, (*Acts* 20. 3.) in perils by the heathen, in perils in the city (*Damaſcus, Jeruſalem, Epheſus,*) in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren.

Ver. 27. In wearineſs and painfulneſs, in watchings often, (2 *Theſſ.* 3. 8.) in hunger and thirſt, in faſtings often, in cold and nakedneſs, (1 *Cor.* 4. 11. 2 *Cor.* 6. 5.)

Ver. 28. (*And*) beſides theſe things which are without, that which cometh upon me daily, (*is*) the care of all the Churches (*planted by me*, 2 *Cor.* 7. 5. *or by others among the Gentiles*, Coloſſ. 2. 1.)

Ver. 29. (*For*) who (*of them*) is weak, and I am not (*as*) weak (*in compaſſionating them, and complying with their weakneſs?* 1 Cor. 9. 22.) who is offended *or ready to fall from his profeſſion*,) and I burn not (*with zeal to recover him?*)

Ver. 30. If I muſt needs glory, I will glory in the things which concern mine infirmities, (i. e. *rather in my ſufferings for Chriſt, than in the great things he hath done by me.*)

Ver. 31. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not (*in any thing I have now ſaid of my ſufferings.*)

Ver. 32. In Damaſcus the Governour under Aretas the King, kept the City with a garriſon, deſirous to apprehend me (*in complyance with the Jews.*)

Ver. 33. And through a window in a baſket was I let down by the wall, and eſcaped his hands.

Ἐξέφυγον.] Of ſuch a flight as only is deſigned to preſerve us ſtill in a capacity of preaching the Goſpel, eſpecially where our Charge is not any ſettled Church, but the Church in general, or, as St. *Paul*'s was, the whole *Gentile* World, (o) St. *Auſtin* ſpeaks well thus, *Quicunque iſto modo fugit, ut Eccleſiæ neceſſarium miniſterium, eo fugiente, non deſit, facit quod Dominus præcepit, ſive permiſit; qui autem ſic fugit ut gregi Chriſti ea quibus ſpiritualiter vivit alimenta, ſubtrahantur, Mercenarius ille eſt, qui vidit Lupum venientem & fugit, quoniam non eſt ei cura de ovibus.*

(n) Βαπτιζόμεθα γὰρ ἡμῶν τῷ πλοίῳ κατὰ μέσον Ἀδρίαν δι' ὅλης τῆς νυκτὸς ἐκπεσόντες. Joſeph. de vita ſua, p. 999.

(o) *Ep.* 80. *ad Honoratum.*

CHAP. XII.

Verſe 1. IT is not expedient for me, doubtleſs, to glory, (*but ſince it may be ſo to you,*) I will come to viſions and revelations of the Lord.

All the *Greek Scholiaſts* own our reading of theſe words, which may from the *Greek* be rendred, *Surely it profiteth* (or it advantageth) *not me to glory, for I ſhall come to viſions*; and then the ſenſe may be ſupplied thus, *But it may be ſo to you*; for I ſhall come to Viſions and Revelations of the Lord, in which I ſhall give ſuch an Evidence of the favour of Chriſt to me, ſuch a Teſtimony of my Miſſion from Heaven, as none of theſe *falſe Apoſtles* or *Deceitful Workers* can pretend to.

Ver. 2. I knew a man in Chriſt above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth, I ſay, I knew ſuch a one caught up to the third Heavens, (*the habitation of the bleſſed Angels, and of the Majeſty of God.*)

Ver. 3. And (*again*) I knew ſuch a man, whether in the body, or out of the body, I cannot tell, God knoweth.

Ver. 4. How that he was (*at another time*) caught up into Paradiſe, and there heard unſpeakable words, which it is not lawful (*or poſſible*) for a man to utter.

Ἁρπαγέντα.] Here (1.) it is enquired, Whether St. *Paul* was either, as to Soul only, or as to Soul and Body joyntly, wrapt into Heaven, or Paradiſe, as the Spirit ἥρπασεν *caught up* Philip, *Acts* 8. 39. or whether he only had a Viſion of theſe things on Earth, as the Spirit took up *Ezekiel* in a Viſion, *Ezek.* 11. 24. and as St. *John* was *carried away into the wilderneſs*. I encline to the opinion that this was a real Rapture, as being moſt agreeable, (1.) To the words ἡρπάγη ἕως, *he was ſnatched as far as to the third Heaven*, and ἡρπάγη εἰς παράδεισον, *he was ſnatcht up into Paradiſe*; for theſe words do not well agree to a Viſion, or an Extaſie. As for the ſeeming Raptures of *Ezekiel*, and St. *John*, the Text plainly informs us that they were not real, by ſaying, *The Spirit took me up, and brought me in a viſion by the Spirit of God into Chaldea*, Ezek. 11. 24. And again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the valley that was full of bones*, Chap. 37. 1. And of St. *John*, *He carried me away in the Spirit*

Spirit into the wilderneſs, Rev. 17. 3. And Chap. 21. 10. *He carried me in the ſpirit to a great and high Mountain.* In theſe two Inſtances all is expreſly ſaid to be done ἐν πνεύματι, *in the ſpirit*; but nothing of this nature is intimated in St. *Paul*'s rapture. If you ſay he owns that this was done ἐν ὁράσει, *in a viſion*; I anſwer, He ſeems not to ſay ſo, but only that in this Rapture he had a Viſion of the Lord. 2*ly*, He ſays, he cannot tell whether he was then in the body, or out of the body; whereas in all imaginary Viſions the Soul continues in the body. 3*ly*, He adds, that he *heard there unſpeakable words*, which intimates that he was really in *Paradiſe*.

Q. 2. A ſecond Enquiry is, Whether St. *Paul* here ſpeaks of one Viſion or Rapture only, or of more. I anſwer, The opinion of all the *Ancients* ſeems to have been this, that he was wrapt at ſeveral times, into ſeveral places, and conſequently that he ſpeaks of more Raptures than one. (a) *Irenæus* ſaith that *he was caught up into the third heavens, and again was carried into Paradiſe.* So alſo ſay (b) *Tertullian* and *Pſeud-Ambroſius*. (c) *Epiphanius* ſpeaks thus, *Who can bear the Opinion of* Origen, *which placeth Paradiſe in the third Heavens.* And this appears highly probable, 1. From theſe words, *I will proceed to viſions and revelations of the Lord*; which intimate that he would ſpeak of more than one: And from v. 7. *Leſt he ſhould be exalted* τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, *with this multitude of Revelations.* 2*ly*, *Methodius* of old did well infer this from the repetition of thoſe words, *Whether in the body*, &c. for ſuch a repetition muſt have been needleſs concerning one and the ſame Viſion; *For* (d) *hence*, ſaith he, *he intimates that he had ſeen two great Viſions, being twice aſſumed, firſt into the third Heaven, and then into Paradiſe.* Hence therefore it doth not follow that *Paradiſe* is in the third Heaven, as later Writers have hence gathered, againſt the opinion of all the *Ancient Chriſtians*: And therefore (e) *Epiphanius* anſwers thus to this Text produced by *Origen*, *by ſaying he was wrapt into the third Heaven, and after adding into Paradiſe, he ſhews Heaven to be in one place, and Paradiſe in another.* Though therefore the third Heaven here, according to the Language and Diſtinction of the *Jews*, doth ſignifie the *Angelick Heaven*, it doth not follow hence that *Paradiſe*, into which the *Apoſtle* was caught up at another time, and in another Viſion, muſt import the ſame.

3*ly*, Hence we may ſtrongly argue for the diſtinction of the Soul from the Body, and its Capacity to perceive and underſtand *Celeſtial* things in ſeparation from the Body; for if the Soul be not diſtinguiſh'd from the Body, nor is capable of any Viſion or Revelation when out of the Body, there remains no foundation for the *Apoſtle*'s doubt, whether he had theſe Viſions in the Body, or out of the Body, there being a neceſſity, upon that Suppoſition, to have them in the Body, or not at all.

Ver. 5. Of ſuch a one [*thus rapt out of himſelf*] I will glory, yet (*or but*) of my ſelf (*as I appear to you in my own perſon,*) I will not glory (*willingly,*) but in mine infirmities.

Ver. 6. (*Not that I really eſteem it a folly ſo to do, though in compliance with you I do ſtile it fooliſhneſs*, 2 Cor. 11. 1, 16, 17. 12. 11.) for though I could deſire to glory (*of theſe things,*) I ſhall not be a fool, for I will (*ſhall only*) ſay the truth; but now I forbear (*even to ſpeak of that,*) leſt any man ſhould think of me above that which he ſees me to be, or heareth of me, (*above what my conſtant words and actions teſtifie of me.*)

Ver. 7. And leſt I ſhould be exalted above meaſure through the abundance of the revelations (*vouchſafed to me,*) there was given me a thorn in the fleſh, a meſſenger of Satan to buffet me, (or, *that the Meſſenger of Satan might buffet me,*) leſt I ſhould be exalted above meaſure.

Ver. 8. For this thing I beſought the Lord (*Chriſt, v. 9.*) thrice, that it might depart from me, (i. e. *that I might be delivered from this thorn in my fleſh.*)

Παρεκάλεσα.] *Here*, ſaith *Slichtingius*, *is an inſtance of prayer directed to Chriſt. Ergo*, ſay I, here is an inſtance of his Divinity, Prayer made to Chriſt by all *Chriſtians* in all times and places, and for all things, being an Evidence of his Omniſcience, Omnipotence, and Omnipreſence.

Note alſo, That though this Thorn in the Fleſh was not removed upon the Prayer of the *Apoſtle*, yet was that granted for which he deſired that it might be removed, *viz.* that he might preach the Goſpel more effectually, and to the honour of his Lord; and therefore he not only reſts ſatisfied under this Infirmity, but even glories in it on this account, that it tended to demonſtrate the power of Chriſt reſiding in him. Thus doth God truly anſwer our Requeſts, when he gives not what we

(a) *Uſque ad tertium Cœlum raptum ſe eſſe ſignificans, & rurſum delatum eſſe in Paradiſum — quid illi prodeſt aut in Paradiſum introitus, aut in tertium Cœlum aſſumptio.* L. 2. c. 54.
(b) *Tertull. de Preſcript.* c. 24. *Ambroſ. in locum.*
(c) *Quis audiat in tertio Cœlo dinantem nobis Origenem Paradiſum.* Ep. ad Joh. Hieroſ. c. 3.
(d) Διὸ ἀναλαμβάνεται ἐκεῖσε, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. Apud Epiph. Hær. 64. 47. p. 572. C. D.
(e) *Ubi ſupra apud Hieron.* Tom. 2. F. 57. K.

would

would, but what he ſees to be more for his glory, and our good.

Ver. 9. And he ſaid unto me, My grace (*or favour*) is ſufficient for thee; for my ſtrength is made perfect (*and ſhew'd more illuſtriouſly*) in (*this thy*) weakneſs, moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt (*may more conſpicuouſly appear to*) reſt upon me,

Ἄγγελος Σατᾶν.] They who interpret this *Meſſenger of Satan*, and *Thorn in the fleſh*, of the Motions of Concupiſcence, and the Suggeſtions of Luſt ariſing in *Paul*, are guilty of a great miſtake; for this *Thorn in the Fleſh* was given him of God, who raiſeth in us no impure Luſtings, *James* 1. 13, 14, 15. and never cures one ſin by another; nor would St. *Paul* have wiſhed that all Men ſhould have been as he, if he had felt theſe burnings, nor would he have refuſed that Remedy againſt them he preſcribed to others, 1 *Cor.* 7. 7, 9. nor could he have *gloried*, and much leſs *took pleaſure* in theſe infirmities, as here *v.* 9, 10. he doth in this *Thorn in the Fleſh*. In a word, by confeſſing ſuch impure Motions lodged in his Breaſt, he would not have defended his Reputation againſt his *Adverſaries*, but rather given them freſh occaſion to reproach him, and would have rendred his threats againſt the Unclean, Chap. 12. 21. leſs prevalent. Let it be then obſerved,

1. That this *Thorn in the Fleſh* was ſurely ſome infirmity in the Fleſh or Body of St. *Paul*. So doth St. *Paul* himſelf inform us, by ſaying, Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, οὐκ ἐξουθενήσατε, οὐδ' ἐξεπτύσατε, *You did not count me as nothing, nor ſpit upon me, becauſe of my temptation which was in my fleſh*, Gal. 4. 14. *but received me* (notwithſtanding) *as an Angel or Meſſenger of God*. Whence two things are obſervable, 1*ſt*, That this Thorn, or this Temptation was in his Fleſh, or Body: And 2*ly*, that it was ſuch as rendred him in his preaching obnoxious to great contempt, and made him deſpicable in the eyes of others.

2*ly*, 'Tis highly probable that this infirmity in the Fleſh hapned to him after theſe Viſions and Revelations of which here he ſpeaks, for he ſaith it was ſent to, or befel him, *That he might not be exalted through the multitude of his Revelations*; and therefore muſt be given him after he had that temptation they afforded to exalt himſelf.

3*ly*, 'Tis certain that it was ſome infirmity of the Fleſh which naturally tended to obſtruct the efficacy of his preaching, and rendred his Miniſtry leſs grateful and acceptable to others, and made him ſubject to reproach and to contempt in the diſcharge of this his Function. This is extreamly evident from the place cited from *Gal.* 4. 14. where, ſaith *Theodoret*, καίτοι πολλὴν ἔφερον ἐν τῷ σώματι ἀτιμίαν, *though I brought with me great ignominy in my Body*, you did not reject me; and alſo from Chriſt's anſwer to him, that his power was perfected in St. *Paul*'s weakneſs, *i. e.* the greater is thy infirmity in preaching the Goſpel, the greater is my power in rendring it efficacious, when preached by one ſubject to ſo great infirmity.

4*ly*, 'Tis alſo certain that this was objected by the *Corinthians*, and the *falſe Apoſtles*, to the diſparagement of St. *Paul*, and rendred him contemptible in their eyes, that he was ἰδιώτης τῷ λόγῳ *rude in ſpeech*, 2 Cor. 10. 10. (which, as I have obſerved upon that place, cannot refer to his want of Eloquence, that being as much wanting in his *Epiſtles*, which they allowed to be *powerful and weighty*, as in his Sermons to them,) that *in preſence he was baſe among them*, ibid. v. 1. that *the preſence of his Body was weak and mean*, ὁ δὲ λόγος ἐξουθενημένος *his Speech* ſuch as rendred him *contemptible*, where the *Apoſtle* uſeth that very word which he had applyed to the infirmity of his Fleſh, *Gal.* 4. 14.

5*ly*, It cannot be denied but that an ἰσχνοφωνία, a *ſtammering in ſpeech*, or a *ſqueaking ſhrilneſs* in the voice, joyn'd with a low deformed ſtature, do naturally tend to render a Man contemptible in his preaching. And therefore *Moſes* declines the Meſſage God ſent him upon to *Pharaoh*, becauſe *he was ſlow of ſpeech, and of a ſtammering Tongue*, Exod. 4. 10. ἰσχνόφωνος, ἢ βραδύγλωσσος.

6*ly*, Theſe words, *a Thorn in the Fleſh, a Meſſenger of Satan*, being here put by way of appoſition, muſt ſignifie the ſame thing, and ſo he muſt be buffeted by *Satan*, when by theſe *falſe Apoſtles* and Miniſters of *Satan*, 2 Cor. 11. 15. he was contemn'd, and made the ſubject of their ſcorn and laughter for this infirmity in his Speech. But 'tis obſervable, that theſe words may be rendred thus, *There was given me a Thorn in the Fleſh*, Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, *that the Angel of Satan might buffet me*. Since then he calls the *falſe Apoſtles* Miniſters of *Satan*, it is not to be wondred that he here ſtiles them, or the chief of them who thus reviled and contemned him for this infirmity, and therefore laboured to take off the Affections of the *Corinthians* from him, an *Angel of Satan buffeting him*.

Ver. 10. Therefore I take pleaſure in (*theſe*) infirmities (*of the fleſh*,) in (*the*) reproaches (I *ſuffer upon that account*,) in neceſſities, in perſecutions, in diſtreſſes; for when I am (*thus*) weak (*in my ſelf*,) then am I ſtrong *in the power of Chriſt*. *This latter Clauſe is in all the Greek Scholiaſts.*)

Ver. 11. I am become (*as*) a fool in glorying (*thus, but*) ye have compell'd me (*to it*,) for I ought (*rather*) to have been commended of you; for in nothing am I behind the very chief of the *Apoſtles*, though I be nothing (*of my ſelf, but through the grace of God I am what I am*, 1 Cor. 15. 10.)

Ver.

Ver. 12. Truly the ſigns of an Apoſtle were wrought among you (*by me*) in all patience, in ſigns and wonders, and in mighty deeds. (See the Note on *Hebr.* 2. 4.)

Ver. 13. For what is it wherein you were inferiour to other Churches, except (*it were in this*) that I my ſelf was not burthenſome to you? forgive me this wrong.

Ver. 14. Behold the third time I am ready to come to you, and I will (*ſtill continue*) not (*be*) burthenſome to you? for I ſeek not yours, but you; for the Children ought not to lay up for the Fathers, but the Father for the Children.

15. If Fathers of the Fleſh, they ought to lay up for them Temporals; if Spiritual Fathers, as St. *Paul* was 1 *Cor.* 4. 15. to provide Spirituals for them, good Inſtructions, and Advice for the welfare of their Souls.

Τρίτον, *the third time.*] Moſt *Interpreters* ſay that St. *Paul* had made two Reſolutions before to come to them, for proof of which they cite 1 *Cor.* 16. 5. 2 *Cor.* 1. 16. But both theſe Texts ſeem plainly to refer to one and the ſame Reſolution, and the laſt to be only an Apology for Non-performance of the firſt: His meaning therefore may be thus, I have once actually been with you, I was ready once more to come, though your diſorders unreformed hindred the performing that intended journey, 2 *Cor.* 1. 23. and I am now ready the third time.

Ver. 15. And I (*like a good ſpiritual Father*) will very gladly ſpend (*my ſpiritual Treaſures for you*) and be ſpent (*my ſelf*) for you, though the more abundantly I love you, the leſs I be beloved.

Ver. 16. But be it ſo; I did not burthen you (*my ſelf:*) Nevertheleſs (*it may be ſuggeſted by ſome, that*) being crafty, I caught you with guile, (*getting much from you by the means of others.*)

Ver. 17. *I ask therefore,*) Did I make a gain of you by any of them whom I ſent to you?

Ver. 18. I deſired Titus (*to go to you,*) and with him I ſent a Brother: Did *Titus* make a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps?

Ver. 19. Again, think you that we excuſe our ſelves unto you (*by ſpecious pretences, when we ſay that we deferred our coming that we might ſpare you, and be helpers of your joy?* 2 Cor. 1. 23, 24.) we ſpeak as before God in Chriſt, (*calling him again to record that we uſe no ſuch Arts,*) but we do all things, dearly beloved, (*as we did that,*) for your edifying.

Ver. 20. (*And too much reaſon had we ſo to do*) For (*yet*) I fear leſt when I come I ſhall not find you ſuch as I would, and that I ſhall be found unto you, (*by inflicting neceſſary Cenſures and Puniſhments upon you,*) ſuch as you would not, leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults, (*the uſual, and almoſt neceſſary conſequence of Schiſms and Factions in a Church.*)

Ver. 21. And leſt when I come again, my God will humble me among you, and that I ſhall (*find reaſon to*) bewail many who have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed, (*after the example, and by the inſtigation of their falſe Teachers, who themſelves practiſe the hidden things of ſhame,* 2 Cor. 4. 2. *and whoſe exhortation is of uncleanneſs,* 1 Theſſ. 2. 3.)

Μετανοησάντων.] Hence it is evident, againſt *Novatian*, that the *Chriſtian* diſpenſation admits Sinners to repentance, though they have, after Baptiſm, committed great offences, and lapſed into the Sins of the Fleſh, mentioned *Gal.* 5. 19, 20, 21.

CHAP. XIII.

Verſe 1. THis is the third time I am coming to you; in the mouth of two or three witneſſes ſhall every Word be eſtabliſhed.

Τοῦτο τρίτον, *this is the third time.*] Of his coming the third time, ſee the Note on Chap. 12. 14. Theſe Witneſſes, ſaith Dr. *Lightfoot*, were *Stephanus*, *Fortunatus*, and *Achaicus* ſent to aſſure them of his coming. Say others, his own reiterated teſtimony by Letters to them, that if theſe Admonitions did not prevail on them who had ſinned to reform, he would not ſpare them. For

Ver. 2. I have told you before (*in my firſt Epiſtle*, Chap. 4. 19, 20, 21. *being then abſent in body, but preſent in ſpirit*, Chap. 5.) and (*I ſtill continue in my reſolution*) foretel(*ling*) you as if I were preſent the ſecond time, (*or I foretel you as preſent in ſpirit the ſecond time,*) and being abſent (*in body,*) I now write to them which heretofore have ſinned, (*and have not repented*, Chap. 12. 21.) and to all others (*who ſhall fall into the like ſins,*) that if I come again, (*which I now fully am reſolved upon,*) I will not ſpare you.

Ver. 3. Since ye ſeek a proof of Chriſt ſpeaking in (*and by*) me, (*even that Chriſt*) who is not weak towards you, but is mighty in, (*and among*) you, (*you ſhall find it in the exerting the power he hath given us to chaſtiſe ſuch offenders*)

Ἐν ὑμῖν, *among you.*] Chriſt ſhew'd his power among them, by enabling St. *Paul* to

preach the Goſpel to them in *demonſtration of the ſpirit and power* ſo efficaciouſly, as to convert them to the Faith, 1 *Cor.* 2. 4. In that variety of Gifts conferr'd on them, together with the Goſpel, by which their *teſtimony of Chriſt was confirmed*, 1 Cor. 1. 6. By his Power conſpicuous in ſeconding St. *Paul*'s delivery of the inceſtuous Perſon up to *Satan*, 1 Cor. 5. 4, 5. By the Chaſtiſements they ſuffered for communicating in the Lord's Supper unworthily.

Ver. 4. For though he was crucified through (*the*) weakneſs (*of that humane nature which he took upon him, and in that appeared to others as weak,*) yet he liveth, (*and diſcovers efficaciouſly that he doth ſo*) by the power of God (*ſo glorioufly attending the invocation of his Name, and faith in him,* for we alſo (Gr. *and ſo we alſo*) are (*as yet in your apprehenſions*) weak in him, but we ſhall (*appear to*) live by the power of God (*exerting it ſelf by us*) towards you.

Καὶ γὰρ ἡμεῖς, *and ſo we alſo.*] Theſe Particles ſignifie *atque ita, even ſo, and ſo*, and *in like manner*, and accordingly are rendred by *Paſor ſic & nos*, as in this Paraphraſe. Again, It is evident from *Scripture*, that though Chriſt appeared to the World as weak, and unable to eſcape his Sufferings by permitting himſelf to be taken, and carried bound before the *High-Prieſt*, and *Pilate*, and at laſt to be lifted up upon the Croſs, and there die, yet was he only in appearance then weak; for he permitted not himſelf to be taken till he had with a word ſtruck them down to the ground who came to apprehend him, *John* 18. 6. and had declared that he was able to deliver himſelf out of their hands, *Matth.* 26. 53. Even ſo ſaith the *Apoſtle*, we ſeem weak in him to you *Corinthians*, becauſe we do not exerciſe that power among you which God hath given us, 2 *Cor.* 10. 10. 11. 21. and here *v.* 9. But we ſhall ſhew our ſelves to live by the power of God exerciſed upon the Offenders in your Church.

Ver. 5. (*And for a farther evidence that Chriſt preached by me hath not been weak, but mighty towards you,*) Examine your own ſelves, prove your own ſelves, whether ye be in the faith, Know ye not (*of*) your own ſelves (*by the Miracles done among you, and the variety of Gifts conferred upon you*) that Jeſus Chriſt is in (*among*) you, except ye be reprobates, (i. e. *diſapproved by God, and ſo he hath withdrawn theſe Gifts from you.*)

Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *that Chriſt is in you.*] i. e. With or among you. The words ſeem to allude to thoſe ſpoken by the tempting contumacious *Iſraelites*, who after all the Signs and Wonders God had ſhew'd to them, remain'd ſtill doubtful of his Preſence with them, enquiring εἰ Κύριος ἐν ὑμῖν; *is the Lord among us, or not?* Exod. 17. 7. So ſaith the *Apoſtle*, ſeeing after all the Miracles done among you, and the miraculous Gifts received by you, you ſtill ſeek a proof of Chriſt ſpeaking in, or by me, ask your own ſelves? know you not by the Gifts ſtill exerciſed among you, except ye be rejected of God, that his Spirit, conveyed by my Miniſtry, is ſtill among you? But then let it be noted here, that this place ſpeaks not of their being in Chriſt, but of Chriſt's being in them; not of his being in, but among them; not of his being in them by their faith in him, but his miraculous Preſence with them; not of his being in any private Perſon, but in the Church of *Corinth* in general.

Εἰ μή τι ἀδόκιμοί ἐστε, *if ye be not reprobates.*] i. e. *Chriſtians* in name only, *not in deeds*, Sa. *Grotius*; *ſtupid and hardned*, Dr. *Hammond*; *wicked and unfit for the faith*, Vorſtius; *unworthy of the name of Chriſtians*, Dicſon; *deprived of faith, light, grace and knowledge*, Menochius; *unleſs you by your crimes have caſt off Chriſt*, So *Calvin*.

Ver. 6. But (*however it may be with you*) I truſt you ſhall know that we are not reprobates, (i. e. *not diſapproved of, but owned by God and Chriſt.*)

Ver. 7. Now I pray to God that ye do no evil, (*which may force us to exerciſe and ſhew our power among you, as deſiring*) not that we ſhould appear approved (*by our power in puniſhing your offences.*) but (*rather*) that you ſhould do that which is honeſt, though we be (*in ſhew*) as reprobates, (i. e. *as deſtitute of the power of Chriſt in your eyes.*)

Ὡς ἀδόκιμοι, *as Reprobates.*] It is to be obſerved that the word ἀδόκιμος, which we render *Reprobate*, hath no relation in *Scripture* to any decree of God, either *abſolutely* excluding Men from a capacity of Salvation, or doing it *conditionally* on the account of the ſin of *Adam*, but only doth denote ſuch Men as have made themſelves unworthy, by the corruption of their Faith or Manners, to be approved and owned by God. Thus they were, *when they knew God, did not glorifie him as God, neither were thankful, but changed the truth of God into a lie, and worſhipped the Creature more than the Creator, and liked not to retain God in their hearts*, Rom. 1. from v. 21—28. are the Men *given up* by God εἰς νοῦν ἀδόκιμον *to a reprobate mind*, which prompted them to do thoſe things God could not approve of, but abhor. And they who reſiſted the Truth through the corruption of their Minds, are ſtiled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *Reprobates concerning the Faith*, 2 Tim. 3. 8. i. e. Men whoſe Faith cannot be owned or approved of. They alſo are in *Scripture*, as to their Manners, ſtiled *Reprobates*, whoſe *Mind and Conſcience is defiled*, ſo that though *in words they profeſs to know God, yet in works they deny him, being abominable, diſobedient, and to every good work* ἀδόκιμοι *reprobate*; i. e. void not of Judgment only to diſcern, but

Affec-

Affection to approve of it. Thus the Earth is ſtiled ἀδόκιμος *reprobate*, or rejected, which, after all the ſhowers which fall upon it, *brings forth only Thorns and Briars*, Hebr. 6. 8. The Silver ἀργύριον ἀδόκιμον, *reprobate ſilver*, which being falſe ſtamp'd, or coyned, will not be received, but rejected, *Prov.* 25. 4. *Iſa.* 1. 22. And in this ſenſe St. *Paul* ſaith, He kept under his Body, *leſt whilſt he preached to others, he himſelf ſhould be* ἀδόκιμος, diſowned and rejected by God, 1 *Cor.* 9. 27.

Ver. 8. (*And then you will be ſecure from our Chaſtiſements,*) For we can do nothing againſt the truth, but (*only*) for the truth, (*having our power given for edification only, and not for deſtruction*, v. 10.)

Ver. 9. (*Nor have we any deſire to uſe our power thus,*) For we are (*rather*) glad, when we are weak, (*as having no occaſion to manifeſt our power,*) and ye are ſtrong (*in faith, and good works*) and this alſo we wiſh, even your perfection (*in them.*)

Ver. 10. (*And*) therefore I write theſe things being abſent, (*to warn and reform you*) leſt being preſent I ſhould (*be conſtrained to*) uſe ſharpneſs (*towards the unreformed among you,*) according to the power which the Lord hath given me to edification, and not to deſtruction.

Ver. 11. Finally, brethren, farewel; be perfect (*ly knit together,*) be of good comfort (*under all Calamities,*) live in peace, and the God of love and peace ſhall be with you.

Ver. 12. Greet one another with an holy kiſs.

Ἐν ἁγίῳ φιλήματι, *with an holy kiſs.*] As Brethren; for this ſeems to be the Jews *oſculum propinquitatis*, of which ſee *Buxtorf*'s *Lexicon*, p. 1404, 1405.

Ver. 13. All the Saints (*here*) ſalute you.

Ver. 14. The grace of our Lord Jeſus Chriſt, and the love of God (*the Father,*) and the Communion of the Holy Ghoſt, be with you all. Amen.

Note that here plainly, as in the form of Baptiſm, *Mat.* 28. 19. we have the names of the Sacred *Trinity*, and the *Father* and *Son* in both places being mentioned as diſtinct Perſons, we have no reaſon to doubt of the *perſonality* of the *Holy Ghoſt* thus mentioned with them.

THE PREFACE TO THE Epiſtle to the *GALATHIANS.*

§ 1. THough *in the Pure and* Primitive Ages *of the* Church *I find no Controverſie touching the Nature of Faith, or of Juſtification, they ſaying nothing of Juſtification, but as it is included in the Article of* Remiſſion of Sins, *yet ſeeing both this Faith, and the Juſtification which is aſcribed to it, have, in theſe latter Ages, miniſtred occaſion to many Queſtions and Diſputes, canvaſed with much Contention, and proſecuted with the greateſt Zeal, as being judged Matters of very high importance, and the* Epiſtles *to the* Romans *and* Galatians *are the* Epiſtles *which treat chiefly of this Subject, I therefore ſhall, by way of Preface to this* Epiſtle, *endeavour to ſhew*

1. *What is the import of the word* Faith *in* Scripture, *eſpecially as it relates unto the Matter of Juſtification, or what the* Scripture *repreſenteth as true* Chriſtian Faith.

2. *What it is to be* juſtified *in St.* Paul's *acceptation of that word.*

3. *That this Juſtification is by St.* Paul *aſcribed* to Faith alone, *in oppoſition to Works of Righteouſneſs done either by the* Jew *or* Gentile.

4. *That it ſeems neceſſary, from the nature of the thing, and the ſtate and condition of the Perſons to whom the* Goſpel *was then preached, that it ſhould be ſo.*

5. *That though this Faith doth not include ſincere Obedience, and much leſs Perſeverance in it to the end, which yet are neceſſary and eſſential Conditions, even of the New Covenant. Yet*

1. *It lays the higheſt Obligations on us to perform them, under the penalty of forfeiting the Bleſſings of it. And*

2. *It tenders ſufficient Motives to this Obedience, and, where it is ſincere and laſting, it will moſt certainly produce it.*

§ 2. *And* (1) *as for the import of the word* Faith *in Scripture, I think ſcarce any thing is more evident throughout the whole* New Teſtament, *then that the Faith there mentioned is only a cordial and firm belief that* Jeſus is the Chriſt, *the* Lord, *the true* Meſſiah *or* Prophet ſent from God to reveal his Will *to the World, the* Son of God, *the* Saviour of the World. *To make this manifeſt*

Conſider (1.) *That Divine* Faith *in general is only a firm aſſent unto, or full perſwaſion of mind concerning the truth of what is teſtified, revealed, or reported by God himſelf, or Perſons commiſſionated by God to reveal, or to bear record to it. For ſeeing Humane* Faith *is only a perſwaſion of the truth of what is told us, as teſtified by Man, Divine* Faith *muſt be a firm perſwaſion of the truth of what is teſtified, as revealed to us by God. And this deſcription of* Faith *is clearly taught us by St.* John, 1 *Joh.* 5. *who having declared* v. 4, 5. *that the* Faith *by which we* overcome the World, *is the belief that* Jeſus is the Son of God, *proceeds to ſhew we have great reaſon to believe this propoſition, that Jeſus is* the Son of God; 1. *Becauſe the* Holy Spirit beareth witneſs to it, and he is the Spirit of Truth, *v.* 6. 2. *Becauſe* there are three that bear record in Heaven to it, the Father, the Son, and the Holy Ghoſt, *v.* 7. *Now ſaith he,* If we receive the witneſs of Men; *if we rely upon their teſtimony in our Courts of Judicature; if by the mouth of two or three humane witneſſes our weighteſt matters are determined, ſhall not the* witneſs of God *be greater?* i. e *ſhall it not be of more validity for confirmation of our Faith in this particular, that* Jeſus is the Son of God? *as is. Surely we cannot disbelieve the truth, but we muſt give the lie to him, ſaith the Apoſtle,* v. 10. Becauſe we believe not the record which God hath given of his Son; *but if we do receive this teſtimony on his authority,* we ſet to our Seal that God is true, *John* 3. 33.

This being then the nature of Divine Faith in general, Faith in our Lord Jeſus Chriſt *muſt be a full aſſent unto, or firm perſwaſion of* [illegible] *concerning*

concerning the truth of what is teſtified, revealed, or reported by God himſelf, or by Perſons commiſſionated by him to reveal his Will concerning our Lord Jeſus Chriſt. *Or briefly thus; It is a firm perſwaſion that he who ſuffered at* Jeruſalem *was the true* Meſſiah, *the* Saviour of the World, *the* Prophet *who was for to come, that Perſon who was conſtituted* Lord of all things; *or, which amounts to the ſame thing, that he was* Chriſt the Son of God.

For explication of this Propoſition

Conſider (1.) *That the Scripture mentions this as the great thing teſtified concerning him, by all the Witneſſes of the* Meſſiah; *as* v. g.

1. *By St.* John *the* Baptiſt, *who came* for a Witneſs to teſtifie of the Light, *John* 1.7. *and who* ſaw, and bare record that this is the Son of God, *v.* 34. *Hence do St.* John's *Diſciples ſay,* He to whom thou bareſt witneſs baptizeth, *John* 3. 25. *And Chriſt ſpeaks thus unto the Jews,* You ſent unto John, and he bore witneſs to the truth, *John* 5. 33.

2. *God the Father bore him record, and teſtified by divers methods, that he was* the Son of God; *ſo do we read expreſly,* John 5. 32. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true, the Father himſelf who hath ſent me, beareth witneſs of me. *And again,* Chap. 8. 17, 18. It is written in your Law, that the teſtimony of two men is true; i. e. *it is to be received as ſuch:* I am one that bear witneſs of my ſelf, and the Father which ſent me beareth witneſs of me. *Now God the Father bore witneſs to his Son,* 1. *By a voice from Heaven, ſaying,* Thou art my beloved Son, in whom I am well pleaſed, *Mark* 1. 11. *This voice was perſonally directed to* Chriſt *himſelf, as being that Commiſſion which was ſent him from Heaven to exerciſe the Office of God's Supream Miniſter, or* Legate *in the World; but it was alſo prefaced with an* ἰδὼ, *Behold, directing the People to attend to it,* Matth. 3. 17. 2*ly, By giving him the power of working Miracles for confirmation of his Doctrine, and his own teſtimony; and therefore he ſpeaks thus to the People,* I have a greater teſtimony than that of John, the works which my Father hath given me to do, they bear witneſs of me that the Father hath ſent me, *Joh.* 5. 36.

3*ly,* The Holy Spirit *beareth witneſs that* Jeſus is the Son of God, 1 *John* 5. 6. *and this he did not only by his deſcent upon our* Saviour *at his Baptiſm, and by raiſing him from the dead, he being* put to death in the fleſh, but quickned by the Spirit, 1 *Pet.* 3. 18, *but by enabling him to caſt out* Devils, *and to perform ſuch works as never any other Perſon did, or could do. Whence he thus argues,* If by the Spirit of God I caſt out Devils, then is the Kingdom of God come to you; i. e. *then is it clear that I am the* Meſſiah *ſent from God to preach the Doctrine of his Kingdom to you,* Matth. 12. 28. *Since my Commiſſion is confirmed by theſe Operations of his Spirit, and teſtified to* by the Finger of God, *as the phraſe is varied,* Luke 11. 20. *and this, after our Lord's Aſcenſion, this Spirit was to do more fully:* For when, *ſaith Chriſt,* the Comforter is come even the Spirit of Truth, he ſhall teſtifie of me, *John* 15. 26. *and this he actually did; whence* Chriſt *is ſaid to be* juſtified by the Spirit, 1 *Tim.* 3. 16. i. e. *freed by his teſtimony from the ſuſpicion of being an* Impoſtor, *or falſe Pretender, when he declared he was* Chriſt the Son of God.

4*ly, The* Apoſtles *were men choſen for this very end,* Ye ſhall bear witneſs of me, *ſaith Chriſt,* becauſe ye have been with me from the beginning, *John* 15. 27. Ye ſhall be witneſſes to me both in Jeruſalem and Judea, and in Samaria, and to the uttermoſt parts of the earth. *Hence are they ſtiled* witneſſes choſen of God, *Acts* 10. 41. eye witneſſes *of what he did and ſuffered,* Luke 1. 2. Eye witneſſes of his glory, 2 *Pet.* 1. 16. That which we have heard, and ſeen, and looked upon μαρτυρῶμεν we witneſs, and declare unto you, *ſaith St.* John, 1 *John* 1. 2.

5*ly,* Moſes *alſo, and the* Prophets, *are produced as his witneſſes, for* unto him give all the Prophets witneſs, *Acts* 10. 43. *All the Scriptures,* Search the Scriptures, *ſaith Chriſt,* for they are they which teſtifie of me, *John* 5. 39. *And* Moſes *in particular; For if you believed Moſes you would believe me, for he wrote of me,* v. 46.

Conſider 2*ly, The things for which theſe Witneſſes are produced, the Evidence they give in concerning the* Meſſiah, *and that will teach us what is Faith in Chriſt. Sometimes 'tis ſaid that they bore record that he is* the Son of God, *John* 1. 34. 1 *John* 5. 5—10. *Sometimes they teſtifie that he was* the Chriſt. *Thus St.* Paul confounded the Jews, teſtifying that he was the Chriſt, *Acts* 9. 20, 22. *St.* Peter *teſtifying to all the Houſe of Iſrael,* that God had made him Lord and Chriſt, *Acts* 2. 36. *Sometimes they teſtifie that he was* the Saviour of the World. *So* 1 John 4. 14. We have ſeen, and do teſtifie that God hath ſent his Son to be the Saviour of the World; *or that he was* the Lamb of God that taketh away the ſins of the world, *John* 1. 29. *that him* had God exalted to be a Saviour, to give repentance and remiſſion of ſins to them that believed in his Name, *Acts* 5. 31. 13. 38. *Sometimes they teſtifie that he is* Lord of all things, *Acts* 10. 36. *and as a conſequent of this, that he by God's appointment was to be Judge of all Men; for* he commanded us, *ſaith* Peter, to preach to the People, and to teſtifie that it was he who was ordained to be the Judge of the quick and the dead, *Acts* 10. 42. *Sometimes they are ſaid to bear witneſs of his Reſurrection, Acts* 1. 22. *ſaying,* This Jeſus hath God raiſed up, whereof we are witneſſes,

witneſſes, *Acts* 2. 32. *for* we have teſtified of God that he raiſed up Chriſt, 1 *Cor.* 15. 15.

3*ly*, *Obſerve that all theſe ſeveral Teſtimonies, though they differ in expreſſions, they differ little in reality, and in effect do only ſignifie that he is* Jeſus Chriſt our Lord. *For* 1. *to ſay he is* the Son of God, *is in effect to ſay he is* the Chriſt, *that Perſon by God anointed to be our* Prophet. *St.* Matthew *gives us the Confeſſion of St.* Peter *thus*, Thou art the Chriſt the Son of the living God, *Matth.* 16. 16. *St.* Mark *thus*, Thou art the Chriſt *Chap.* 8. 29. *St.* Luke, Thou art the Chriſt of God, *Chap.* 9. 10. *And when our Lord forbids them to divulge this to the World, he only ſaith*, Tell no man that I am Jeſus the Chriſt, *Matth.* 16. 20. Art thou the Chriſt, the Son of God, *ſaith the* High-Prieſt *to him*, Matth. 26. 63. *whereas St.* Luke *relates the queſtion only thus*, Art thou the Chriſt, *Chap.* 22. 67. 2*ly*, *To be* the Son of God, *is in effect to be* the Lord of all things, *the Perſon to whom all Power is given in Heaven and Earth*; *that* every Knee ſhould bow unto him, *as their Soveraign Lord and King. And therefore, whereas* Pilate *is, in the other Evangeliſts ſaid only to ask*, Art thou the Chriſt, the Son of God; *St.* John *relates the queſtion thus*, Art thou the King of the Jews? 3*ly*, *To be* the Son of God, *muſt alſo ſignifie to be* the Saviour of the World; *the Teſtimony of the* Apoſtles *being this, that* God had ſent his Son to be the Saviour of the World, 1 *Joh.* 4. 14. *to teſtifie that he was* riſen from the dead, *was in effect to teſtifie he was* the Son of God; *for he was* declared to be the Son of God with power by the Reſurrection from the dead, *Rom.* 1. 4. *'Twas in effect to teſtifie that he was made* both Lord and Chriſt; *and therefore* Peter *having proved* Chriſt's *Reſurrection and Exaltation to the right hand of God, infers that we may all be hence aſſured, that* God hath made him Lord, *Acts* 2. 36. *and St.* Paul *tells us, it was a demonſtration that* God by him would judge the World, *Acts* 17. 31. *And ſince his Reſurrection was performed by the Almighty power of God, it muſt be a ſufficient demonſtration of the truth of what Chriſt teſtified of himſelf*, viz. *that he was* Chriſt, the Saviour of the World, *and that he ſhould hereafter* ſit at the right hand of Power, *it being impoſſible that God ſhould have employ'd ſo great power in raiſing him from the dead, had he not been his well-beloved Son, or that* Meſſiah *he declared himſelf to be.*

This being then the thing which all theſe Witneſſes were ſo concerned to atteſt, and to engage Men to believe, we may be ſure this is, according to the tenor of the Holy Scripture, *Faith in* Chriſt; *and that by heartily believing that Chriſt is the* Meſſiah *ſent into the World to inſtruct us in the Will of God, the* Saviour of the World, *ſent to redeem us by his Death from Death and Miſery, and give Salvation to all his faithful Servants*; *that he is our* Lord *and* King, *by whoſe Laws we are to be govern'd, and by whoſe Laws we ſhall be judged and rewarded at the laſt day. Wee truly do believe in Chriſt*; *which yet will further be apparent*,

1*ſt*, *From plain Texts which ſeem expreſly to aſſert the ſame. We find* Nathaniel *ſaying*, Rabbi, Thou art the Son of God, Thou art the King of Iſrael, *John* 1. 49. *And Chriſt thus anſwering to him*, Becauſe I ſaw thee under the Fig-tree, believeſt thou? *Whence it is evident, that to acknowledge* Jeſus *to be the* Son of God, the King of Iſrael, *was to believe in him. This was the Faith of the* Samaritan *Woman, and her fellow Citizens*, John 4. 26. *for to this Woman our* Saviour *teſtifies he was the true* Meſſiah, *ſaying*, I that ſpeak unto thee am he, *v.* 29. *Then the Woman goes into the City, and ſaith to the Men of it*, Come, ſee a man that told me all things that ever I did, is not this the Chriſt? *This being ſaid*, many of the Samaritans believed on him, becauſe of the ſaying of the woman; *and many more believed*, becauſe of his own words, *v.* 39. *that is, they were perſwaded, partly by what they heard her teſtifie, partly by what they heard our* Saviour *ſpeak, to acknowledge he was the true* Meſſiah, *or the* Saviour *of the World*; *for ſo they do themſelves explain the meaning of believing on him, ſaying to the Woman*, Now we believe not becauſe of thy word, for we our ſelves have heard, and know, that this is verily the Chriſt, the Saviour of the World, *v.* 42. *This was the Faith of* Martha; *for Jeſus having ſaid to her*, I am the Reſurrection and the Life, he that believeth on me, though he were dead, yet ſhall he live; Believeſt thou this? *She anſwers*, Yea Lord, I believe thou art the Chriſt, the Son of God, who waſt to come into the World, *John* 11. 25, 26. *To believe this was therefore to believe in Chriſt, if* Martha *did ſo. We find St.* Paul opening, and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead, *Acts* 17. 3. *and that* this Jeſus, *whom he preached*, was the Chriſt; *and then it follows, that* ſome of them believed, *v.* 4. ἐπείσθησαν, *they were perſwaded of the truth of what St.* Paul *had teſtified. Again it follows, that thoſe of* Beræa *ſearching the Scriptures, and finding that theſe things were ſo* believed, *v.* 11. i. e. *they were perſwaded of the truth of what St.* Paul *had taught, that* Jeſus was the Chriſt; *that he had ſuffered, and was riſen from the dead: This therefore muſt be to believe. Again, St.* Paul *was* preſſed in ſpirit, and teſtifies to the Jews that Jeſus was the Chriſt, *Acts* 18. 5. *whereupon* Criſpus *a* chief Ruler of the Synagogue, and many of the Corinthians believed; i. e. *they acknowledged the truth of St.* Paul's *teſtimony, that* Jeſus was the Chriſt. The word of faith which we preach, *ſaith the ſame* Paul, *is this, that* if thou confeſs

confeſs with thy mouth the Lord Jeſus, and in thine heart believeſt that God hath raiſed him from the dead, thou ſhalt be ſaved, *Rom.* 10. 8, 9. *And this he proves, becauſe the Scripture ſaith*, Whoſoever believeth in him ſhall not be aſhamed, *v.* 10. *To confeſs therefore, and acknowledge that* Jeſus is the Lord, *and that God raiſed him from the dead, is to believe on him. Laſtly*, This *ſaith* St. John, is the victory over the World, even our Faith, 1 *John* 5. 4. *and then it follows*, Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God; *to believe therefore that* Jeſus is the Son of God, *is* Chriſtian *Faith.*

3*ly*, *This was the Faith which the* Apoſtles *did require in order to Baptiſm; and where there was a due appearance of it, there Perſons were admitted into the number of* Believers. *For inſtance*; *St.* Peter *ſaith to the* Jews, Let all the houſe of Iſrael know that God hath made this Jeſus, whom ye crucified, Lord, and Chriſt, *Acts* 2. 36. *This pricks them to the heart, and makes them to enquire* what ſhall we do? *St.* Peter *anſwers*, Repent you, and believe every one of you in the Name of the Lord Jeſus Chriſt, for the remiſſion of ſins, *v.* 38. *and then it follows, that* they who gladly received his word, were baptized; and there were added to the Church three thouſand ſouls, *v.* 41. *and* v. 47. The Lord daily added to the Church τὸς σωζομένους the ſaved, i. e. *ſuch who were by this faith put into the way of Salvation*; *and, if they perſevered in it, would obtain it. Again*, Philip *went down to the City of* Samaria, *and* preached to them Chriſt, *Acts* 8. 5. *and* when they believed Philip preaching the things concerning the Kingdom of God, *v.* 12. i. e. *when they did heartily aſſent to them*, they were baptized, both Men and Women. *And when the* Eunuch *puts the queſtion to him*, What hindreth me to be baptized? Philip *returns this anſwer*, If thou believeſt with all thy heart, thou mayeſt, *v.* 37. *And when the* Eunuch *anſwered*, I believe that Jeſus Chriſt is the Son of God, *then was he inſtantly* baptized; *ſo that the Faith required to Baptiſm, was only an hearty acknowledgment that* Jeſus Chriſt was the Son of God.

§ 3. *And becauſe there be many falſe, and in my apprehenſion dangerous deſcriptions of true Faith, which have obtained in theſe latter Ages, I will hear briefly lay them down, and then proceed to other Confirmations of the Scripture notion of true Faith, by which we may abundantly diſcern the falſhood of them. Now they are ſuch as theſe*, viz.

1. *That* (a) Faith is a firm aſſent, by which every true Believer is perſwaded, not only that Remiſſion of Sins is promiſed in the general, but to him in particular. So *Calvin*; *and after him the generality of the* French *and* Dutch Divines.

2*ly*, *That Faith conſiſts* in (b) application of Chriſt's Merits to our ſelves, in caſting our ſelves upon the Merits of Chriſt, in apprehending, relying, or laying hold upon Chriſt for Salvation; *or, as others ſay*, 'tis a recumbency on Chriſt for Salvation. *Of all theſe Notions of juſtifying, or true Chriſtian Faith, this is a full confutation, that they are perfectly* unſcriptural: *For the firſt cannot be contained in Scripture, it being certain to a demonſtration, that* Scripture *no where ſaith, that* Daniel, John, *or* Thomas, *&c. have remiſſion of ſins. This therefore cannot be Divine* Faith, *or Faith built immediately on a Divine Revelation, or Record, but reſts upon our own Experience, or Knowledge of our ſelves*; *for the Argument muſt run thus, He that repenteth and believeth ſhall be ſaved, I* Daniel *and* Thomas *have done this*; *which may indeed be matter of their Knowledge, but not of Divine Faith, as being not revealed in* Scripture.

Nor are the other Opinions leſs unſcriptural, *for we do not once read in Scripture any command to* apply Chriſt's Merits to our ſelves, *or to* apprehend his Merits, *or* to lean, and roll our ſelves upon him for Salvation; *we find no Exhortation in* Scripture *ſo to do*; *no Reprehenſion of any Perſon for not reſting on, or not* applying Chriſt's Merits *to themſelves*; *no Promiſe made to any upon the application of Chriſt's Merits: In a word, the* Scriptures *is wholly unacquainted with theſe* Phraſes. *And is that likely to be the duty on which our* Juſtification, Adoption, *and all our Happineſs depends, which hath no Precept, Promiſe, or Example in the* Holy Scripture? *But I ſhall add ſome farther Confirmations of the Scripture Notion of true Faith, by which all theſe unſcriptural Opinions will be at once confuted. And therefore*

4*ly*. The Scripture *frequently informs us, that the Miracles done by* Chriſt *are propounded as the great Motive to believe on him, and as the aggravation of their ſin, who ſtill continued in their infidelity, and alſo that the conſideration of them cauſed many to believe. On this account he requires to be believed*; If you believe not me, believe the works, *John* 10 38. 14. 11. *for the works that I do bear witneſs of me, that the Father hath ſent me*, John 5. 36. 10. 25. *On this account he pronounces the Infidelity of the* Jews *inexcuſable, ſaying*, If I had not done among them the works that no other

(a) Synopſ. purior. Theol. Diſp 31. § 1. *Hanc fidem juſtificantem ſic definimus*; *nempe, eſſe firmum aſſenſum promiſſionis Evangelii, qua fidelis non tantum credit eas eſſe veras, ſed etiam ad ſe peculiariter pertinere.* Theſ. Sedan. vol. 1. p 933. § 12. *Nunc juſta fidei definitio nobis conſtabit, ſi dicamus eſſe divinæ erga nos benevolentiæ firmam certamque cognitionem*, Calv. Inſtit. l. 3. c. 2 § 7, & 28.

(b) The principal Acts of Saving Faith are accepting, receiving, and reſting upon Chriſt alone for Juſtification. *Aſſembl. Catech.* c. 14. § 2.

Quo homo electus promiſſiones gratuitas de Chriſto ſibi applicat iſque ſuaviſſimè acquieſcit. Wolleb. Chriſt. Theol. l. 1. c. 29. *Fides igitur iſta propriè dicitur juſtificans, quâ incumbimus in Chriſtum ad remiſſionem peccatorum ad ſalutem.* Amef. Theol. l. 1. c. 27 § 17.

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man did, they had had no ſin; but now they have no cloak for their ſin, *John* 15. 22, 24. *'Twas this Conſideration which induced many of them to believe; for* many believed on his Name when they ſaw the Miracles which he did, *John* 2. 23. 7. 30. *Now what were all his Miracles deſigned to produce in them, but a firm belief that he was* Chriſt the Son of God; *ſo doth St.* John *expreſly teach us, ſaying,* There be many other Miracles which Jeſus did that are not written in this Book; but theſe are written that ye might believe that Jeſus is the Son of God, *John* 20. 30. *If you imagine that Faith is a* firm aſſent that Chriſt died for you in particular, *and that you have remiſſion of ſins by him, that 'tis* an application of Chriſt, *or of* his Merits to your ſelves, *or a* rolling your ſelves upon him for Salvation, *How do his Miracles convince you that you ſhould thus believe on him? But if you ſay it is a firm perſwaſion that he is the Chriſt,* the Son of God, *nothing can be more proper to convince us of the truth of what he thus declared, than theſe Miracles; then may you ſay with* Nicodemus, We know thou art a Teacher ſent from God, for no man can do ſuch Miracles as thou doeſt, except God were with him, *John* 3. 2.

5*ly*, *This will be yet more evident from all thoſe places which aſcribe our Juſtification and Salvation to Faith in God, or in him that ſent this Jeſus into the World. So doth our Lord himſelf in theſe words,* Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life, *John* 5. 24. 12. 44. *The Faith of* Abraham *is thus deſcribed,* Abraham believed God, and it was imputed to him for righteouſneſs, *Rom.* 4. 3. i. e. *this Faith in God was imputed to him for righteouſneſs; when therefore the* Apoſtle *adds, that* he is the Father of them that believe that Righteouſneſs might be imputed to them alſo, *v. 9. muſt it not be imputed upon their believing in God, as he did? Doth not the* Apoſtle *hence infer, that* unto him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs, *v.* 5. *Now to believe in him that* juſtifieth the ungodly, *is certainly to believe in God the* Father, *for it is* God that juſtifieth, *Rom.* 8. 33. *To be juſtified by this Faith, muſt therefore ſignifie to be juſtified by Faith in God the Father, according to thoſe words of St.* Peter, We through him believe in God, that our faith and hope might be in God, 1 *Pet.* 1. 21. *Now if Faith be ſuppoſed to conſiſt in believing that* our own ſins are pardoned, in application of Chriſt's merits to our ſelves, *or in* rolling our ſelves upon the Perſon of Chriſt, *what affinity or connexion is there betwixt believing in God, believing the truth of his Promiſes, as* Abraham *did, and was juſtified, and believing that* our own ſins are pardoned, applying the Merits of Chriſt to our ſelves, *or* rolling our ſelves upon him for Salvation? *But then if juſtifying Faith doth primarily conſiſt in a firm perſwaſion that* Jeſus is the Son of God, the Saviour of the World, the Prophet ſent of God *to ſhew us the way of Salvation, the* Lord and King, *by whoſe Laws we are to be governed if we would obtain it, then Faith in Chriſt, and Faith in God are one thing; for God having teſtified all this concerning his Son* Jeſus Chriſt, *and alſo promiſed that* every one that hath ſeen the Son, and believed on him, ſhall have eternal life, *John* 6. 40. *By thus believing we receive his* Teſtimony, *and* ſet to our Seal that God is true.

6*ly*, *This may be argued from all thoſe places which aſcribe our Juſtification and Salvation to the belief of the Reſurrection of* Jeſus Chriſt, *or of God's power exerciſed in raiſing him from the dead. Thus doth St.* Paul *in that very Chapter in which he profeſſedly diſputes of Juſtification by Faith; for he expreſly declares, that to them that* believe in him who raiſed Jeſus from the dead, that Faith ſhall be imputed unto Righteouſneſs, *Rom.* 4. 24. *as* Abraham's *Faith in him that quickned the dead, was imputed unto him for Righteouſneſs. And again,* If we believe with the heart, that God hath raiſed up the Lord Jeſus from the dead we ſhall be ſaved, for with the heart man believeth unto juſtification, *Rom.* 10. 9. *Now what agreement is there betwixt my believing* my own ſins are pardoned, *or* my applying Chriſt's merits *to my ſelf, or* rolling my ſelf upon him, *and Chriſt's reſurrection from the dead by the power of God. But then if we ſay that Faith is a firm perſwaſion that Jeſus was the* Son of God, *the* Saviour of the World, *the* Prophet *that was to come into the World, the* Lord and Ruler *over all, this, as he teſtified of himſelf whilſt living, and God the Father alſo teſtified, ſo was he* declared to be the Son of God with power by this reſurrection from the dead, *Rom.* 1. 4. *By this all* Iſrael might know that God had made him Lord, and Chriſt, *Acts* 2. 24—36. *and that* God had exalted him to his right hand, to be a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins, *Acts* 5. 31. *Hence the* Apoſtle *teacheth that Chriſt* died for our ſins, and roſe again for our juſtification, *Rom.* 4. 25. *and puts the queſtion,* Who is he that condemneth us? it is Chriſt that died, yea rather that is riſen again, *Chap.* 34.

7*ly*, *This appears farther from this conſideration, that in all the* Scriptures *of the* New Teſtament *there is not to be found one Exhortation to any* Chriſtian *to believe in* Chriſt, *or to act Faith on Chriſt. When the* Apoſtles *preached to* Jews, *or* Gentiles, *Men not converted to the* Chriſtian *Faith, they ſtill exhort them to believe that* Jeſus was the Chriſt, the Son of God, *the* Saviour *of the World, or to*

believe

believe in the Lord Jesus. *And this was ne-*
cessary to be preached to them, to perswade them
to believe in, and to obey him; for till they did
believe he was a Person sent from God, and
that they should receive some benefit by doing so,
they could have no inducement to own, and no
encouragement to obey him. It was therefore
necessary that this should be first preached to
Jew and Gentile, *that Christ was a Person sent*
from God to preach the Doctrine which he
taught, and that remission of sins, and ever-
lasting life was to be obtained by his Name, and
by obedience to this Teacher. *But then, I say,*
the same Apostles *in their* Epistles *directed to*
those Persons who were already Christians, *and*
who had testified their Faith *by being baptized*
in the Name of Jesus, *have not one Exhortation*
to any of them to believe in Christ; *but only*
to be stedfast in the Faith, *to encrease and grow*
in Faith, *and to repent of what they had done*
contrary to the Faith *they had received. The*
Exhortations of our Lord to the seven Church-
es, and more particularly to that of Sardis, *in*
which there were but very few who had not
defiled themselves, Rev. 3. 1, 2, 3. *and that of*
Laodicea *which he threatned to* spew out of
his mouth for her luke-warmness, *Luke* 16. 18.
to only to repent, and renew their first works,
not to believe in him, or to apply his Merits to
themselves. Now what account can be given
of this thing by those who are so zealous in their
sermons to exhort Christians *to believe in*
Christ, to roll themselves upon him, *and ap-*
ply his Merits to themselves, *and are so full*
of Motives to perswade them so to do, I say,
what reason can they give why Men, assisted by
the Holy Ghost, never exhorted any Christian
to believe, but only to shew forth their faith
by their works, *James* 2. 18. and to *add un-*
to their faith vertue, 2 *Pet.* 1. 5, 6. &c. *But*
when if Christian *Faith be only a firm perswa-*
sion that Jesus is the Christ, *the* Son of God,
the Saviour *of the World, the reason is ex-*
ceeding manifest why no Christian *should be ex-*
horted to believe, because whosoever is a Chri-
stian, *not only doth believe all this already, but*
hath professed his belief of it by being baptized
in the Name of Jesus. There therefore needs
no Exhortation to any Christian *to believe in*
Christ, but only to walk answerable to that Faith,
to be stedfast in it, and to add unto his faith
vertue, knowledge, temperance, godliness,
brotherly kindness, charity, 2 *Pet.* 1. 5—8.
but they may not be slothful, and unfruitful in
the knowledge of our Lord Jesus Christ.

Object. *If it be here objected that St.* John
saith, These things have I written to you that
believe on the Name of the Son of God, that
ye may know ye have eternal life (ἵνα πιστεύ-
ητε) and that ye may believe in the Name
of the Son of God, 1 *John* 5. 13. *I answer,*

1. *That the* Alexandrian, *and other Greek* Manuscripts, *read not* ἵνα πιστεύσητε, but εἰ πιστεύ-
οντες, *that* ye may know ye have eternal life who believe in the Name of the Son of God. *And this reading is confirmed by the* Vulgar, *the* Syriac, *and* Æthiopick *Versions.*

2*ly*, *They who retain our Version interpret the words thus, That ye may* continue to believe in the Name of the Son of God; *or that ye may* (c) more firmly, and certainly believe. *Nor will the words bear any other meaning, unless you will suppose St.* John *should seriously exhort Believers to begin to do, what he had told them in the immediate preceding words, was so effectually done by them already, that they might* know they had eternal life.

In a word, either it is true before we actually believe it, that our sins are pardoned, that we have a right to apply Christ's Merits to us, and to roll our selves upon his Person for Salvation, or it is not: If it be true before we have believed, we must have Faith before, since nothing can procure this pardon of our sins, or give us any right to apply his Merits to our selves, or depend on him for Salvation, but Faith in Christ: If it be not true, we must obtain the pardon of our sins, and an interest in Christ's merits by believing a lie? And so much for the first Particular. To the next Enquiry,

§ 4. 2*ly*, What is it to be justified in St. *Paul's* acceptation of the word? *I answer,*

1. *That this Justification which St.* Paul *speaks of, is an act of God terminated upon Man. This the Apostle expressly doth deliver in these words,* Who shall lay any thing to the charge of Gods elect, it is God that justifies, *Rom.* 8. 33. *And again,* It is one God who justifies the circumcision by faith, and the uncircumcision through faith, *Rom.* 3. 30. It is God that justifieth the ungodly, *Rom.* 4. 5. He is just, and the Justifier of him that believeth in Jesus, *Rom.* 3. 26. *Now according to the clear tenor of the Scripture,*

2*ly*, *God justifies the sinner by absolving him from the guilt of his past sins, by a free act of grace, in pardoning his iniquities, or not imputing his sins to him, and so his justification must import his absolution from the guilt of sin, and as a necessary and immediate consequence of that, his being reconciled unto God, and received into favour with him. This will be evident if we consider,*

1. *What the* Baptist *testified concerning him that all Men might believe*, viz. *that he was* the Lamb of God that taketh away the sins of the world, *John* 1. 29. *and what Christ testified of himself*, viz. *that* he that believeth in him should not come into condemnation, *John*

(c) *Ut certius, & firmius credant.* Calv. *Ut in fide perseverent.* Vorst. Episcop. That ye may be encouraged to continue in the Faith. Dr. *Hammond.* Πιστεύειν διηνεκῶς. Oecum.

3. 16. *that his blood was* the blood of the new Covenant, which was ſhed for the remiſſion of ſins, *Matth.* 26. 28. *even of that Covenant in which God promiſes* to be merciful to our unrighteouſneſs, *and to* remember our iniquities no more, *Hebr.* 8. 13. 10. 17. *As alſo from what his* Apoſtles *promiſed to win Men to the Faith of* Jeſus, *viz. remiſſion of ſins. Thus when the* Jews *were pricked to the heart, and ſaid,* What ſhall we do? *St.* Peter *anſwers, Repent ye, and be baptized in the Name of Jeſus Chriſt, for the remiſſion of ſins,* Acts 2. 37. *And again,* Repent you, and be converted, that your ſins may be blotted out, *Acts* 3. 19. *For* him hath God exalted to be a Prince and a Saviour to give repentance, and remiſſion of ſins, *Acts* 5 31. *St.* Peter *begins his Sermon to* Cornelius *thus,* The word which God hath ſent us to preach *is* Peace by Jeſus Chriſt, *Acts* 10. 36. To him give all the Prophets witneſs, that through his Name whoſoever believeth on him ſhall receive remiſſion of ſins, *Act.* 13. 23 *St.* Paul *declares, that* God had raiſed up to Iſrael a Saviour Jeſus; *and then he adds,* Known therefore be it, *ſaith he,* to you, that through this Man is preached to you remiſſion of ſins; and in him every believer on him ſhall be juſtified from all things, from which they could not be juſtified by the Law of Moſes, *Hebr.* 10. 1, 4. *that Law being not able to take away ſins,* Rom. 3. 23. i. e. *to free Men from the guilt of ſin. Seeing then the benefit propoſed to the Believer is the remiſſion of ſins to be obtained through Chriſt, through his Name, ſeeing we are ſaid to be juſtified through Chriſt,* Chap. 5. 9. *through Faith in his Blood,* Eph. 1. 7. *that Blood which is ſo often ſaid to be* ſhed for the remiſſion of our ſins, *Col.* 1. 14, 20. *to procure our* Peace, *and our* Redemption. *Since laſtly, we are ſaid by believing in Chriſt to be juſtified from ſin,* Acts 13. 39. *which Phraſe can only ſignifie exemption from the condemnation of it; I ſay, from theſe expreſſions it appears, that God's juſtification of a ſinner by Faith, or through Faith in the Blood of* Jeſus, *is chiefly the remiſſion of the Believers ſins, and the exemption of him from the condemnation of the Law by virtue of Chriſt's Blood ſhed for the remiſſion of ſins.*

2ly, *This we may learn from the Reaſonings by which the* Apoſtle *confirms his Concluſion, or the Arguments by which he proves, that both* Jew *and* Gentile *are to be juſtified by Faith, without the works of the Law, or without works. His Concluſion is laid down* Chap. 1. 17. *thus,* The righteouſneſs of God *(which proceeds)* from faith, is revealed in the Goſpel, to *(beget)* faith in Jew and Gentile, *v.* 16. (*See the Note there.*) *And this way of obtaining Righteouſneſs or Juſtification, he proves to be abſolutely neceſſary to them both, beginning firſt with the* Gentile, *whom he pronounces ſubject to the wrath of God, for* holding the truth (*they by the Light of Nature knew*) in unrighteouſneſs, *v.* 18. *And this he proves to the end of that Chapter, which concludes thus,* That they knowing the judgment of God, that they who did ſuch things were worthy of death, not only did the ſame, but had pleaſure in them that did them. *In the ſecond Chapter he declares the* Jews *guilty of the ſame things the* Heathens *did, and ſo obnoxious to the ſame Condemnation, and alſo guilty of violating the Law of* Moſes; *and thence concludes that as to this matter there was no difference between them, he having proved both* Jews and Gentiles to be all under ſin, *Chap.* 3. 9. *and ſo both equally needing to be juſtified by* Faith, *or to be juſtified freely by an Act of Grace, pardoning their ſins through faith in Chriſt, v.* 24. *His Argument then is plainly this, both* Jew *and* Gentile *lye under the guilt of ſin, there being* none of them that is righteous, *Rom.* 3. 9. i. e *free from ſin,* no not one, *v.* 10. *Neither of them can be juſtified by the Law, becauſe they by the Sentence of it are* [illegible] guilty before God, *v.* 19, 20. *and obnoxious to puniſhment, as being both Tranſgreſſors of it.* Therefore, *ſaith he,* by the Law can no man be juſtified, for by the Law is the knowledge of ſin, *rendring us obnoxious to condemnation; where then there remains the guilt of ſin, there can be no juſtification; where therefore there is remiſſion of ſin, and ſo a freedom from being guilty of it before God, there is juſtification. Again,* All have ſinned, *ſaith he,* and fallen ſhort of the glory of God, *v.* 23. *that is, of his approbation, as that phraſe ſignifies* Joh. 12. 43. *or of the* fruition of the glory of God, *as it imports* Rom. 5. 1, 2. *Therefore abſolution from this ſin muſt be ſufficient to make us obtain this glory of God.* We who have thus ſinned, *ſaith he,* are juſtified freely by his Grace through the redemption that is in Chriſt Jeſus, *v.* 24. *Now what is this Redemption? it is, ſaith the ſame* Apoſtle *twice,* the remiſſion of our ſins, *Eph.* 1. 7. *Col.* 1. 14. The Apoſtle *argues to the ſame effect in the Epiſtle to the* Galathians, *That juſtification cannot be by the Law, becauſe the Law cannot give life, and this it cannot do, becauſe* the Scripture hath concluded all under ſin, *Gal.* 3. 21, 22. *and ſo ſhut out of that way of being juſtified. Our freedom therefore from the guilt of ſin muſt be ſufficient for our juſtification to life. In his fourth Chapter to the* Romans *he deſcribes juſtification by the not imputing ſin, and the forgiveneſs of it, in theſe words,* To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs, *v.* 4. As *David* ſpeaks of the bleſſedneſs of the man to whom the Lord imputeth righteouſneſs without works, *v.* 5, 6. ſaying, Bleſſed are they whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered, *v.* 7. Bleſſed is the man to whom the Lord imputeth not ſin, *v.* 8. *Since then the bleſſedneſs of which the* Apoſtle *was diſcourſing, was that*

of juſtification, the juſtification of the ungodly, *and ſince the bleſſedneſs is ſaid to conſiſt in the* remiſſion, covering, *the* not imputing *his ſins to him, it cannot reaſonably be denied that the bleſſedneſs of a juſtified perſon is here deſcribed by the Bleſſedneſs of a pardoned perſon, as being one and the ſame thing.*

3ly, This will be farther evident from the conſideration of the phraſes the Apoſtle *uſeth as equivalent to juſtification, and interpretative of it. As*

1. Reconciliation to God, *that this is the ſame with juſtification, appears by theſe words,* much more being juſtified by his blood, we ſhall be ſaved from wrath by him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life, *Rom.* 5. 9, 10. *where to be* juſtified by his blood, and reconciled by his death, *ſeem plainly the ſame thing. Now that reconciliation is effected by the remiſſion of ſins, is evident from theſe words,* God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, 2 *Cor.* 5. 19. *and therefore juſtification alſo muſt be ſo obtained; for if upon the not imputing ſin unto us, God did not account us as righteous, he could not be reconciled to us, becauſe he cannot be reconciled to any man continuing unrighteous, or under the notion of a ſinner.*

2ly, Juſtification ſtands directly oppoſed to condemnation, in theſe words, Who ſhall lay any thing to the charge of Gods elect, *or to Believers;* τίς ἐγκλήσει κατὰ, who ſhall object *a crime againſt them,* it is God *that juſtifieth, who is he that condemneth them,* Rom. 8. 33, 34. *And again,* If the miniſtration of condemnation, *i. e. the Law which chargeth us with guilt, and ſo rendreth us obnoxious to condemnation,* was glorious, much more the miniſtration τῆς δικαιοσύνης of juſtification doth exceed in glory, 2 *Cor.* 3. 9. *Now what is it that mankind is accuſed of, and charged with by the Law, but ſin? What is it that they ſtand condemned for at God's Bar, but the tranſgreſſion of his Law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging of them from the guilt, or the condemning power of ſin.*

3ly, Juſtification is ſaid to be from ſin; By him all that believe are juſtified ἀπὸ πάντων from all thoſe ſins from which they could not be juſtified by the Law of Moſes, *Acts* 13. 39. *And again,* The judgment was from one ſin to condemnation, but the free gift to juſtification ἐκ πολλῶν παραπτωμάτων from many ſins, *Rom.* 5. 16. *Now what can juſtification from ſin ſignifie, beſides our abſolution from the guilt of ſin?*

4ly, The juſtifying the Believer, and the remiſſion of his ſins, are divers expreſſions of the ſame thing, as is apparent from theſe words, God hath ſet forth Chriſt Jeſus to be a propitiation through faith in his blood: *This he hath done, ſaith the* Apoſtle, to declare his righteouſneſs in the remiſſion of ſins, *Rom.* 3. 25. viz. *to thoſe that have this faith,* i. e. *to manifeſt the way of juſtification by faith, which he alone admits of for the remiſſion of ſins. He did this, ſaith the next verſe,* to declare his righteouſneſs, that he might be juſt, *in requiring this propitiation for our ſins,* and the juſtifier of him that believeth in Jeſus, *v.* 26. *Is it not therefore manifeſt, that to juſtifie the Believer, and to remit his ſins, muſt be the ſame thing?*

5ly, We are juſtified, ſaith the Apoſtle, through the redemption that is in Jeſus, through Faith in his blood, *Rom.* 3. 24, 25. through his blood, *Rom.* 5. 9. *Now what doth this Blood procure* for us? forgiveneſs of ſins, *Eph.* 1. 7. *Col.* 1. 14. *ſaith the* Apoſtle, *it being* ſhed for the remiſſion of ſins, *Matth.* 26. 28. *He appearing* in the end of the world to put away ſin by the ſacrifice of himſelf, *Hebr.* 9. 26. *What benefit have believers by it?* He hath loved them, and waſhed them from their ſins in his blood, *Rev.* 1. 5. *He hath* made peace *for them* by the blood of his Croſs, *Col.* 1. 20. with a God only angry for ſin. *He hath* obtained eternal redemption *from tranſgreſſions by it,* Hebr. 9. 12, 15. *By all theſe equivalent Expreſſions it appears, that God's juſtifying the ſinner, in St.* Paul's *ſenſe of the expreſſion, is his abſolving him from the guilt of his paſt ſins, from puniſhment, and condemnation by the Law for them, by an act of grace and free pardon of them through the blood of* Jeſus, *his being as fully reconciled to us, as if we never had offended againſt the former Covenant we were all under, till the new Covenant was eſtabliſhed in the blood of* Jeſus.

§ 5. *3ly, I add, that this juſtification is, by St.* Paul, *aſcribed to faith alone, in oppoſition to works of righteouſneſs done, either by the* Jew *or* Gentile. *This plainly follows from that notion of Juſtification which I have eſtabliſhed as the true ſenſe of the expreſſion in St.* Paul; *for how could* Jew *or* Gentile *be juſtified by the works of that Law, whether* Moſaical, *or* Natural, *which rendred them both obnoxious to condemnation for ſin, and guilty before God? Could they receive remiſſion of ſins by complyance with that Law which left them under condemnation for it? Can any Man imagine, after the charge he lays againſt the* Gentiles, *Chap.* 1. *and againſt the* Jews, *Chap.* 2. & 3. *He could have any inclination to aſſert they ſhould be juſtified, or abſolved from the guilt of theſe offences by their Works, and not by Faith only? The miſtake in this matter ſeems to lie here, that Men look upon juſtification, not as looking backward only, and procuring an abſolution from our paſt ſins, but as looking forward to our whole* Chriſtian *converſation, and importing our abſolution from all our ſins committed againſt the tenor of the Covenant of Grace, or the New Covenant; whereas it only doth conſiſt* ἐν τῇ πάρεσει τῶν γεγενημένων ἁμαρτημάτων, *in* the remiſſion of our paſt ſins, *Rom.* 3. 25. *in*

the redemption of us from τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, the ſins committed againſt our former Covenant, *Hebr.* 9. 15. *in the* purgation of the Believer τῶν πάλαι αὐτοῦ ἁμαρτιῶν from his old ſins, 2 *Pet.* 1. 9. *And leaves us afterward to be abſolved, or condemned as we obey, perform, or violate the Conditions of the New Covenant, and ſo to be judged hereafter, not according to our Faith, but Works. See the Note on* Rom. 3. 25.

2*ly*, *This is exceeding evident from the plain words of the* Apoſtle, *and by the Arguments by which he proves we muſt be juſtified by Faith, and not by Works.* For, *ſaith he*, by the deeds of the Law ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of (*that*) ſin, (*which renders us obnoxious to condemnation.*) *Now this knowledge of ſin, being chiefly produced by the* Moral *Law*, Rom. 7. 7. *ſhews the* Apoſtle *excludes as well that, as the Ceremonial* Law, *from juſtification. And evident it is, that the* Antitheſis *runs all along not between* Ceremonial *and* Moral *Works, or between done by the Law of* Moſes, *or by the tenour of the Law of* Nature, *but between* Works *in general, and Faith*, the Law of Works, *and the* Law of Faith. *Again*, We are, *ſaith he*, juſtified freely by his Grace, *Rom.* 3. 24. i. e. *by a free act of Grace in pardoning our paſt ſins, by which we had* fallen ſhort of the glory of God. *Now a free act of Grace is ſtill oppoſed to Works. Thus if our Election or Calling to the Faith of Chriſt*, be of Grace, then is it not of Works, *Rom.* 11. 6. By Grace ye are ſaved through Faith, not of Works, 2 *Eph.* 8. 9. *See the Note there.* Not by works of righteouſneſs which we had done (before the goodneſs and loving-kindneſs of God our Saviour appeared to us) but according to his mercy he ſaved us, *Tit.* 3. 5. *See the Note there. Moreover* we reckon, *ſaith he*, that a man is juſtified by faith without the works of the Law, *v.* 28. *where 'tis on all ſides granted, that the works of the Law of* Moſes *are entirely excluded from juſtification by Faith, and then much more the works of the* Gentiles; *it being* the ſame God who juſtifies the Circumciſion by Faith, and the Uncircumciſion through Faith, *v.* 30. *In the next Chapter he ſaith*, To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is reckoned for righteouſneſs, *Rom.* 4. 5. *Now how can the* ungodly *be juſtified by Works, and by what words can Works be more entirely excluded, then by* not working.

3*ly*, *That Evangelical Obedience or Works of Righteouſneſs done by us after faith in Chriſt are excluded from that Faith which juſtifies, is evident, becauſe they follow the faith which juſtifies*, i. e *procures the pardon of our paſt ſins.* For, *ſaith the* Apoſtle, we are ſaved (*from the wrath due unto us for our paſt ſins*, Rom. 5. 9. *or we are put into the way and ſtate of ſalvation*) by grace through faith, not of works; for we are created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in, Eph. 2. 8, 9, 10. *So that we muſt be firſt in Chriſt by virtue of this Faith, before we can be fitted to do works of Evangelical Righteouſneſs. And this Argument may be confirmed from many inſtances of Perſons who believed, and were immediately baptized the ſame day; for being baptized* for the remiſſion of ſins, *they muſt be juſtified. Thus at St.* Peter's *Sermon, three thouſand believed, and were* baptized the ſame day, Acts 2. 41. *Thus the* Samaritans, *upon the hearing* Philip *preach* concerning the Kingdom of God, and the Name of the Lord Jeſus, *were immediately baptized*, Acts 8. 12. *So alſo was the* Eunuch *upon his preaching to him*, v. 38. *So was* Cornelius *and all that heard St.* Peter's *Sermon*, Acts 10. 48. *So was the* Jaylor, and all his houſe ſtraitway, *Acts* 16. 33. *See* Acts 9. 35, 42. 11. 21. 13. 12, 48, 49. 14. 1. 17. 12, 34. 19. 18. *Now what Evangelical Obedience could theſe Men perform to render them juſtified by works?*

4*ly*, *This may be fairly argued from the example of* Abraham's *juſtification; and the paſſage whence St.* Paul *concludes it.* Abraham believed God, and it was imputed to him for righteouſneſs. *For it deſerves to be obſerved that* Abraham *had faith, or was a Believer before this was ſaid unto him, for* by faith Abraham being called obeyed, and went forth, *Heb.* 11. 8. *And after by a ſtronger faith he offered up his Son* Iſaac, believing that God was able to raiſe him from the dead, *v.* 17. *but neither of theſe inſtances are pitcht upon by the Apoſtle, as fit for his purpoſe, becauſe in him* Obedience *was joyned with Faith, whereas here was a pure act of faith without works; and of this act of faith it is ſaid, what is not ſaid of either of the other*, It was imputed unto him for righteouſneſs. *If therefore thus it was in the example of* the father of the faithful, *we may hence conclude, it was ſo alſo in the Children of* faithful Abraham.

Laſtly, The Scripture is expreſs and frequent in this aſſertion, That Believers are juſtified by Faith; *in which expreſſion either Faith muſt include Works, or Evangelical Obedience, or it doth not; if it doth not, we muſt be juſtified by Faith alone. And that it doth not formally include Works of Evangelical Righteouſneſs, appears*

1. *From the plain diſtinction which the Scripture puts between them, when it informs us that* Faith works by love; acts with our works, and is made perfect by them, *when it calls upon us to* ſhew forth our faith by our works; *and to* add to our faith vertue, knowledge, godlineſs, temperance, patience, brotherly kindneſs, charity; *and when it ſpeaks of the* work of faith, *and the* obedience of faith. *Gal.* 5. 6. *Jam.* 2. 18, 22. 2 *Pet.* 1. 5, 6. *Rom.* 16. 26. 1 *Theſſ.* 1. 3.

2*ly*, *Faith in the nature of it is only an aſſent unto a Teſtimony, Divine Faith an aſſent to*

to a Divine Teſtimony, Faith *in Chriſt an aſſent to the Teſtimony given by God of Chriſt. Now 'tis not reaſonable to conceive that Chriſt, and his* Apoſtles, *making uſe of a word which had this known and fixed import, ſhould mean more by the word, than what is ſignified in common uſe, as ſure they muſt have done, had they included in the meaning of the word the whole of our Evangelical Righteouſneſs, though therefore Faith is the ſpring, and the foundation of that righteouſneſs; and, where 'tis cordial and living, will moſt aſſuredly produce it; yet is not that righteouſneſs included in the very nature, or contained in the import of it.*

Object. *But doth not St.* James *ſay expreſly, That* a man is juſtified by works, *and* not by faith only, *Chap.* 2. 24.

Anſw. *In anſwer to this capital Objection, I ſhall firſt produce the words of the* Apoſtle James, *with a ſhort Paraphraſe, and then return a poſitive Anſwer to the Objection. The words I paraphraſe thus:*

Ver. 14. And let (*not any Jew or Chriſtian think his faith ſufficient to juſtifie and ſave him without thoſe works of charity and mercy here ſpoken of,* v. 8——13. *for*) what doth it profit, my brethren, if a man ſay he hath faith, (i. e. *in words profeſs to have faith in God,* v. 19. *or in Chriſt,* v. 1.) and have not works (*to evidence the truth of that profeſſion*) can (*ſuch a naked, fruitleſs*) faith ſave him?

Ver. 15. If a brother or ſiſter be naked, or deſtitute of daily food,

Ver. 16. And one of you ſay unto him, depart in peace, be you warmed and filled, (*making profeſſion of compaſſion for, and good will to him in your words, but*) notwithſtanding ye give them not thoſe things which be needful for (*the cloathing or feeding of*) the body, what doth it profit (*him to hear your kind words.*)

Ver. 17. Even ſo faith (*profeſſed with the mouth*) if it hath not works (*anſwerable to that profeſſion, or conſequent upon it*) is dead (*and fruitleſs as thoſe words*) being alone, (i.e. *without works ſhewing the truth of it.*)

Ver. 18. Yea a man may ſay (*to ſuch a Sophiſtician,*) thou haſt (*in profeſſion*) faith, and I have (*real*) works, ſhew me thy faith (*which thou profeſſeſt,*) without thy works (*which thou canſt never do, faith being ſeated in the heart, and only diſcoverable by its effects*) and I will ſhew thee by my works my faith, (*as the cauſe is demonſtrated by the effect.*)

Ver. 19. Thou (*being a Jew*) believeſt there is one God, thou (*in this*) doeſt well, (*but doeſt no more than the very Devils, for*) the Devils alſo believe and tremble, (*and if thou haſt no better faith than they, thou haſt the ſame reaſon to tremble which they have.*)

Ver. 20. But wilt thou know, oh vain man, (*who makeſt profeſſion of ſuch a naked faith,*) that faith without works is dead, (*and ſo unable to juſtifie or ſave thee; ſee it in the example of that very* Abraham, *in thy Relation to whom thou ſo confideſt.*)

Ver. 21. (*For*) was not Abraham (*whom we ſtyle*) our Father, juſtified by works (*proceeding from his faith*) when he had offered his ſon Iſaac upon the Altar? (*counting that God was able to raiſe him from the dead,* Hebr. 11. 17, 19.)

Ver. 22. Seeſt thou how (Gr. *thou ſeeſt by this example that*) faith wrought with his works (*to produce them?*) and by works was faith made perfect, (*and advanced in him to the greateſt height.*)

Ver. 23. And the Scripture was (*again*) fulfilled which ſaith Abraham believed in God, and it (viz. *that faith which produced theſe works*) was accounted to him for righteouſneſs, and (*upon that account*) he was called the friend of God.

Ver. 24. Ye ſee then how that by works (*proceeding from faith*) a man is juſtified, and not by faith only, (i. e. *being alone, and without them.*)

Now in anſwer to the Objection from theſe words, I ſay,

That when St. Paul *ſaith, we are juſtified* by faith without the works of the Law, *and that* to him that worketh not, but believeth in him that juſtifieth the ungodly, faith is imputed for righteouſneſs, *or to juſtification, Juſtification there aſcribed to faith without works, imports only our abſolution from condemnation by reaſon of our paſt ſins committed before faith in Chriſt, and our reconciliation to God by the pardon of them, or the not imputing them to thoſe who believe in him. This I have ſhewed already, and 'tis apparent from the chief Argument the* Apoſtle *uſeth to prove, that both* Jew *and* Gentile *ſhould be juſtified freely by his grace, and not by works, becauſe they were all under ſin, all become guilty before God, all* having ſinned, and come ſhort of the glory of God, *Rom.* 3. 9, 19, 23. *whereas, ſaith he,* being juſtified by faith, we have peace with God, and rejoyce in the hope of the glory of God, *Rom.* 5. 1, 2. *Therefore, Chap.* 3. *he muſt be ſpeaking of the condition both of* Jew *and* Gentile *before faith in Chriſt. So again, when the* Apoſtle *ſaith,* The Scripture hath concluded all under ſin, that the promiſe (*of juſtification*) by (*the*) faith of Jeſus Chriſt might be given to them that believe (*in him.*) Wherefore the Law was (*then*) our School-maſter to bring us to Chriſt, that we might be juſtified by faith (*in him*) But now, after that Faith is come, we are no longer under a School-maſter, (i. e. *under the pædagogy of the Law.*) For ye are all the Children of God through Faith in Chriſt Jeſus, *Gal.* 3. 22, 23, 24, 25, 26. *He plainly inſinuates that we cannot be juſtified by the works of the Law, becauſe the Law leads us to Chriſt for juſtification. And again,*

We

We are juſtified by grace, not of works; for we are God's workmanſhip, created in Chriſt Jeſus to good works, *Eph.* 2. 10. *Where the Argument ſeems plainly to run thus, we cannot be juſtified by works preceding faith, becauſe we do no good works till by faith we are intereſted in Chriſt Jeſus. Whereas St.* James *ſpeaks plainly of thoſe works which follow faith, are wrought by it, and are the effects of it, and of their neceſſity in order to our continuance in a ſtate of juſtification, and our freedom from final condemnation. St.* James *ſpeaks of a meer profeſſion of faith with the mouth, St.* Paul *of* believing from the heart, *St.* James *of a faith* dead *and* fruitleſs, *when we have it, St.* Paul *of a faith working by love when we have it, and of a perſon only juſtified without works, becauſe he had no faith to produce them.*

§ 6. 4*ly*, *It ſeemeth neceſſary from the nature of the thing, and the ſtate and condition of the perſons to whom the Goſpel was firſt preached, that they ſhould be juſtified, or abſolved from the guilt of their paſt ſins, without new obedience, or without actual obedience to all the Commandments of Chriſt; though not without that faith which did engage them to it, and was ſufficient to produce it.* For

1. *This was all that could be done by the convinced* Jew *or* Gentile, *who at one Sermon or Diſcourſe believed, and were baptized for the remiſſion of ſins. 'Tis manifeſt they then knew but little of the Commandments of Chriſt, and ſo could not be doers of them. Either then they were not juſtified, and then* faith was not imputed to them for righteouſneſs, *nor did Baptiſm conſign to them* remiſſion of ſins; *or, they were juſtified by that faith which did not include actual obedience to all the Commandments of Chriſt, as the condition of that juſtification. And ſeeing perſeverance to the end, and being* faithful to the death, *are by our Lord himſelf made the Conditions of Salvation, and of receiving from his hands* the Crown of Life; *if theſe be alſo the Conditions of the Juſtification promiſed to faith in Chriſt, no perſon is, or can be juſtified by faith till he dies. This faith therefore in* Jew *and* Gentile *thus converted, could only import three things:* (1.) *By way of preparation for it, an owning the true God who gave this teſtimony to his Son, and ſo a* turning from dumb Idols to ſerve the living God, *and a ſorrow for the ſins committed againſt him in the time of their ignorance; and in the* Jew *a ſorrow for their paſt ſins, and in particular for having* crucified the Lord of Life; *and in this ſenſe repentance goes before faith: And Chriſt's* Apoſtles *preached to the* Jews repentance for the remiſſion of ſins through faith in his Name, *Acts* 14. 15. *and to the* Gentiles to turn from theſe vain things to the living God, who made Heaven and Earth; *and to both,* repentance towards God, and faith in our Lord Jeſus Chriſt, *Acts* 20. 21. (2.) *As a means to obtain this remiſſion of ſins, faith in our Lord Jeſus Chriſt.* (3.) *An engagement for the future to ceaſe from ſin, and to give up themſelves to the Service of God, according to the Rules and Precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance, and their faith in Chriſt, and was ſolemnly made by them at their* Baptiſm, *as will be proved hereafter. Now this being all that they could then do, it muſt be all they were obliged to do in order to their juſtification; and yet 'tis certain that a promiſe of obedience, is not obedience; and that even the New Covenant requires, in order to ſalvation, a ſincere and conſtant performance of the obedience thus promiſed. So that the Conditions of Salvation, and of Juſtification from our paſt offences, can never be the ſame.*

2*ly*, *This will be farther evident, if we conſider that no Man can enter into Covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to ſerve him acceptably, till his ſins be pardoned; for God cannot be reconciled to ſinners whilſt they continue under the guilt of ſin unpardoned; nor can he enter into Covenant with them, or receive them to his grace and favour, or accept their ſervices, till he be reconciled to them. When God entred into Covenant with his own People, a Sacrifice was firſt offered to make atonement for their ſins, and the Blood of it was ſprinkled upon all the People,* Hebr. 9. 19. *And the New Covenant, in which he promiſed to* be merciful to our iniquities, and to remember our ſins no more, *was ſtabliſhed in the Blood of Jeſus ſhed for the remiſſion of our ſins. So that the ſins of a Believer muſt be immediately pardoned upon his faith in Chriſt, or he can have no peace with God, no reconcilement to him, no intereſt in the New Covenant, and be in no capacity to do him any acceptable ſervice. This is the import of thoſe words* Chriſt ſuffered for our ſins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God, 1 Pet. 3. 18. For to bring us to God *in all other places of the New Teſtament, in which this phraſe is uſed, with reſpect to Chriſt, is to give us freedom of acceſs to God, who by our ſins were formerly excluded from it, and baniſhed from his gracious preſence* by him, *ſaith the Apoſtle,* we have προσαγωγὴν πρὸς τὸν πατέρα admiſſion to the Father, *Eph.* 2. 18. *by him we obtain* a freedom εἰς τὴν προσαγωγὴν of acceſs to God with confidence, *Eph.* 3. 12. *This is obtained, ſaith the ſame* Apoſtle, *by virtue of Chriſt's Blood; for* we who ſometimes were afar off, are by the Blood of Chriſt brought nigh unto him, for he is our peace, *v.* 13, 14. *and he hath reconciled both* Jew *and* Gentile *to God by his Croſs. If then the Blood of Chriſt procured this freedom of acceſs to God, 'tis certain we had no freedom of acceſs to him without it; and 'tis as certain we muſt have it by that faith which giveth us an intereſt in the propitiation purchaſed by it.*

To set this matter in the clearest light, and shew the reason why it was necessary that such an act of grace in pardoning our past sins upon our faith in Christ should be vouchsafed, that so we might be reconciled to God, capacitated for his friendship, and fitted for his service, let it be observed,

1. *That* to come to God, *is to approach him in the way of worship, as in those words,* He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, *Hebr.* 11. 6.

See Psal 42. 2. 65. 2. 86.9. 95.26. Isa. 1. 12.

2*ly*, That *God being an holy God, none were to come into his presence who had any pollution or defilement upon them, upon pain of death, till they were sanctified, or cleansed from it by some purification or atonement made for them to God. He dwelt in the whole Camp of* Israel, *and so those* Lepers, *who were so unclean as to pollute the Camp, were driven from it*, Lev. 13. 46. Numb. 5. 2, 3. 2 Kings 15. 5. *And those Sin-offerings which were polluted with the sins of the whole Congregation, were carried out of the Camp*, Lev. 16. 21, 22, 27. Hebr. 13. 11. *God dwelt more especially in the* Temple, *and therefore they who had lesser impurities*, i. e. *who were defiled by the dead, or by an issue, and all menstruous women, were not to come thither till they were cleansed from those defilements*, Lev. 12. 4. 15. 31. *Moreover, he being a God* of purer eyes then to behold iniquity, *they who had committed any sin of ignorance, or lay under the guilt of it, were not permitted to come into the Court of the Men of* Israel, *till they had brought their Offering of Atonement. See* Ainsworth *on* Numb. 5. 3.

3*ly*, *They who had no Ceremonial Defilement to be purged away, and no known sin to make atonement for, they were admitted to come near to God, as being holy, they had* προσαγωγὴν τῷ Θεῷ, a freedom of access to God *in his* Tabernacle, *and in his* Temple; *whence they are stiled* ὁ λαὸς ἐγγίζων αὐτῷ, the people that draw near to God, *Psal.* 65. 4. 148. 14. Lev. 10.3. *And God is said to be* ὁ Θεὸς ἐγγίζων αὐτοῖς, a God near to them, Deut. 7. 4. *both by relation, as having owned them as his Children, and entred into Covenant to be their God, and by his more especial presence with them, for the* Shechinah, *or the glorious Presence dwelt among them in the holy place, and so to them belonged* ἡ λατρεία *the priviledge of coming to his Court to worship him, and a promise of his blessing if they sincerely did it. Whereas the* Heathens, *who by reason of their* Idolatry *were not permitted to serve him, are said to be* afar off, *and so far without God in the World, as to have no freedom of access to his Service, no such converse with him, or relation to him*, Eph. 2. 12, 13, 17, 19.

Now God being still as holy a God as ever, and still of purer eyes than to behold iniquity, *the* Scriptures *of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified in the* sacrifical *sense*, i. e. *our being purged, and delivered from the guilt of sin by an atonement made for us by the Blood of Christ, that our sins being thus pardoned through faith in his Blood, we may have peace with God, and an access unto his Favour. This plainly seems to be the import of those words,* If the Blood of Bulls and Goats, and the Ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the Flesh, (and by so doing procureth an admission of the person cleansed to serve God in the Sanctuary,) How much more shall the Blood of Christ, who through the eternal Spirit offered himself without spot to God (*for us,*) purge your Conscience from dead works, *Hebr.* 9. 12. (*or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted*) to serve the living God? *See the Notes there. So again, the* Apostle *having said that the Covenant established in the Blood of Christ, was this, that* he would be merciful to our iniquities, and remember our sins no more; *and having thence inferr'd, that having thus obtain'd remission for us, there was no need that he should make himself again* an offering for sin, *he adds, that* therefore we may draw near to God with full assurance of Faith, *that we shall be accepted through the beloved,* as having our hearts sprinkled *by his Blood, and therefore cleansed from all guilt of Conscience*, and our Bodies washed *(by Baptism)* with pure water, *Hebr.* 10. 16, 17, 18, 19, 20, 21, 22.

Two things observed by the judicious Dr. Barrow, *seem here considerable,*

1. 'That *the* Apostle *in this discourse implies, that no precedent dispensations had exhibited any manifest overture, or promise of pardon, and upon that account were in a main point defective; for the Light of Nature doth only direct to duty, condemning every man in his own judgment, and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind, and silent; and the Law of* Moses *rigorously exacteth punctual obedience, denouncing in express terms a condemnation, and curse to the transgressors of it in any part; and so it was a Law* ὁ δυνάμενος ζωοποιῆσαι, not able to give Life, *Gal.* 3. 21. *or save us from death. Hence doth the* Apostle *lay down this as the foundation of this whole Dispute, that the Gospel alone was the* power of God through Faith to the Salvation *both of* Jew *and* Gentile, *Rom.* 1, 16, 17. *because in that alone was* the righteousness of God by faith revealed *to beget faith in them, even the faith by which* the just shall live, *declaring that no precedent dispensation could justifie any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the Gospel tenders to us.*

'Λογιζόμεθα

'Λογιζόμεθα γάρ, We therefore collect, *ſaith he*, that a man is juſtified by faith without the works of the Law, *whether* Natural *or* Moſaical, *which juſtification muſt therefore import their receiving that free pardon which the criminal and guilty world did ſtand in need of, and without which no man could have any comfort in his mind, or peace with God: For if the ſtate of Man was a ſtate of Rebellion, and of ſo heinous Guilt, of having forfeited God's favour, and of obnoxiouſneſs to his wrath, then that juſtification which he needed muſt be a diſpenſation of Mercy removing that Guilt, and reſtoring him to the favour of God.*

And this may alſo ſtrongly be argued from the Objections *which the* Jew *and* Gentile *made againſt this Doctrine of Juſtification by a free Act of Grace, that it ſeemed to render it unjuſt in God to take vengeance on thoſe ſins which tended ſo highly to the glory of God's grace; ſee the Note on* Rom. 3. 5. *and to encourage us to do* evil that good may come. *See the Note on* v. 8. *And more eſpecially from the Objections which he anſwers*, Chap. 6. 1, 15. *For thus they run*, τί οὖν ἐροῦμεν; what do we ſay then? (*do we ſay this*) Let us (*who have received this grace*) continue (*ſtill*) in ſin, that grace may abound (*towards us.*) *And* v. 15. What then ſhall we (*go on in*) ſin, becauſe we are not under the Law, (*which condemns us to death for every tranſgreſſion,*) but under (*that Covenant of*) Grace (*which allows the pardon, and promiſes the forgiveneſs of it?*) *That is, do we by declaring that* we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, *Chap.* 3. 24. *and that* as ſin abounded grace did more abound, *give juſt occaſion for theſe Inferences? Now if the Faith to which St.* Paul, *in this Diſcourſe aſcribed our Juſtification, did not only oblige us to, but even comprehend and include Evangelical and conſtant Obedience, what colour could there be for theſe Objections? And therefore*

2*ly*, The Doctor (p. 83.) *propoſes it as his Conjecture, That the* Apoſtle *in this Diſcourſe deſignedly ſets himſelf to anſwer this Objection of the* Jew *and* Gentile *againſt this Doctrine of* Chriſtianity, *viz. that it did upon ſo ſlender a Condition or Performance as that of Faith, tender to all Perſons indifferently, howſoever culpable their former lives had been, a plenary remiſſion of their ſins, and reception into God's favour. The* Jews *could not conceive or reliſh, that any Man ſo eaſily ſhould be tranſlated into a ſtate equal, or ſuperiour to that which they ſuppoſed they did enjoy. The* Gentiles *themſelves could hardly digeſt it, that the* Chriſtians *ſaid*, Believe, and ἡ πίστις σε, σέσωκέ σε, thy Faith ſhall ſave thee; *this is one of the Exceptions which* Celſus *makes againſt it. And* (d) Zozimus *having ſaid, that the* Heathen Prieſts *having told* Conſtantine *that their Religion afforded no purgation for his Crimes, he was perſwaded to embrace* Chriſtianity, *as being told the Chriſtian Doctrine would take away all ſin; and had this promiſe annexed to it, That* the ungodly, who would embrace it, ſhould preſently be abſolved from all ſins, *intimates that he looked on this as a juſt Exception againſt the* Chriſtian Faith. *This prejudice againſt the Goſpel, ſaith he, St.* Paul *removes, by ſhewing that* 'becauſe of all Mens guilt and ſinfulneſs, 'ſuch an exhibition of mercy, ſuch an overture 'of acceptance and remiſſion of ſins was neceſ- 'ſary in order to ſalvation, ſo that without it 'no Man could be exempted from wrath and 'miſery, and that conſequently all other Reli- 'gions, as not exhibiting ſuch a remiſſion, 'muſt be eſteemed in a main point defec- 'tive.

§ 7. Object. 1. *But againſt this it may be objected, That our Juſtification ſeems to be connected with our Glorification, for* whom he juſtifies them he alſo glorifies, *Rom.* 8. 30. *Now it is certain that our future ſtate of Glory, depends not only on our Faith, but Works; And by the ſame* Apoſtle, *in the ſame Epiſtle, is promiſed to him that* worketh good, *Rom.* 2. 6, 7, 10. *we being all to be hereafter recompenſed* according to our works?

Anſw. 1. *To this it may be anſwered in the words of the Reverend Dr.* Hammond, (*Pr. Catech. p.* 89.) *That* whom God juſtifies, if they paſs out of this Life in a juſtified ſtate, them he will certainly glorifie. *Or as in his Paraphraſe*, Whom he called to ſuffer after the example of his Son, them upon patience and perſeverance under thoſe Sufferings, he juſtifies, *i. e.* he approves of as ſincere, and worthy, as they ſuffer for, ſo to be glorified with him, *Rom.* 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. *and* whom he thus juſtifies, them he will alſo glorifie. *And according to this import of the words, Juſtification doth not ſignifie, as in the great diſpute of the* Apoſtle, *the remiſſion of our paſt ſins committed before Faith in Chriſt, but rather our Juſtification at the great Day of our Accounts, as his ſincere and faithful Servants. As it ſeems to import moſt clearly in thoſe words of the ſame* Apoſtle, I know nothing of my ſelf (*whereby to condemn my ſelf of unfaithfulneſs on the diſcharge of my office*) yet am I not hereby juſtified, but he that judgeth me is the Lord, 1 *Cor.* 4. 4. *And in thoſe words of the Epiſtle to the* Romans, Not the

(d) Πρὸς ταῦτα τοῖς Ἱερεῦσι κρυπτόμενα τῶν ἡμαρτημένων αὐτῶν, εὐπόνητον ἡγοῦμενος ὡς ἂν παραυτίκα τὰ κρυπτὰ τῶν ἁμαρτημάτων πιστεύσαντι καθαίρεσιν δυνάμενα. Hiſt. l. 2. p. 61.

(e) Πάσης ἁμαρτίας καὶ ἀνωρθήτου εἶναι τὴν τῶν Χριστιανῶν δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα τὸ τὰς ἀπάσας συγχωρεῖσθαι ἁμαρτίας τοῖς οὕτως ἐλθοῦσι καὶ βαπτισθῆναι. Ibid.

hearers of the Law *only* ſhall be δίκαιοι juſt before God, but the doers of the Law δικαιωθήσονται ſhall be juſtified, *Rom.* 2. 13. *And ſo* St. James, Abraham was juſtified by works, and he was called the Friend of God.

Anſw. 2. *But* 2*ly*, *there is another* ancient *Interpretation of theſe words, which cuts off the whole force of this Argument*, viz. Thoſe he glorified, by giving them that Spirit of Glory, *and of God, who is the earneſt of their future Inheritance.* He glorified them, *ſay* (f) *St.* Chryſoſtom, Theodoret, Oecumenius, *and* Theophylact, *by* the Spirit of Adoption, calling them Sons, and giving them the Grace of the Holy Spirit. *To ſtrengthen this Interpretation, let it be conſidered that our Saviour is ſaid, whilſt he was on Earth, to have wrought his Miracles by the Spirit of God; and by theſe Miracles he is ſaid ſometimes to be* δοξάζεσθαι glorified, Luke 4. 15. *ſometimes to* ſhew forth τὴν δόξαν αὐτοῦ his glory, *John* 2. 11. *and ſometimes it is ſaid that* God ἐδόξασε glorified him, *John* 8. 54. 11. 4. 13. 31, 32. 16. 14. *And when Chriſt gave to his Apoſtles and Believers the Holy Spirit to enable them to work the like Miracles, he expreſſes himſelf thus to his Father*, The glory which thou gaveſt me I have given them, that the world may know that thou haſt ſent me, *John* 17. 22, 23. *Moreover, by reaſon of this Spirit given with the Goſpel, the miniſtration of Juſtification is ſaid to be* ἐν δόξῃ *with or* in glory, 2 *Cor.* 3. 8, 9, 10, 11. *as being the miniſtration of the Spirit; and Believers, by participation of this Spirit of the Lord, are ſaid not only to* behold the glory of the Lord, *but alſo* to be changed into the ſame Image with him, from glory to glory, *v.* 18. *and ſo to be* conformed to the Image of his Son. *And thus, ſaith* Origen *on this place*, (g) they may be ſaid to be glorified in this Life. *Note alſo that when the* Apoſtle *ſpeaks of our final Glorification in this Chapter, he ſtill ſpeaks of it as a thing future, ſaying*, We ſhall be glorified with him; *v.* 17, 18, 21. *whereas here he ſpeaks of it as a thing paſt already, ſaying*, οὓς δὲ ἐδικαίωσε τούτους, καὶ ἐδόξασε, whom he hath juſtified, them he hath alſo glorified; *which confirms this Interpretation. And laſtly, thus it connects well with the foregoing words, The* Spirit *which* helpeth our infirmities, *intercedeth* according to the mind of God *for the Saints.* Οἴδαμεν δὲ, we know therefore that all things ſhall work together for good to them who love God, who are called according to his purpoſe (*of making them the Sons of God by adoption, and giving them the Spirit of his Son in their hearts*, Gal. 4. 6. Eph. 1. 5, 13.) For whom he (*thus*) foreknew, them he predeſtinated (*or appointed*) to be thus conformed to the image of his Son, and whom he (*thus*) predeſtinated, them he alſo called (*to the Chriſtian Faith*,) and whom he called (*upon their cordial embracing of that faith*) he juſtified, (*we being made the Sons of God through Faith in Chriſt Jeſus*, Gal. 3. 26.) and whom he (*hath thus*) juſtified, them he hath alſo glorified.

§ 8. Object. 2*ly*, *It may be ſaid, that not only our Juſtification, but Salvation is by the* Apoſtle *aſcribed to Faith: As when he ſays*, by grace ye are ſaved through faith, *Eph.* 2. 8, 9. *and* if thou believeſt with the heart, thou ſhalt be ſaved, *Rom* 10. 9. *Tit.* 3. 5. *whereas doubtleſs Salvation dependeth on our Works, which therefore muſt be included in this Faith.*

Anſw. *To this Objection I anſwer, That Salvation may very well in Scripture be aſcribed to* Faith, *upon theſe two accounts:*

1. *Becauſe Faith puts us in the way of Salvation; that way of owning the Saviour of the World, and ſubjecting our ſelves to his Government, which gives us a preſent right to Salvation, ſhould God take us hence ſoon after Baptiſm into this Faith, or a ſincere belief in Chriſt, as in the caſe of thoſe many* Martyrs *who believed, and ſuffered the ſame day; and if we live by, and ſuitably to this Faith, ſtill owning the Lord* Jeſus, *and ſtill ſubjecting our ſelves to his Laws and Government, will keep us in the ſtate of Salvation; for* he that *thus* believeth in the Son hath eternal Life, *John* 3. 36. *See* v. 16. i. e. *he hath a preſent right to it, and may* rejoyce in the hope of the glory of God, *and by continuing ſo to do, he ſhall receive* the end of his faith in the ſalvation *of his ſoul. It puts us in a preſent ſtate of freedom from condemnation, by procuring the pardon of all our paſt ſins; for he that thus* believeth, ſhall not come into condemnation, but is paſſed from death unto life, *John* 5. 24. 3. 18. *It doth at preſent ſave us from the wrath of God, he being only angry with us on the account of ſin unpardoned; for* being juſtified, *ſaith the* Apoſtle, by faith in his blood, we ſhall be ſaved from wrath by him, *Rom.* 5. 9. *Now this is all which very frequently is ſignified by the words* Saved *and* Salvation: *As when it is ſaid of* Zacchæus, This day is ſalvation come unto this houſe; *and* the Lord daily added to the Church τοὺς σωζομένους the ſaved, *Acts* 2 47. *And again*, The word of the Croſs is τοῖς σωζομένοις ἡμῖν to us the ſaved, the power of God, 2 *Cor.* 1. 18. *See this farther proved in the Notes on* Eph. 2. 8. Tit. 3. 5.

2*ly*, *Salvation may be well aſcribed to Faith, not indeed in oppoſition to, or excluſion of works,*

(f) Ἐδόξασε διὰ χαρισμάτων, διὰ τῆς υἱοθεσίας, διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. Chryſ. Oecum. Ἐδόξασεν ὡς ἀνομοιωθήσεσθαι, καὶ Πνεύματος ἁγίου δωρεαῖς καὶ χάρισι. Theodor. Theoph.

(g) *De glorificatione in præſenti ſæculo poſſumus illud intelligere quod dicit Apoſtolus, nos autem omnes revelatâ facie gloriam Domini ſpeculantes eadem imagine transformamur à Gloria in Gloriam.*

but rather as the cauſe, and the producer of all Works of Piety and Righteouſneſs, and both the Wiſdom and the Excellency of this method for the procuring the great ends of Chriſtian Piety, of purity of Life, and of ſincere Obedience to the whole Will of God, will be extreamly evident from theſe Conſideratians:

1. *That this* Faith, *conſigned by Baptiſm, doth lay the higheſt Obligations on us to a Life of Holineſs and Obedience, under the pain of forfeiting all the Bleſſings of the New Covenant, or all the Priviledges of Chriſtianity.* For (1.) Faith *in him as the true* Meſſiah, *the* Prophet *ſent from God to declare his Will, and make known his Precepts, and to lay down the terms on which we may expect Salvation from him, muſt ſurely oblige us to perform the Will, and to ſubmit unto the terms on which alone Salvation is thus tendred to us, not only that we may not miſs of that Salvation, but that we may not be condemned as Deſpiſers of ſo great Salvation.*

Again, Faith *in him as our* Saviour, *one who hath by his death purchaſed deliverance to us from death, and from the wrath to come, muſt ſure oblige us, as well in point of Duty, as of Gratitude, to* live to him who died for us, 2 *Cor.* 5. 15. *and being bought with ſuch* a price to glorifie him with our Souls and Bodies which are his, 1 *Cor.* 6. 20. *eſpecially when we conſider that this was one great end of theſe his Sufferings; he having* died for all, that they who live ſhould not henceforth live unto themſelves, but unto him that died for them, *that he might* redeem us from this preſent evil world, *Gal.* 1. 4. and purifie us to himſelf a people zealous of good works, *Eph.* 5. 25, 26. *and that we* being dead unto ſin, might live unto righteouſneſs, 1 *Pet.* 2. 24. *And ſurely they cannot expect the Bleſſings of his Salutary Paſſion, who defeat the deſign, and fruſtrate the purpoſe of it.*

Faith *in him as our* Lord *and* King, *as it doth preſuppoſe his right to require Service from, and preſcribe Laws to us, ſo muſt it engage us to the Honour and Service of this Lord; (for why, ſaith he,* call ye me Lord, Lord, and do not the things that I ſay? *Luke* 6. 46.) *to fear and to obey this* King *of Saints, as knowing he will ſay to all his diſobedient Subjects,* Bring theſe mine enemies, which would not I ſhould reign over them, and ſlay them before me, *Luke* 19. 27.

Faith, *laſtly, in him as our* Judge *and our* Rewarder, *muſt cauſe us herein* to exerciſe our ſelves always to have Conſciences void of offence towards God and Man, *Acts* 24. 16. *as we deſire to be found blameleſs at that day, and to be ſtedfaſt and abounding in the work of the Lord, which will ſo plentifully be rewarded,* 1 Cor. 15. 58.

In a word, to what other end can we think an holy God was ſo concerned that we ſhould firmly be perſwaded of, and yield a firm aſſent unto theſe things? Can it be only this, that he ſhould fill our heads with Notions, but leave us ſtill at liberty to diſobey the Meſſage ſent us from Heaven by his only Son? why then ſaid he, This is my beloved Son, hear him? *Matth.* 17. 5. *Can he ſuffer us to ſlight the terms on which alone Salvation is thus tendred to us? Why then were they at all propounded? can he permit us to be diſobedient to this Lord, or Rebels to this King of Saints? why then was this Authority conferred upon him? Hath he made him the Judge, and the Rewarder of all Men at the great Day? and will he not reward them all according to their works?*

But then if we conſider farther, this Faith, as it hath Baptiſm annexed to it, according to thoſe words of Chriſt, He that believeth and is baptized ſhall be ſaved; *our obligation to Obedience by it will be ſtill more evident. For is not our Baptiſm in the Name* of the Father, Son, and Holy Ghoſt *an entire dedication of our ſelves to the Service of the* bleſſed Trinity, *a ſolemn entrance into Covenant that we will own no other God, will ſerve no other Lord, will not be lead by the unclean, but by the conduct of the good and holy Spirit? Did not Chriſt command his* Diſciples *to teach them whom they baptized,* to obſerve all things which he commanded? *Matth.* 28. 20. *and muſt they not be obliged to obey what they were to be taught in his Name? What is it to baptize, but to* make Diſciples *to the* holy Jeſus; *and hath he not ſaid,* Then only are you my Diſciples indeed when you continue in my word? *John* 8. 31. *What is it to be baptized, but to make the* ſtipulation of a good Conſcience towards God? 1 *Pet.* 3. 21. *and are we not obliged to be true unto this ſolemn Promiſe made to God? or can we neglect to do ſo without mocking him, and taking his ſacred Name in vain? Are we not baptized into the Name of* Chriſt? *and are not they who name that Name engaged to depart from all iniquity?* 2 *Tim.* 2. 19. *Hath not St.* Paul *informed us, that* as many as are baptized into Chriſt, are baptized into his death, *Rom.* 6. 3. *and ſo are by that Baptiſm obliged* to die to ſin, *v.* 6, 11. not to obey it in the luſts thereof, not to yield their Members inſtruments of ſin unto unrighteouſneſs, but to walk in newneſs of life, *v.* 12, 13. to live to God, *and* to preſent their Members inſtruments of righteouſneſs to God, *v.* 4, 10, 13. *and to have their fruit unto holineſs, that the end may be eternal life, v.* 22. *And that upon this conformity to Chriſt's death and reſurrection depends our hope that* we ſhall live with him, *v.* 8. *So that 'tis evident to a demonſtration, that both our Faith and Baptiſm do lay upon us the ſtricteſt Obligations to depart from all iniquity, and yield ſincere Obedience to the Laws of God and Chriſt, as we expect the Bleſſings purchaſed by him for, or promiſed to Believers. As then St.* Peter *ſaith on this account,* that Baptiſm now ſaveth us, 1 *Pet.* 3. 21. *for* Salvation

Salvation be on the ſame account aſcribed to our Faith in Chriſt.

2ly, *Faith is the Spring and the* Foundation *of all the Obedience we afterward perform, and therefore may be well ſaid to ſave as many as obtain Salvation, becauſe it worketh in them that Obedience by which they are ſaved, and moves them to perform thoſe Conditions on which their actual Salvation doth depend. Thus of Faith in God, the* Apoſtle *teacheth that it muſt be neceſſarily laid as the Foundation of all the Service we perform unto him; for* he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek (*to pleaſe*) him, *Hebr.* 11.6. *And thus he ſhews it was with all the* Patriarchs *and holy People of God before the Revelation of the Goſpel; they by that Faith which was* the expectation of things hoped for, the evidence of things not ſeen, obtained teſtimony that they were righteous, *Hebr.*11.4. *and that they* pleaſed God, *v.* 5, 8, 18, 19. obeyed his call *in the moſt difficult inſtances*; choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon; wrought righteouſneſs, and ſuffered death, not accepting a deliverance, *v.* 25,26,33,35. *And ſo it is with Faith in Chriſt, 'tis the foundation of all our Obedience, which therefore is in Scripture ſtiled* the obedience of Faith, *Rom.*1.5. 16.26. *and of all our good Works, they being all* the work of Faith, 2 *Theſſ.* 1.11. *It is by virtue of this*

1 *Joh.* 5.5. 1 *Pet.* 5.9. *Eph.* 6.16.

Faith that we are enabled to overcome the world, *to* reſiſt the Devil, *and to* quench all the fiery darts of Satan. *'Tis faith* that works by love *to God, and to our Brother, which love we teſtifie to God* by keeping his Commandments, *and to our Neighbour* by fulfilling the Laws of Juſtice and Charity. *And this is very evident even from the nature of Faith; for can any Man obey the Precepts this* Prophet *hath delivered in his* Fathers *name, unleſs he believes he was that* Prophet *which was ſent by him to reveal his will? and that* King *by whoſe Laws we muſt be governed? Can he ſubmit to the terms of Salvation propounded by him, till he believes* he is the Author of Salvation to all that obey him? *Can he herein* exerciſe himſelf to have always a Conſcience void of offence towards God and man, *but by that Faith which doth aſſure him, that* he will judge all men *by theſe Laws, awarding* glory and immortality to every man that worketh righteouſneſs, *Rom.* 2. 8. and puniſhing them with everlaſting deſtruction from his preſence that obey not his Goſpel? 2 *Theſſ.* 1. 8. *And is not then this Faith the true Foundation of all Chriſtian Piety? Thus doth the* juſt man live by his faith, *and doing ſo* believeth to the ſalvation of his ſoul. *As therefore we are ſaid to be* ſaved by hope, *Rom.*8.24. *becauſe it is the motive to ſtedfaſtneſs in our obedience, ſo may we be ſaid to be ſaved by faith upon the ſame account. And*

3ly, *We may be well ſaid to be ſaved by* Faith, *becauſe where faith is hearty and conſtant, it will produce ſincere Obedience; and Holineſs will follow in the* Life. *And when it doth not follow, this is to be aſcribed to the want of* Faith. *This will be evident if we conſider the material Objects of our* Faith, *the Bleſſings promiſed to the obedient, and the Evils threatned to the Diſobedient; for it is certain, that the Bleſſings promiſed in the Goſpel, do far exceed all other Bleſſings that we can enjoy; and that the Evils threatned there are far more laſting and intolerable than any other Evils we can ſuffer; and it is no leſs certain that theſe Bleſſings are by our Lord confined to the obedient; for* not every one that ſaith unto me Lord, Lord, ſhall enter, *ſaith he*, into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven, *Matth.*7.21. *And 'tis as ſure that theſe tremendous Evils are entailed upon the wicked, Chriſt having ſolemnly declared he will ſay to them at the great day,* Depart from me, I know ye not, ye workers of iniquity, v. 23. *And if we do believe our Saviour was a* Prophet *ſent from God, we muſt believe thoſe Revelations he hath made concerning both our future Happineſs and Miſery, and the Conditions upon which alone the one can be obtained, the other is to be avoided. Now can a Man at the ſame time believe theſe are the greateſt Bleſſings which he can enjoy, and yet prefer a leſſer Good before them? if not, whenever he doth this, he ceaſes in effect to have this* Faith. *Can a Man fully be perſwaded, that what he is about to do will render him obnoxious to the worſt of Evils, and yet be moved to do it to avoid a leſſer evil? if not, when ever he doth chuſe to do what renders him obnoxious to the worſt of evils, he ceaſeth to believe they are ſo. When therefore we neglect to do that which is by our Lord declared abſolutely neceſſary to obtain, and to ſecure our Eternal Intereſts, and venture upon that to which he threatneth everlaſting Miſery, 'tis certain that we have no lively, full perſwaſion of theſe Truths then preſent to our Minds, and therefore do not actually believe them then. So that although we may have ſtill ſuch an habitual aſſent to all that this great* Prophet *hath delivered, as that we do not doubt the truth of what he taught, yet doth not* Chriſt dwell in our hearts by faith, *nor have we any living ſenſe, or permanent perſwaſion of theſe* Truths *upon our Souls, but* Faith *is at the preſent dead, and ſo no more deſerves the name of* Faith, *then a dead Man can properly be called a Man. Thus for example, when* Chriſt *ſaith to his Diſciples, fearing to periſh in the ſtorm,* how is it that ye have no faith, *Mark* 4. 40. *He lays this to their charge, not that they disbelieved his power to ſave them, for this they teſtifie, by ſaying* Maſter, ſave us; *but that they did not actually exert this Truſt by an entire Commiſſion of themſelves to the protection of his* Providence.

As therefore when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love, and hope, and truſt in God; ſo when we do what is oppoſite to the great Objects of our Faith, there muſt be in us a like want of Faith, and ſo when this is cuſtomarily done, there muſt be a defect as to the habit, or the grace of faith.

2ly, *This will be ſtill more evident, if we conſider all the glorious things which are aſcribed in Scripture to this Faith, and do compare them with other paſſages of the ſame Scripture: For inſtance,* Whoſoever believeth that Jeſus is the Chriſt is born of God, 1 *John* 5. 1. *ſaith the* Apoſtle John. *But then he adds in the ſame Chapter,* Whoſoever is born of God overcometh the world, *v.* 5. *by virtue of this faith. And again,* We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and the wicked one toucheth him not, *v.* 18. *ch.* 3. 9. *Whence it muſt follow, that he believeth not in the* Apoſtle's *ſenſe, that* Jeſus is the Chriſt, *who overcometh not by virtue of that* Faith, *the Temptations of the World, the Fleſh, and the Devil.* Whoſoever confeſſeth, *ſaith the ſame* Apoſtle, that Jeſus is the Son of God, God dwelleth in him, and he in God, 1 *John* 4. 15. *But then he alſo ſaith,* He that abideth in him, ought alſo to walk as he walked, 1 *John* 2. 6. *that we do hereby* know that we are in him, by keeping of his word, *v.* 5. *that* whoſoever abideth in him ſinneth not; and he that ſinneth hath not ſeen him, neither known him; that if we ſay we have fellowſhip with him, and walk in darkneſs, we lie. *So that if this Faith does not preſerve us from ſin, and engage us to walk in the light, and as he walked, 'tis not that Faith in the Son of God the* Apoſtle *ſpeaks of. We are not* juſtified by the Works of the Law, but by the Faith of Jeſus, *ſaith St. Paul to the* Galatians, *Gal.* 5. 6. 6. 15. *But then it is, ſaith he, that* Faith which works by love, *and renders us* new Creatures. *The ſame he ſaith in the* Epiſtle *to the* Romans, *declaring that his Goſpel was* the power of God through Faith unto ſalvation, *Rom.* 1. 16. *v.* 5. *But there 'tis* the obedience of Faith *in the ſame Chapter,* Obedience in word and deed, *Chap.* 15. 18. O- beying from the heart the Form of Doctrine delivered to them, *Chap.* 6. 16. *which makes this Faith become the power of God to ſalvation. Whence it is evident that he eſteemed that alone true Faith which was productive of Obedience, and ſo doth virtually, although not formally, include Obedience, as the effect is virtually contained in the cauſe. So that the difference betwixt Men of Judgment, as to ſaving Faith, is more in words than ſenſe, they all deſigning the ſame thing, that we cannot be ſaved by that Faith which doth not produce in us a ſincere Obedience to the Laws of Chriſt.*

A
Paraphraſe and Comment
ON THE
Epiſtle to the *GALATHIANS.*

CHAP. I.

Verſe 1. PAul (*who am*) an Apoſtle not of man, neither by man, (*for I received not my Call, or my Commiſſion to that Office from Man, nor was I choſen to it by Man, as* Matthias *was*) but by Jeſus Chriſt (*appearing to me in perſon for that end, that he might ſend me to the Gentiles*, Acts 22. 21. 26. 16, 17. and God the Father (*who choſe me that I ſhould know his will, and ſee that juſt one, and be his witneſs to all men, of what I had ſeen and heard*, Acts 22. 14, 15. *and revealed his Son to me*, v. 13. *even that God*) who raiſed him from the dead.

Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *not of man, neither by man.*] It is no objection againſt the truth of theſe words, that the *Holy Ghoſt* ſaying by the *Prophets* at *Antioch*, *Separate me Barnabas and Saul to the work of the Miniſtry to which I have called them*, *they faſted and prayed and laid their hands on them*, *and ſent them away*; Acts 13. 2, 3. for that this was not a Miſſion to the *Apoſtolical* Office appears, becauſe St. *Paul*, at leaſt nine years before, was immediately called to it by God, and ſent to exerciſe it by *Jeſus Chriſt*; and becauſe *Barnabas* is here equally ſeparated to this Office, and ſent with him, who yet was never an *Apoſtle* properly ſo called. This ſeparation and miſſion therefore of them, was only by way of Prayer and Benediction of them in their Miniſtry, or by way of ſpecial Commiſſion to preach in the *Synagogues* of the *Jews*, v. 5. And this Miſſion they preſently *compleated*, and then returned to *Antioch*, declaring to them what they had done in purſuance of it, *Acts* 14. 26, 27.

Ver. 2. And all the Brethren which are with me, (*and own the Doctrine which I preach, ſend greeting*) unto the Churches of Galatia.

Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the Brethren that are with me.*] It is the Conjecture of the Reverend Dr. *Hammond*, that the word *Brethren* here denotes thoſe that accompanied St. *Paul* in his travels, and aſſiſted him in preaching the Goſpel, in which ſenſe *Soſthenes* is called a *Brother*, 1 Cor. 1. 1. as alſo *Apollo*, 1 Cor. 16. 12. *Timothy*, 2 Cor. 1. 1. *Titus*, Chap. 2. 12. *Tychicus*, Eph. 6. 23. *Epaphroditus*, Philip. 2. 25. *Oneſimus*, Coloſſ. 4. 9. *Sylvanus*, 1 Pet. 5. 12. St. *Paul*, 2 Pet. 3, 15. And in this ſenſe the word *Brethren* ſeems to be diſtinguiſhed from that of *Saints*, Philip. 4. 21. and mention is made of the *Brother whoſe praiſe is in the Goſpel*, 2 Cor. 8. 18. of *Titus*, *Paul*'s fellow-*worker*, and of the *Brethren* who are the *Apoſtles of the Church*, v. 25. and of the *Brethren*, who for his Names ſake, went forth to *preach the Goſpel, taking nothing of the Gentiles*, 3 *John* 3—7. Or elſe it may be ſaid that the *Apoſtle* writes according to the form of *Epiſtles* uſed in the beginning of *Chriſtianity*, when *Biſhops* ſent to other Churches, not in their own names only, but in the name of the whole Church where they reſided. So *Clemens* begins his *Epiſtle* to the Church of *Corinth* thus, (a) *The Church of God in* Rome *to the Church of God at* Corinth; and ſo this

(a) Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην, τῇ Ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

Epiſtle,

Epiſtle, being writ from *Rome*, ſhews the conſent of that *Church* with him in his Doctrine.

Ver. 3. (*Wiſhing that*) Grace (*may be*) to you, and peace from God the Father, and from our Lord Jeſus Chriſt.

Ver. 4. Who gave himſelf (*an expiatory Sacrifice*) for our ſins, that he might deliver us from (*the wrath and condemnation of*) this preſent evil world, according to the will of God and our Father, (Gr. *of our God and Father.*)

Κατὰ τὸ θέλημα τοῦ Θεοῦ, *according to the will of God.*] Theſe words may refer to our deliverance from the evil manners of this World, this being *the will of God even our ſanctification*, 1 Theſſ. 4. 3, and the great end of our Lord's ſalutary Paſſion, who *gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works, and bore our ſins in his own body on the Tree, that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2.24. 2 Cor. 5 15. Eph. 5. 25, 26. Whence it is evident that Chriſt's inherent Righteouſneſs is not imputed to us; for ſure he died not to this end, that we might do our ſelves what he already had done for us, and ſo what he had made it needleſs for us to do. Or elſe theſe words may be connected thus, *Chriſt gave himſelf for us according to the will of God*, viz. that he ſhould die for our ſins; and then the *Apoſtle* here aſſerts, in oppoſition to the *Judaizing Chriſtians*, that our Juſtification by Faith in Chriſt's death is according to the will of God, and that he died in purſuance of his decree to eſtabliſh that New Covenant in his Blood by Faith, by which we are tranſlated from that wrath, and ſtate of alienation from God in which the World lyes, and have obtained peace with God, and are become his Church and People.

Ver. 5. To whom be glory for ever and ever. Amen.

Ver. 6. I marvel that ye are ſo ſoon removed from him that called you to the grace of Chriſt, unto another Goſpel.

Ἀπὸ τοῦ καλέσαντος ὑμᾶς, *from him that called you.*] *i.* e. from God: For the *Apoſtle* ſcarce ever aſcribes this work to himſelf, but conſtantly to God the Father. See *Rom.* 9. 24. 1 *Cor.* 7. 15. *Gal.* 1. 15. 1 *Theſſ.* 2. 12. 4. 7. 5. 24. 2 *Theſſ.* 2. 14. 2 *Tim.* 1. 9.

Ἐν χάριτι Χριστοῦ, *to the grace of Chriſt.*] Or rather by, or through the grace of Chriſt offered you in the Goſpel. For though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elſewhere uſed, doth either ſignifie in the grace, or through grace, as *Rom.* 5. 15. 2 *Cor.* 1. 12. 2 *Theſſ.* 2.16. 2 *Tim.* 2. 1. nor do I find where it is ever uſed in the *Epiſtles* for εἰς χάριν.

Ver. 7. Which (*whatſoever ſome may ſuggeſt, who preach another thing under the ſpecious title of the Goſpel,*) is not (*indeed*) another (*Goſpel, nor would be ſo eſteemed by any of you*) but (*that*) there be ſome who trouble you (*with falſe ſtories*) and would pervert the Goſpel of Chriſt, (*by mixing with it the neceſſary obſervance of the Law of* Moſes.)

Ver. 8. But (*whatſoever they ſuggeſt to you of another Goſpel taught by St.* Peter, James, *and* John) though we *Apoſtles*, or (*even*) an Angel from heaven (*ſhould*) preach any other Goſpel to you than that which we (*Paul and Barnabas*) have preached to you, let him be accurſed.

Ver. 9. (*And that ye may not think this proceeds raſhly from me, but may the more regard it,*) As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel to you than that ye have received (*from us*) let him be accurſed.

Ἀνάθεμα ἔστω] Hence it follows, (1.) That the Doctrine of Juſtification by Faith, as it ſtands oppoſed to the contrary Doctrine of the neceſſity of the obſervance of the *Moſaical* Law to Juſtification, is a fundamental Doctrine, to which he that oppoſeth himſelf, maintaining the neceſſity of obſerving the Law of *Moſes* to that end, deſerveth an *Anathema*, as introducing another Goſpel. Whence Commentators here obſerve, that the *Apoſtle* calls not the *Galatians Saints*, becauſe they had begun to decline from the Goſpel, by ſeeking thus to be juſtified by the Law; but ſpeaks of them as thoſe who had Chriſt yet *to be formed in them*, and who were to be *born again*, Chap. 4. 19.

2*ly*, Hence it appears that a man may err fundamentally, not only by rejecting a fundamental Article of Faith, but alſo by maintaining, and teaching in the Name of *Chriſt*, things unneceſſary to be neceſſary, ſo as to ſay Salvation cannot be obtained without them. And herein conſiſts the great guilt of the Church of *Rome*, and particularly of the *Trent Council*, that they have added many neceſſary Articles to the true *Chriſtian* Creed, and have defined them to be ſo neceſſary to be believed by all *Chriſtians*, that no Salvation can be obtained without the belief of them; and ſo they ſeem plainly to have fallen under the *Anathema* of St. *Paul*, more dreadful than all the vain *Anathemas* they have thundred out againſt the *Proteſtants*.

Mr. *Walker* and *Grotius* note, that the *Apoſtle* ſpeaks here only of Doctrines contrary to his Goſpel. But this Expoſition is (1.) contrary to the very words of the *Apoſtle*, who ſaith not *againſt*, but παρ' ὅ, *beſides what I have delivered.* And it is contrary to the Expoſition of the *Fathers*, (b) St *Chryſoſtom*, Oecu-

(b) Καὶ οὐκ εἶπεν ἐὰν ἑτερία εὐαγγελίζηται, ἀλλὰ κἂν μικρόν τι ἑτερον εὐαγγελίζηται παρ' ὃ εὐηγγελισάμεθα. menius,

cumenius, *Theophylact* among the *Greeks*, and (c) St. *Auſtin* among the *Latins*, whoſe Note is this, *He ſaith not if they preach things contrary, but if they preach things never ſo little different from the Goſpel which I have preached to you.*

'Tis very true, as *Eſthius* ſuggeſts, that the *Apoſtle* doth not pretend to propound an *Anathema* againſt any Man who ſhall ſuggeſt any thing farther in confirmation of *Chriſt*'s Goſpel, as St. *John* after did, or give any further Rules purſuant to the Precepts of it, by the ſuggeſtion of that Spirit by which the Goſpel was endited, for then he would have pronounced an *Anathema* upon all that writ after him, and even upon himſelf who writ many *Epiſtles* after this; but yet he pronounceth an *Anathema* upon all thoſe who preach a Goſpel which differed from the Goſpel which they preached, to whom alone it was by Chriſt committed to propound the terms of Salvation, and this is that of which we do accuſe the Church of *Rome*, that they propound terms of Salvation no where delivered by Chriſt or his Apoſtles.

2*ly*. This Expoſition of Mr. *Walker* will not free them from the *Anathema* of the *Apoſtle*; for by this very thing, that they add any thing to the Goſpel of Chriſt as neceſſary to be believed, or done unto ſalvation, they do no leſs oppoſe the Doctrine of the *Apoſtle*, than they did who joyned the obſervation of the Law of *Moſes*, as neceſſary to the Faith of Chriſt; for therefore did they oppoſe his Doctrine, becauſe they teaching this was needful to ſalvation, did thereby teach that what the *Apoſtle* had taught as ſufficient to Salvation, was not ſo without their additions, which is the very thing the *Papiſts* do by their New Articles and Traditionary Doctrines; for if they be indeed neceſſary to Salvation, what is delivered in the Goſpel, in which confeſſedly ſome of their Doctrines are not, cannot be ſufficient to ſalvation. Moreover, it is extreamly evident, that *Prayer in an unknown tongue* is plainly contrary to the *Apoſtles* Doctrine, 1 *Cor.* 14. and that *Communion in one kind* is oppoſite both to Chriſt's Inſtitution, and to St. *Paul*'s Diſcourſe upon the Sacrament, 1 *Cor.* 11.

Ver. 10. (*But this you cannot reaſonably ſuſpect concerning me.*] For do I now (*in the execution of my Apoſtleſhip*) perſwade (*obey, or ſeek to appeaſe*) men, or God. Or do I ſeek to pleaſe men? (*no ſure,*) for if I yet pleaſed men (*if I made that my buſineſs*) I ſhould not be the ſervant of Chriſt (*in that work of the Goſpel which creates me ſo much hazard from them.*)

Πείθω, *To perſwade.*] The *Criticks* here obſerve, that the word πείθειν ſignifies to *pacifie*, and *appeaſe* any one incenſed againſt us. So when David's Souldiers hunted and haraſſed by *Saul*, were earneſt, when they found *Saul* in the Cave, that they might have liberty to ſlay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. 24. 7. So to induce the Soldiers to own that Chriſt was ſtolen away by his Diſciples from the Sepulchre whilſt they ſlept, the Chief Prieſts and Elders promiſe, that *if this come to the Governours ear*, πείσομεν αὐτὸν, *we will appeaſe him*, Matth. 28. 14. And *Menelaus* promiſed *Ptolemy* to give him much money, πρὸς τὸ πεῖσαι τὸν Βασιλέα, *if he would pacifie the King towards him*, 2 Macc. 4. 5. Or 2*ly*, the word may ſignifie *to obey*, for ſo the word is uſed by St. *Paul* in this Epiſtle, *who hath bewitched you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* Chap. 3. 1. *ye did run well, who hindred you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* Chap. 5. 7. and elſewhere. So τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to thoſe that obey not the truth, but obey unrighteouſneſs*, Rom. 2. 8. πείθεσθε τοῖς ἡγουμένοις, *obey your Governours*, Hebr. 13. 17. See alſo *Acts* 5. 36, 37. *James* 3. 3. And ſo is the word often uſed by *Heathen* Authours when they treat of Moral Subjects: So *Plato* ſaith, (d) *Philoſophy compels the irrational Affections to obey Reaſon*; and introduceth (e) *Socrates* ſaying, πείσομαι τῷ θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* (f) *Plutarch* ſaith it is the ſame thing ἕπεσθαι Θεῷ, καὶ τὸ πείθεσθαι λόγῳ, *to follow God, and obey Reaſon.* So (†) *Arrian*; *This is to be placed among thy higheſt pleaſures*, ὅτι πείθῃ τῷ Θεῷ, *that thou obeyeſt God, I am free, and the friend of God*, ἵν' ἐκὼν πείθωμαι αὐτῷ, *that I might willingly obey him. I know to whom I ought to be ſubject*, τίνι πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey, God, and thoſe that are next to him.* So then the import of theſe words is this, *Do I in preaching the Goſpel act in obedience to Men, who every where perſecute me, and oppoſe me for it, or in obedience to that God who called me to be an Apoſtle of the Gentiles?* v. 15, 16. And this ſenſe is confirmed by the Verſe following.

Mr. *Cl.* here is poſitive that πείθω ſignifies only to *perſwade*; whereas the (g) *Lexicographers* ſay expreſly, *tria ſignificat pareo, mo-*

(c) *Reſtat ergo, ut non ex divinis Scripturis, ſed ex vobis iſta dicatis. Proinde digniſſimè reſpondebitur anathema ſitis. Tenent enim Eccleſiæ Apoſtolico labore fundatæ, cum quantâ curâ ſibi prædictum ſit; ſi quis vobis Evangelizaverit præterquam quod accepiſtis Anathema ſit.* De unitate Eccl contr. Epiſt. Petil. To. 7. c. 15. p. 542. *Sive de Chriſto, ſive de ejus Eccleſiâ, ſive de quacunque aliâ re quæ pertinet ad fidem vitamque noſtram, ſi Angelus de Cœlo nobis Evangelizaverit præterquam quod in Scripturis Legalibus & Evangelicis accepiſtis Anathema ſit.* L. 3. contr. Lit. Petil. c. 6. p. 167.

(d) Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. locr. p. 1096. C. (e) Apol. p. 23. B.

(f) De audit. p. 37. (†) *Arrian.* l. 3. c. 24. p. 343. l. 4. c. 3, 12.

(g) *Conſtantine.*

rem

rem gero, ſuadeo, perſuadeo. And he fancies an Ellipſis of μὴ ἀγανακτεῖν μοι, *not to be diſpleaſed with me*; making the ſenſe to run thus, *for do I now perſwade Men, or God, not to be diſpleaſed with me.* But he is ſtill out; for who can ſee either any connection of theſe with the former words, or any force in the *Apoſtles* reaſon, according to this ſtrained ſenſe, *If any man*, ſaith he, *preach any other Goſpel then that which ye have received from us, let him be anathema*, v. 9. *for do I in preaching this Goſpel obey Men, or God*, ſaith our Interpretation, making both the connection clear, and the reaſon ſtrong, ſeeing God could not command him to preach one Goſpel, and others another, let him be anathema, ſaith Mr. *Cl. for do I now perſwade God not to be diſpleaſed with me*; where let him that can, ſhew either reaſon, or connection. 2*ly*, How could St. *Paul* ſay, he did not perſwade Men not to be diſpleaſed with him, when in this Epiſtle he ſo often doth it, ſaying, *Brethren, I beſeech you be as I am*, Chap. 4. 12. *am I therefore become your enemy becauſe I tell you the truth*, v. 16. *From henceforth let no man trouble me*, Chap. 6. 17. See Chap. 5. 11. And 3*ly*, why ſhould he tell the *Galathians*, He *perſwaded God not to be diſpleaſed with him*, when he was ſo honeſtly diſcharging his Office, that he knew nothing of inſincerity by himſelf in the execution of it, 1 *Cor.* 4. 4. and ſurely had no mind to give them any reaſon to ſuſpect he had diſpleaſed him.

Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I ſhould not be the Servant of Chriſt.*] That is, ſay the *Greek Commentators*, I ſhould not have left *Judaiſm* to embrace *Chriſtianity*, i. e. I ſhould not have quitted Honour, Friends, and Kindred for Dangers, Perſecutions and Diſhonours, which I continually ſuffer for the Cauſe of Chriſt. And this Expoſition is confirmed from thoſe words, *If I preach Circumciſion, why do I yet ſuffer Perſecution, ſince then is the offence of the Croſs ceaſed?* Chap. 5. 11. and from his account that others preached up Circumciſion only, leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt, *Chap.* 6. 12.

Ver. 11. But (*howſoever others may leſſen my Goſpel*) I certifie you Brethren, that the Goſpel which was preached of me, (i. e. *by me to you, and others*) was not after Man.

Ver. 12. For I neither received it of men (*as the Jews do their Traditions from their Fathers*) neither was I taught it, but by the (*immediate*) revelation of Jeſus Chriſt.

Οὐ παρὰ ἀνθρώπου, *I received it not by man.*] In the firſt Verſe he ſaith, He was not an Apoſtle by Man, but by *Jeſus Chriſt*. Here, that he was not taught his Goſpel by Man, but by *Jeſus Chriſt*; whence *Chryſoſtom, Theodoret*, St. *Jerom, Oecumenius, Theophylact* conclude that our Lord was not only Man, but God; and ſo *Novatian* (cap. 13.) argued before the *Nicene Council*, if St. *Paul* was not conſtituted an Apoſtle of, or by Man, and ye was conſtituted ſuch by Jeſus Chriſt, *Merus Chriſtus eſt Deus*, Chriſt muſt be God; for though the *Scriptures* ſometimes calleth *Magiſtrates* and *Judges* God, as *Crellius* here notes, it never ſaith that what was done by them, was not done by man. *Crellius* adds further, that our Lord being the only begotten Son of God, and having now obtained his Celeſtial Kingdom, was exempted from the common rank of Men; *from the ſtate of mortal Men*, ſaith *Grotius*. And ſo the *Apoſtle* might ſpeak of him not as a Man, as *Sampſon* ſaith of himſelf, *If they bind me with wreaths, I ſhall be as a Man*, Judges 16. 7, 11, 17. But there it is not ſaid, *I ſhall be as a man*, but כְּאַחַד הָאָדָם *as one man*, i. e. as weak as one Man only, or having no more ſtrength than another Man. *Crellius* therefore hath not ſaid any thing appoſite in anſwer to this Argument. Nor doth the *Apoſtle* here oppoſe Man to Man, or Mortal Man to thoſe bleſſed Spirits who are Immortal, but only to *Jeſus Chriſt*, and *God the Father*.

Δι' ἀποκαλύψεως, *by Revelation.*] At what time this Revelation was made to him is uncertain, but it is probable it muſt be before he went to preach the Goſpel to the *Gentiles*; for the words following, *I conſulted not with fleſh and blood, but preached at* Damaſcus, ſeem plainly to imply this Revelation was made to him before he preached there, or went to *Jeruſalem*.

Ver. 13. (*And of this you may be further ſatisfied from my former converſation, and my deportment ſince I began to preach the Faith of Chriſt.*) For (*doubtleſs*) ye have heard of my Converſation in times paſt in the Jews Religion (*which was ſuch*) that beyond meaſure I perſecuted the Church of God, and waſted it, *Acts* 8. 3. 9. 1, 13, 14. 22. 4. 26. 10, 11.

Ver. 14. And profited in the Jews Religion above many my equals in mine own Nation, (*or above many Jews of the ſame Age with me*) being more exceeding zealous (*then they were*) of the Traditions of my Fathers.

Τῶν πατρικῶν μου παραδόσεων, *of the Traditions of my Fathers.*] He being a *Phariſee*, and ſpeaking of the Traditions not of the Law, but of the *Fathers*, ſeems to mean the *Oral Traditions*, that Sect ſo highly magnified even above the Law, and the *Prophets*. See note on *Mark* 7. 3. *Acts* 28. 17. Now there is reaſon to believe, that a Man ſo exceeding zealous for the Religion of the *Jews*, and ſo full of hatred to that of *Chriſtians*, would not have renounced the Religion he had ſo great a Reverance for, to embrace that he was ſo incenſed againſt, without ſome more than Humane motive.

Ver. 15. (*Thus I ſay was my Converſation in times paſt.*) But when it pleaſed God, who ſeparated me from my Mothers womb, (*as he had formerly done* Jeremiah *to be a Prophet of the*

the Nations, Chap. 1. 5.) and (*after*) called me by his grace (*to preach the Goſpel*, Acts 22. 14.)

Ver. 16. To reveal his Son in (*to*) me, that I might preach him among the Heathen, immediately I conſulted not with fleſh and blood (i.e. *with any Man, ſo as to receive any Miſſion from them to that work, or any Inſtructions how to perform it.*)

Ἐν ἐμοὶ, *to me*] So ὁ λαλῶν ἐν ἐμοὶ, *He that ſpeaketh to me ſhall be a Barbarian*, 1 Cor. 14. 11. See *Mark* 1. 15. *Acts* 4. 12. 1 *Cor.* 9. 15. 2 *Cor.* 4. 3. 8. 1.

Σαρκὶ καὶ αἵματι, *with fleſh and blood.*] This Phraſe in *Scripture*, and among *Jewiſh* Writers, is only a *periphraſis* for Man, as *Matth.* 16. 17. 1 *Cor.* 15. 20. *Eph.* 6. 12. *Hebr.* 2. 14. and ſo all other Interpretations of it muſt be alien from the ſcope of the *Apoſtle*.

Ver. 17. Neither went I up to Jeruſalem to them that were Apoſtles before me (*as if I had wanted either authority or inſtruction, I ſhould have done,*) but I went from Damaſcus (*the place of my converſion*) to Arabia, and returned again to Damaſcus (*preaching the Goſpel there.*)

Εἰς Ἀραβίαν, *into Arabia.*] Of this Journey into *Arabia*, St. *Luke*, not being with him, ſaith nothing.

Ver. 18. Then after three years (*of my converſion*) I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

Ver. 19. But other of the Apoſtles ſaw I none, ſave James the Lords Brother, (*and therefore could not learn my Goſpel from them.*)

Ἕτερον δὲ τῶν Ἀποστόλων, *other of the Apoſtles.*] Hence it appears

1. That only *Peter* and *James* were then at *Jeruſalem*, for *Barnabas brought him to the Apoſtles that were there.*

2*ly*, That *James* the *Lords* Brother was an *Apoſtle* in the ſtrict and proper ſenſe of the word, ſince *Peter* who is mentioned with him, was doubtleſs ſo, and *Barnabas* who brought him to *Peter* and *James*, is ſaid to bring him to the *Apoſtles*, Acts 9. 27. and *Peter*, *James* and *John*, who are here called *the Men of Reputation*, and *Pillars of the Church*, Chap. 2. 6, 9. ſeem plainly to be the ſame Perſons, who in his ſecond Epiſtle to the *Corinthians*, are called λίαν Ἀποστόλου, *the chief of the Apoſtles.* And (g) *Origen* ſaith expreſly of *James* the Juſt, *This is that* James *whom* Paul *in his Epiſtle to the* Galathians *ſaith he ſaw*, citing thoſe very words for the proof of it. See this confirmed in the Preface to the Epiſtle of St. *James*. Note

3*ly*, That the *Apoſtle*'s Argument is to this effect, Having therefore preached the Goſpel ſo long before I ſaw them, and ſtaying ſo little while with them, and going then only to ſee, not to learn of them, it cannot be conceived I ſhould receive my Inſtructions how to preach the Goſpel from them.

Ver. 20. Now (*of the truth of*) the things which I write to you (*you may reſt aſſured, for*) behold, before God I lie not.

Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *behold before God.*] Hence it is evident that the *Apoſtle*, when it was neceſſary to confirm the truth of the Goſpel, or of his Commiſſion to, or his Sincerity in preaching it, *i. e.* when the benefit of Souls required him thus to atteſt to Men, what otherwiſe they could not be aſſured of, refuſed not to ſwear, and ſo eſteemed not our *Saviour*'s prohibition of an Oath to be abſolute. See *Rom.* 1. 2. 9. 1. 2 *Cor.* 1. 23. 11. 31. 1 *Theſſ.* 2. 5. See the Note on 2 *Cor.* 1. 23.

Ver. 21. Afterwards I came into the Regions of Syria, (i.e. *to Cæſarea*, Acts 22. 17, 18.) and (*to Troas*, Acts 9. 30. 22. 3. *in*) Cilicia.

Ver. 22. And was (*all the while*) unknown by face to the Churches of Judea which were in Chriſt.

Ver. 23. But they had heard only that he which perſecuted us (*Chriſtians*) in times paſt, now preacheth the Faith which once he deſtroyed.

Ver. 24. And they glorified God (*for the converſion he had wrought*) in me.

This Teſtimony of the *Jewiſh Chriſtians* was a Confirmation of his Doctrine; for if they could have found any juſt Exceptions againſt it, they would not have glorified God for his preaching it.

(g) Ἰάκωβος δέ ἐστιν οὗτος, οὗ λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, οὐκοῦν ἕτερον δὲ τῶν Ἀποστόλων, &c. Hom. 13. in Matth. Ed. Huet. p. 223. C. & L. 1. contr. Celſum, p. 35.

CHAP. II.

Verſe 1. THen fourteen years after *(my firſt journey thither,)* I went up again to Jeruſalem with Barnabas, and took Titus with me *(though uncircumciſed, to ſhew the liberty I took of converſing with perſons not circumciſed.)*

Διὰ δεκατεσσάρων ἐτῶν, *fourteen years after.*] I cannot aſſent to thoſe *Criticks*, who for δεκατεσσάρων *fourteen*, would read τεσσάρων *four years after*; for not only all the Manuſcript Copies and Verſions read *fourteen*, but *Irenæus* l. 3. c. 13. doth confirm this reading in theſe words, *Then after fourteen years I went up to* Jeruſalem, *&c. if any Man carefully examine by the Acts of the Apoſtles, the time mentioned of his aſcent to* Jeruſalem *for the queſtion aforeſaid, he will find the years agreeing with thoſe mentioned by St.* Paul. Now theſe years muſt be reckoned from the time of his Converſion, mentioned here *Chap.* 1. 18. which hapned in the Year of our Lord 35. and then between that and the Council of *Jeruſalem* aſſembled *Anno Chriſti* 49. will be *fourteen* intervening years; for whereas ſome reckon theſe *fourteen years* from the third year of his Converſion, to the *Council* met at *Jeruſalem*, and ſo make that Council meet *A.D.* 52. becauſe it is ſaid here ἔπειτα *afterwards*, and πάλιν ἀνέβην, *I went up again*, it may be anſwered, that the word ἔπειτα *afterwards*, doth not connect theſe words with the three years mentioned *Chap.* 1. 18. as is evident, becauſe there follows another ἔπειτα *afterwards*, v. 21. nor doth πάλιν ἀνέβην, *I went up again*, relate to his firſt Journey to *Jeruſalem* mentioned *Chap.* 1. 18. for he had been twice at *Jeruſalem*; three years after his Converſion to ſee *Peter*, and nine years after that to carry Alms to the Brethren at *Jeruſalem*, Acts 11. 30. though, ſeeing then none of the Apoſtles, he makes no mention of that Journey here, as being nothing to his purpoſe. See Dr. *Pearſon Annal. Paulin. p.* 8, 9. So that whereas he had ſaid *Chap.* 1. 18. that *three years after* my Converſion *I went up to Jeruſalem to ſee Peter*; he ſaith here, and *fourteen years after it, I went up again.* Now that the *Apoſtle* here ſpeaks of the Journey to *Jeruſalem* mentioned *Acts* 15. will appear

1. From the agreement of what he here relates with what then hapned, as that *he communicated to them the Goſpel which he preached among the Gentiles*, v. 2. as he then did *Acts* 15. 4 That Circumciſion was not then judged neceſſary to the *Gentiles*, v. 3. as we find *Acts* 15. 24. That *when they ſaw the Goſpel of the Uncircumciſion was committed to him, they gave to him and Barnabas the right hand of fellowſhip*, v. 9. as then they did, ſending their very Decree with one conſent to the Gentiles, *by the hands of Paul and Barnabas*, Acts 15. 22, 25. who were received by the *whole Church*, v. 4. and ſtiled *beloved*, v. 25.

2*ly*, It ſeems not likely that the *Apoſtle*, writing this *Epiſtle* about nine years after the Decree of the Council, ſhould make no mention of a thing ſo advantagious to the Cauſe he is pleading here, and ſo proper to confute the pretences of the Adverſaries he diſputes againſt. And

3*ly*, *James*, *Peter*, and *John* being all the *Apoſtles* that were preſent at the Council then held at *Jeruſalem*, the mention of their conſent to his Doctrine and Practiſe, was all that was neceſſary to his purpoſe to be mentioned concerning that *Council.*

It is no Objection againſt this Opinion, that we find no mention *Acts* 15. of *Titus*'s being with him, for he is not mentioned in the whole Book of the Acts, during which interval this Journey muſt have hapned.

Ver. 2. And I went up by revelation, and communicated to them *(at Jeruſalem)* the Goſpel which I preach *(every where)* among the Gentiles, but *(this I did)* privately to them which were of reputation, *(or the chief Men there, not that I diſtruſted my Doctrine, or needed their Inſtructions, but)* leſt by any means *(or falſe ſuggeſtions of the Judaizers that my Doctrine was contrary to what they now were call'd before me preached, and ſuch as they would not own)* I ſhould run *(hereafter,)* or had run *(hitherto)* in vain.

Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by Revelation.*] Made to the *Apoſtle*, ſaith Dr. *Hammond*, to comply with this determination of the Church of *Antioch*, made to the Prophets of the Church of *Antioch* to ſend them, ſaith Dr. *Lightfoot*, which I do not gainſay. But the *Apoſtle* doth not ſay he went up δι' ἀποκαλύψεως *by revelation*, but κατὰ ἀποκάλυψιν, *according to revelation.* Now he had ſaid before he received not his Doctrine or Goſpel by Men, or of Men, *but by the Revelation of Chriſt Jeſus*; and here he may be ſuppoſed to add, that in his Journey he acted ſuitably to the Revelation which conſtituted him the *Apoſtle of the Gentiles*, telling the Church of *Jeruſalem* what things he had done among the *Gentiles* in purſuance of it, not enquiring what they did, but declaring what God did by him; not permitting *Titus* a *Greek* to be circumciſed; *not giving place for an hour to the falſe Brethren*, &c.

Κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *privately to them of reputation.*] Not that his Doctrine might be confirmed by the concurrence of St. *Peter*, or others with him in it, as *Eſthius* from St. *Jerom*, and St. *Auſtin* here ſuggeſts; for ſure that Doctrine which he received by immediate Revelation from *Jeſus Chriſt*, and God the Father,

Father, needed no farther confirmation from the Authority of Man, but only to obviate the Cavils of thoſe who laboured to hinder the effect of his Goſpel, by ſuggeſting that it was contrary to, or diſowned by thoſe *Apoſtles* who were called before him.

Ver. 3. But (*even then was nothing done by me which ſhewed any change in my Doctrine or Practiſe, or any oppoſition made by them to it, for* (neither Titus who was (*then*) with me, being a Greek, was (*upon that account*) compelled to be circumciſed, (*as they would have contended he ſhould, had they thought Circumciſion neceſſary to the Gentiles.*)

Ver. 4. And that (*which concerns the bringing, and retaining* Titus *with me uncircumciſed was done*) becauſe of falſe Brethren (*who came down to Antioch*, Acts 15. 1.) unawares brought in (Gr. *introduced into the Aſſembly*, Acts 15. 5. *or inſinuating themſelves into the Church of* Antioch, *v.* 1.) who came in privily to ſpy out (Gr. *to enſnare us in*) our liberty (*from the obſervance of the Jewiſh Law*) which we have in (*and through*) Chriſt Jeſus, that they might bring us into bondage (*to it, they pleading for the neceſſity of circumciſing the Gentiles, and commanding them to keep the Law*, Acts 15. 1.)

Διὰ τοὺς παρεισάκτους, *becauſe of falſe Brethren.*] Theſe falſe Brethren, ſaith (a) *Epiphanius*, were *Cerinthus*, and thoſe of his party.

Ver. 5. To whom we gave place by ſubjection, no not for an hour (*by ſubmiſſion to their demands, but continued firm to our reſolution, not to ſubject the Gentiles to this yoke of bondage,*) that the truth of the Goſpel (*of Chriſt, which frees the Gentiles from the obligation of the Law,*) might continue with (*or among*) you.

Ver. 6. But of thoſe who ſeemed to be ſomewhat, whatſoever they were (*or but whatſoever they were who ſeemed to be ſomewhat*) it maketh no matter to me, (*their ſeeming, or their real greatneſs affects not my Doctrine,*) God accepteth no mans perſon; for they who ſeemed to be ſomewhat in conference added nothing to me, (*or to my Doctrine, nor corrected any thing in it, and ſo neither am I concerned for their greatneſs, nor doth God reſpect them the more upon that account.*)

Ver. 7. (*They added, I ſay, nothing to my Doctrine,*) But contrariwiſe (*they approved of it, for*) when they ſaw the Goſpel of the Uncircumciſion was committed to me, (*and I was authoriſed to preach to the Gentiles*) as the Goſpel of the Circumciſion was to Peter, (*he being appointed to preach to the Jews.*)

Ver. 8. (*As evidently it was.*) For he who wrought effectually in (*with*) Peter towards the Apoſtleſhip of the Circumciſion, the ſame was mighty in me (Gr. *wrought alſo with me*) towards the Gentiles, (*Rom.* 15. 19.)

Ver. 9. And when James, Cephas, and John, who ſeemed to be pillars (*of the Church,*) perceived the grace (*of God*) that was given to me (*for the Apoſtolick Office,*) they gave to me and Barnabas the right hand of fellowſhip, (*concluding*) that we ſhould (*ſtill*) go (*on to preach*) to the Heathen, and they (*ſhould ſtill continue preaching*) to the Circumciſion.

Note. The beginning of this Verſe from the Greek runs thus, *And James, Cephas, and John, who ſeemed to be Pillars of the Church, knowing the grace*, &c.

Ver. 10. Only they would that we ſhould remember the poor (*Chriſtians in Judea,*) the ſame which (Gr. *which ſame thing*) I alſo was forward to do.

Note, That from theſe four Verſes the Supremacy of *Peter* over the reſt of the *Apoſtles*, and the whole *Church*, may be by many Arguments refuted. For

1. *James* is here mentioned firſt among the *Apoſtles* of the Circumciſion, according to the common Doctrine of the Ancients, who ſtile him (b) *the firſt Biſhop*, *Archbiſhop*, *Prince*, and *Biſhop of Biſhops*, ὁ τῆς νίας Ἱερουσαλὴμ Ἀρχιεπίσκοπος, ὁ τῶν Ἑβραίων ἡγεμόνα, τῶν Ἀποστόλων τὸ ἔξαρχον, τὸ ἐν κεφαλαῖς κορυφαῖον, *The Chief ſtain of the New Jeruſalem, the Leader of the Prieſts, the Prince of the Apoſtles, and the top of the Heads.* And this agrees with the *Eccleſiaſtical Tradition* mentioned by (c) *Euſebius*, That the Brethren and Kinſmen of our Lord, whilſt they lived, were preferred before other *Apoſtles* and *Biſhops*, and that therefore *Peter* and *John* contended not with *James* the Lord's Brother, but *choſe him Biſhop of Jeruſalem*, and after his death judged *Symeon his Coſin German worthy of that See*, ὡς ἀπὸ θείας τοῦ Κυρίου, *as being of the Kindred of our Lord.*

2*ly*, He puts no difference betwixt theſe *Pillars*, or *chief of the Apoſtles*, which no more agrees with the ſuppoſed Supremacy of *Peter*, then it would with the *Pope*'s Supremacy to be reckoned among, or after ſome of the *Cardinals*, which as it is never done by them who own the *Pope*'s Supremacy, ſo neither would this have been done by St. *Paul*, had he owned the Supremacy of *Peter*.

3*ly*, He ſays the Goſpel of the Uncircumciſion was committed to him, as was that of the Circumciſion to *Peter*; by which words (d) *he ſhews himſelf equal to Peter*, ſay the *Scho-*

(a) Καὶ ἄλλοτε πάλιν ὁ Κήρινθος, καὶ οἱ μετ' αὐτοῦ εἰργάσαντο, ὲν αὐτῇ τῇ Ἱερουσαλὴμ, ὅτε ἐκ Παῦλος ἀνῆλθε μετὰ Τίτου—διὸ καὶ Παῦλος λέγει, ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. 28. § 4. p. 112.

(b) *Heſych. apud Phot.* Cod. 275. p. 1525. See *Cotel. Not. in Barnab.* p. 6.

(c) *Eccleſ. Hiſt.* l. 2. c. 1. l. 3. c. 11. l. 4. c. 20. & 32.

(d) Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ ἑαυτὸν ἐξιστῶν τῷ Πέτρῳ. Chryſoſt. Oecumen. Theopylact.

liaſts. By theſe words ſaith *Hilary the Deacon*, *Plena Authoritas Petri in prædicatione Judaiſmi data dignoſcitur; & Pauli perfecta Authoritas in prædicatione Gentilium invenitur.*

Laſtly, *It makes no matter to me*, ſaith he, *what they were*, which ſure could not fitly be ſaid of him whom *Chriſt* had conſtituted to be his Head and Judge.

Ver. 11. But when Peter was come to *Antioch*, I withſtood him to the face, becauſe he was to be blamed.

Αὐτῷ ἀντέστην, *I withſtood him*,&c.] (e) *Quis ergo auderet Petro, primo Apoſtolo—reſiſtere, niſi alius talis qui fiduciâ ſuæ electionis ſciens ſe non eſſe imparem, conſtanter improbaret, quod ille ſine conſilio fecerat.*

Ver. 12. For before that certain Brethren (*of the Jews*) came from James,he did (*freely*) eat with the Gentiles, but when they were come he withdrew, and ſeparated himſelf (*from them*) fearing (*to exaſperate, or ſcandalize*) them which were of the Circumciſion.

Ver.13. And the other Jews diſſembled likewiſe with him, inſomuch that (*even*) Barnabas alſo was carried away with their diſſimulation.

Ver. 14. But when I ſaw that (*in this matter*) they walked not uprightly, according to the truth of the Goſpel, I ſaid to Peter before them all, If thou being a Jew, (*one of that Nation to which alone the Law of Moſes was given,*) liveſt after the manner of the Gentiles, (*converſing freely with them, and eating of their meats, as,ſince the viſion which thou ſaweſt, thou haſt done,*) and not as do the Jews, (*abſtaining from their meats, and perſons as unclean,*) why (*now*) compelleſt thou the Gentiles (*by thy example*) to live as do the Jews?

Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *they walked not uprightly.*] By this action *Peter* is charged with *ſinful fear*, v. 13. *not walking uprightly according to the truth of the Goſpel*, v. 14. with hypocriſie and *diſſimulation* againſt his own knowledge and practice elſewhere, *v.* 13. with *building again what he had pull'd down*, v.18. and with *compelling the Gentiles to live as do the Jews*, v.14. Where obſerve,that he is ſaid *to compel* in *Scripture*, not only who doth violently force, but, who being of Authority, provokes by his example, as here: As alſo they who lay a neceſſity on others to do any thing, either by their deportment, as the *Corinthians* who *compell'd* St. *Paul* to glory, 2 *Cor.* 12. 11. or by their Doctrine, as did the *Judaizers compelling the Gentiles to be circumciſed*, Gal. 6. 12. And in this ſenſe our *Saviour* ſays to his *Diſciples*, *compel them to come in*, Luke 14. 23.

Ver. 15. We who are Jews (*by birth, or*) nature, and not ſinners of the Gentiles, (*as idolatrous Heathens.*)

Ἁμαρτωλοὶ, *ſinners of the Gentiles.*] This word in the *Scripture* phraſe ſignifies a grand and habitual ſinner; and becauſe the Gentiles were by the *Jewiſh Nation* ſtill eſteemed ſuch, and generally were ſo, therefore the word is uſed to denote the *Gentiles* that knew not God. So what is ἐθνικοὶ, the *Heathens*, in many Copies Matth. 5.46,47. is ἁμαρτωλοὶ, *ſinners*, Luke 6. 32, 33, 34. And to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, *into the hands of ſinners*, Matth. 26. 45. Mark 14. 41. is to be delivered τοῖς ἔθνεσι, *to the Gentiles*, Matth. 20. 19. Mark 10. 33. Luke 18. 32.

Ver. 16. Knowing that a man is not juſtified by the works of the Law, but (*only*) by the faith of Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and (*thereby have teſtified our own conviction that we could*) not (*be juſtified*) by the works of the Law, (*as indeed we cannot be*) for by the works of the Law ſhall no fleſh be juſtified.

Ver. 17. But if while we (*thus*) ſeek to be juſtified by Chriſt, we our ſelves be found ſinners, (*as we muſt be, if we be ſtill obliged to obſerve that Law we have renounced as unable to juſtifie us,*) is therefore Chriſt (*who taught us thus to renounce the Law, and to ſeek juſtification by faith in him*) the Miniſter of ſin? God forbid (*that we ſhould charge that on him.*)

Ver. 18. *And yet we by aſſerting the neceſſity that the Gentiles ſhould obſerve the Law, and ſo much more the Jews, do in effect ſay that Chriſt hath taught us to be ſinners,*) for if I (*thus*) build again the things that I deſtroyed, (*urging the neceſſity of obſerving that Law to juſtification, which I declared unable to juſtifie, and therefore renounced for faith in Chriſt,*) I make my ſelf a tranſgreſſor (*by not obſerving it to that end.*)

Note. This Expoſition of theſe two Verſes, which I have taken from *Hilary*, and all the *Greek Scholiaſts*, ſeems much better than that of late Commentators, who make the ſeventeenth Verſe to be an Objection againſt St. Paul's Doctrine of Juſtification by Faith, and the eighteenth an anſwer to it; for which I ſee no ground in the *Apoſtle*'s words.

Ver. 19. (*But whatſoever others may think fit to do, far be it from me to imitate them*) for I through the Law (*teaching me that it condemns all Men to death, and bearing witness to the juſtification which is of God by faith*, Rom. 3.21.) am (*become*) dead to (*the obſervance of*) the Law, that I might (*for the future*) live to God, (*Rom.* 7. 4.)

Ver. 20. I am crucified with Chriſt, (*and ſo dead to the Law*, Rom. 6. 4.) nevertheleſs I

(e) *Hilar. in locum.*

live, yet not I (*as formerly a Jew, and an obſerver of the Law,*) but Chriſt liveth in me (*and I am acted by his Spirit* ; Rom. 7. 6.) and the life that I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

Ver.21. I do not fruſtrate the Grace of God (*as I ſhould do, did I ſeek for righteouſneſs by the Law,*) for if righteouſneſs come by the Law, then Chriſt is dead in vain, (*there being then no neceſſity that he ſhould dye to purchaſe juſtification for us, and no ſufficient virtue in his death to procure it.*)

CHAP. III.

Verſe 1. O Fooliſh Galatians, who hath bewitched you (*or envied your happineſs, and ſo endeavoured*) that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you.

Ὦ ἀνόητοι, *O fooliſh*, &c.] The *Apoſtle* by calling the *Galatians* fooliſh, doth not contradict our *Saviour*'s Precept, becauſe he doth not do it εἰκῆ *raſhly*, and *without cauſe*, ſaith *Theophylact*, nor out of anger and ill will to them, but from an ardent deſire to make them ſenſible of their folly.

Τίς ὑμᾶς ἐβάσκανε, *who hath bewitched you.*] Τίς ἐφθόνησε, *who hath looked upon you with an evil, or envious eye*, as envying you the Bleſſings of the Goſpel ; ſo the *Greek Scholiaſt*. The word alſo ſignifies *oculis præſtigia imponere*, to put deluſions, or as we ſay, *miſts before the eyes*, which import ſuits beſt with the following words. The Reverend Dr. *Hammond* obſerves here, that this Seduction may refer to the *Ebionites*, if the *time would permit*, as doubtleſs it will, for they were only a Branch of the *Nazarens*, or *Cerinthians*, who were contemporary with St. *Paul* ; and all his *Epiſtles* ſhew that then there were many who maintain'd, and eagerly promoted among the *Gentile* Converts, the chief Doctrine of thoſe Sects, *viz.* That *they were obliged to obſerve the Legal Conſtitutions* (a), *as being not capable of Salvation only by Faith in Chriſt, and a Life agreeable to it.* And if this once be granted, there will be no need of his *Gnoſticks* in this, and perhaps not in any other of St. *Paul*'s Epiſtles.

I cannot ſufficiently wonder at Mr. *le Clerk*'s wild Conjecture, That the *Ebionites* were *Samaritans*, eſpecially after he had given us the words of *Origen*, in which he twice ſaith, they were οἱ ἀπὸ Ἰουδαίων εἰς τ Ἰησοῦν πιστεύσαντες, *thoſe of the Jews that believed in Jeſus*, l.2. contr. Celſ. p.56. Had he not read in *Irenæus* that they did *prophetica curioſius exponere, & judaico charactere vitæ uti, & Hieroſolymam adorare, quaſi domus ſit Dei.* Lib. 1. c. 26. And could the *Samaritans* do this? Doth not St. *Jerom* ſay of them, *Dum volunt Judæi eſſe & Chriſtiani, nec Judæi ſunt, nec Chriſtiani*, Ep. ad Auguſt. yea even his own *Epiphanius* informs us (*Hær.*10. *Anaceph. p.* 240.) that Ἰουδαῖοι ὄντες, *being Jews*, they uſed the *Goſpel*.

Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.] Theſe words may bear this conſtruction, *Before whoſe eyes Jeſus Chriſt crucified, hath been evidently ſet forth to, or among you*, viz. in, and from the Scriptures of the *Old Teſtament* ; for the words ἐν ὑμῖν are not in the *Alexandrian Manuſcripts*, and ſo may be here omitted, or conſtrued with the word προεγράφη, and ſo they accord both with the Context, and with the way of preaching uſed by the *Apoſtles*, whoſe cuſtom it was to prove out of the *Old Teſtament*, that *Jeſus was the Chriſt*, and that *Chriſt ought to have ſuffered for us according to the Scriptures*, Acts 17. 3. And then the Argument runs thus, If he died to procure the pardon of our ſins, and ſo our juſtification, why do you render his Death upon the Croſs vain, by ſeeking to be juſtified by the Law : He having by his Sufferings *blotted out the hand-writing which was againſt us, and nailed* theſe Ordinances *to the Croſs*, why is it that you *who are dead with Chriſt* from *theſe Elements of the World, are ſtill ſubject to Ordinances?* Eph.2.15,16. Col.2.14,20.

Ver. 2. This only would I learn of you, received you the Spirit (*in his gifts and powerful operations*) by (*obedience to*) the (*works of the*) Law, or by the hearing of faith? (i.e. *the belief of the Goſpel* ; *if by the latter, this is a manifeſt token that your juſtification, and acceptance with God, was the fruit of your Faith, and not of your Obedience to the Law, ſince God, by giving you his Spirit whilſt uncircumciſed, as well as to believing Jews, bore witneſs to this very thing, that he put no difference betwixt you and them on that account*, Acts 15. 8, 9.)

Ver. 3. Are ye (*then*) ſo fooliſh? having thus begun in the Spirit, (*as to receive his miraculous gifts by faith, without the works of the Law,*) are ye now (*ſeeking to be*) made perfect in the fleſh *by circumciſion, and obſerving the carnal Ordinances of the Law?*)

Ver. 4. Have ye ſuffered ſo many things (*from the perſecuting Jews,*) in vain? if it be yet (*or even*) in vain.

(a) Ὡς μὴ δεῖ μόνης τ εἰς τ Χριστὸν πίστεως, χ τῆ κατ' αὐτὸν βίᾳ σωζησομένους. Euſeb.Eccl.Hiſt. l.3.c.27.

Eiγ

Εἰγε καὶ εἰκῇ, *if it be in vain.*] As it muſt be upon your *Hypotheſis* of the neceſſity of the obſervance of the Law, for *then is the ſcandal of the Croſs ceaſed*, Chap. 5. 11. and all neceſſity of ſuffering Perſecution is removed; theſe Deceivers themſelves doing, and urging others to theſe things only, *leſt they ſhould ſuffer perſecution for the Croſs of Chriſt*, Chap. 6. 12. For the firſt Perſecutions which the Church ſuffered, were either from the *Jews* in Perſon, or by the incitation of the *Jews*, who being every where diſperſed, *ſent choſen men from Jeruſalem to all places where the Chriſtians were, to ſtir up the heathen Governours againſt them*, as (b) *Juſtin Martyr* teſtifies. Note alſo, that they were chiefly ſcandalized at the Doctrine of the Croſs, 1 *Cor.* 1. 23. not only as it contradicted their pleaſant Dream of a *Temporal Meſſiah*, under whom they ſhould live gloriouſly and triumphantly, but as being that which put an end to the *Jewiſh* Ceremonies, and taught Men to expect Juſtification not by obſervance of the Law, but by Faith in the Blood of Chriſt ſhed for us, upon which account they were incenſed againſt all who thus thought, or thus believed it.

Acts 1. 1. 1 *Theſſ.* 2. 14, 15, 16. *Acts* 13. 15. 14. 19. 17. 5. 13.

Note alſo hence, that all the good Actions we have done, will be done in vain, if we perſevere not in well doing to the end.

Ver. 5. (*To re aſſume my Argument*) He therefore that miniſtreth the Spirit to you (*in his extraordinary gifts*) and worketh miracles among you, (doth he it by *virtue of your obedience to*) the works of the Law, or by the hearing of Faith? (i. e. *which taught them to believe in a crucified Saviour.*)

Ἐνεργῶν δυνάμεις, *he that worketh miracles among you.*] This is the Obſervation of all the *Ancients* that comment upon this, and the ſecond Verſe, That (c) *to commend the beginnings of the Chriſtian Faith, the gift of Tongues, Propheſie, and working of Miracles were vouchſafed to Believers, as to the Apoſtles at the beginnning, according to our Lord's prediction*, Mark 16, 17, 18.

And let thoſe that queſtion the Truth of *Chriſtianity* obſerve, that this was the chief Argument which carried the Cauſe in the Council at *Jeruſalem*, that the miraculous Gifts of the *Holy Ghoſt* were equally vouchſafed to the uncircumciſed *Gentile*, and the *Jews*, Acts 15. 8, 9. and that this here is urged by St. *Paul*, as a thing undeniable to confirm the *Galatians*, and to confute thoſe who endeavoured to prevail on them to admit of Circumciſion, and the obſervance of other Legal Rites. This Confirmation therefore of the Truth of *Chriſtian* Faith, was ſuch as none concerned to do it then, were able to gainſay; much leſs can any now find reaſon to doubt of it.

Ver. 6. (*For we muſt be juſtified*) Even as Abraham (*the Father of the faithful was, who*) believed in God, and (that was accounted to him for righteouſneſs.

Ἐπίστευσε τῷ Θεῷ, *believed God.*] Hence it is evident that 'tis the Act of Faith, and not the Object of it, which doth juſtifie, for *Abraham* believed God, ויחשבה *& imputavit eam fidem, and he imputed that faith to him for righteouſneſs*, Gen. 15. 6. *The bleſſed God*, ſaith R. Solom, *imputed this to Abraham for righteouſneſs for the faith by which he believed in him.*

Ver. 7. Know ye therefore that they who are of faith, (*and ſeek juſtification by it,*) the ſame are the (*true*) children of (*faithful*) Abraham.

Ver. 8. And the (*Holy Ghoſt in*) Scripture foreſeeing that God would juſtifie the Heathen through faith, preached before (*the giving of the Law, and before his Circumciſion*) the Goſpel to Abraham, (*by*) ſaying, (*Gen.* 12. 3.) in thee ſhall all Nations be bleſſed.

Ἐν σοι, *in thee.*] That is, *in thy Seed*, v. 16. So *Acts* 3. 25. *Ye are the Sons of the Prophets, and of the Covenant which God made with your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed*; that is, in *Chriſt*; for ſo it follows, *v.* 26. *To you firſt, God having raiſed up his Child Jeſus, ſent him to bleſs you.* And this confutes them who, with the *Jews*, interpret theſe words as a form of Benediction thus, *God make thee like to Abraham.*

Ver. 9. So then they which are of faith, (*and ſeek juſtification by it*, Rom. 9. 32.) are bleſſed with faithful Abraham, (*and as he was.*)

Ver. 10. (*And not by the works of the Law*) For as many as are of the works of the Law, (*and ſeek to be juſtified by them,*) are under the curſe (*of it, and ſo uncapable of juſtification by it,*) for it is written (*there,*) Curſed is every one that continueth not in all things that are written in the Book of the Law to do them, (*Deut.* 27. 26. *Now this being perfectly done by none, all that are under the Law are under the Curſe of it.*)

Ver. 11. But that no man is juſtified by (*obſervance of*) the Law in the ſight of God, it is (*farther*) evident, for (*the Prophet Habakkuk ſaith*, Chap. 2. 4.) The juſt ſhall live by faith.

(d) *Dial. cum Tryph.* p. 234.

(c) *Ad Rudimenta Fidei commendanda*, Hilar. in locum. Καὶ ἐκεῖνον δὲ καιρὸν, οἱ μὲν ἀνδραπόδων χάριν ἀξιώμενοι, καὶ γλώσσαις διαφόροις ἐλάλουν, καὶ προεφήτευον, καὶ ἐθαυματούργουν, ἀπὸ τῶν θαυμάτων λαμβάνοντες τὸ πιστὸν μᾶλλον καὶ βεβαίωσιν. Theodoret. Chryſ. Oecum. Theophylact.

Ὁ δίκαιος, &c. *the juſt ſhall live by faith.*] Thus do the *Jews* themſelves expound theſe words of *Habakkuk*, *Faith is the cauſe of bleſſedneſs, as it is the cauſe of eternal life, according to theſe words, the juſt ſhall live by his faith*, Sepher Ikkarim. l. 1. c. 21.

Ver. 12. Now (*or whereas*) the law is not of faith; but (*ſaith*) the man that doth them, (i. e. *that perfectly obſerves what is required by the law,*) ſhall live in (*or by*) them.

Ver. 13. (*This being ſo*) Chriſt hath redeemed us from the curſe of the law, (*by*) being made *according to the Sentence of the Law*) a curſe for us; for (*there*) it is written, Curſed is every one that hangeth on a Tree, (*as you know he did upon the Croſs.*)

Ἐπικατάρατος πᾶς, *curſed is every one.*] When all were obnoxious to the Curſe of the Law, ſaith *Theodoret*, he undertook that Death, which by the Law was accurſed, to free us from the Curſe. To reſtrain the words, *He redeemed us from the Curſe of the Law*, to the *Jews* only, is in effect to ſay, Chriſt only ſuffered for the *Jews*, ſeeing he only ſuffered by hanging on the Croſs, the Tree on which he did expire. The *Gentiles* were not indeed ſubject to the particular Maledictions contained in the Law of *Moſes*, becauſe that Law was not given to them, but only to the *Jews*. But they were ſubject to that Death which was the general Puniſhment threatned to the Violaters of the Law, and was the Curſe denounced againſt *Adam*, and his Seed. And ſince it was by virtue of *Chriſt*'s hanging on the Croſs, that *the bleſſing of Abraham came upon the Gentiles*, he muſt have been thus made a Curſe for them alſo, and not for the *Jews* only.

Now here ſeems to be a plain evidence that our Lord ſuffered in our ſtead, by way of ſurrogation, the Puniſhment the Law denounced againſt us for ſin, for we were obnoxious by the Law to a Curſe, he, that he might redeem us from it, did for our ſakes, and in our ſtead, willingly ſubmit himſelf unto the Death which by the Sentence of the Law did render any Man accurſed, for *he bore our ſins in his own body on the Tree.* Now the Law expreſly ſaith, *Curſed is every one that hangeth on a Tree*; and *Crellius* here is forced to own a double commutation, both of the Perſon ſuffering, and of the Evils ſuffered; for whereas we ought to have ſuffered, Chriſt, ſaith he, ſuffered for us; and whereas we ought to have ſuffered a Curſe, Chriſt ſuffered a Curſe for us. But then he adds, that we ought to have ſuffered a real Curſe, Chriſt only ſuffered a Curſe improperly ſo called for us. The Curſe threatned by the Law to us was Death eternal, the Curſe Chriſt ſuffered for us was only temporal Death. But

1. If the Curſe threatned to us was only the Curſe of the Law, and Chriſt ſuffered the Curſe of the Law, both which things the *Apoſtle* here affirms, what ground hath *Crellius* to put theſe Differences betwixt the Curſe Chriſt ſuffered, and the Curſe threatned by the Law? or does he not hereby ſeem to make the *Apoſtle*'s Argument ſophiſtical and unconcluding?

2*ly*, The ſins to which the curſe is threatned *Deut.* 27. were either ſuch to which God elſewhere threatned death, or cutting off, or ſuch as he required them to abſtain from, that *they might live, and not dye.* Now ſeeing the *Socinians* ſo ſtiffly do contend that the Life promiſed to the Obſervers of the Law, was only *Temporal*, why ſhould they ſay that the Death threatned to the Violation of it is *Eternal Death?* 'Tis true, all Death muſt be eternal to them that cannot raiſe themſelves, and have no promiſe of a Reſurrection; upon which two accounts our *Saviour*'s death was not eternal, becauſe he had power to revive himſelf, and had a promiſe that *he ſhould not ſee corruption*; but the death threatned by the Law, in its own nature, being only the ſeparation of the Soul and Body, this our Lord did as truly ſuffer as they could do who ſhould never live again.

The diſtinction therefore which the Caſe requires, is only that which reſults neceſſarily from the difference of the Perſons, *i. e.* we ſhould have ſuffered the Curſe of the Law for our own ſins, and conſequently ſhould alſo have been accurſed in the ſight of God. Chriſt actually ſuffered the Legal Curſe to obtain pardon for the ſins of others, and therefore only was accurſed in the Eye of the Law, and in the ſight of Men; but being in his own Perſon wholly innocent, he could not be accurſed in the ſight of God. And thus it is, and muſt be in all *vicarial* Sufferings, the Perſon ſinning, and he that undertakes to ſuffer for him, are both guilty in the Eye of the Law, and ſuffer the Puniſhment the Law requires, but one of them alone is guilty in the ſight of God. Chriſt therefore was ſo made a Curſe, as he was *made ſin for us*, 2 Cor. 5. 20. not by contracting the Guilt, but by ſuffering the Puniſhment of our Sins, by being *numbred with tranſgreſſors*, and condemned with them to the death which the Law ſtiles accurſed.

Ver. 14. (*And this he ſuffered*) That the bleſſing of Abraham might come on the Gentiles through (*faith in*) Jeſus Chriſt, that we (*Gentiles believing in him*) might receive the promiſe of the Spirit thro' faith, (*for we are all the ſons of God through faith in Chriſt Jeſus; and becauſe we are ſons, God hath ſent forth the Spirit of his Son into our hearts*, Gal. 4. 5.

Διὰ τῆς πίστεως, *through faith.*] It ſeems to follow from theſe, and from 2 *Cor.* 3. 7, 8. that the miniſtration of the Spirit belonged not to the Law, but to the Goſpel, the Law being rather the miniſtration of death. Hence the

Apoſtle

Apoſtle here oppoſes to the Curſe of the Law, *the bleſſing of Abraham, which*, ſaith he, *is the promiſe of the Spirit through faith.*

Ver. 15. Brethren, I ſpeak after the manner of men, (*uſing an example taken from the common practiſe of men, and ſpeaking what is owned in all civilized Nations. See Note on* 1 Cor. 9. 8.) though it be but a mans covenant (*that is made,*) yet if it be (*legally*) confirmed, no man diſannulleth it, or addeth any thing thereto.

Ver. 16. Now to Abraham and his ſeed were the promiſes made. He (*God*) ſaith not, And to ſeeds, as of many; but (*as ſpeaking of one*) and to thy ſeed, which is Chriſt.

Αἱ ἐπαγγελίαι, *the promiſes.*] Made to *Abraham*, Gen. 12. 3. and repeated *Gen.* 22. 18. and to *Iſaac* Gen. 26. 4.

Καὶ τῷ σπέρματί σου, *and to thy Seed, which is Chriſt.*] This Interpretation is owned by the (d) *Jews*, who obſerve that *it is not written here thy Son, but thy Seed, that is the King Meſſiah.* And, as *Theodoret* obſerves, the words are capable of no other ſenſe; for by Chriſt only was the Promiſe fulfill'd, and in him alone the *Gentiles* did receive this Bleſſing. He therefore in whom alone this Promiſe was verified, muſt be the Perſon of whom it was chiefly, if not only intended. And ſo St. *Peter*, aſſiſted by the Holy Ghoſt, interprets theſe words, ſaying, *You are the Children of the Prophets, and of the Covenant which God hath made to your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed. To you firſt God having raiſed up his Child Jeſus, ſent him to bleſs you.* The Child therefore is the Seed: Away then with the corrupt Gloſs of Mr. *Cl.* that St. *Paul* here argues according to the *Allegorical Interpretation of the Age*; *but if it be conſidered in it ſelf, it cannot be thought of any force by thoſe who have other Sentiments, becauſe the Hebrew Zerah is a collective name.* Away with his corrupt Gloſs, that *by Chriſt is meant Chriſt's Diſciples*; for is this ſenſe, *In thy Seed*, i. e. *in Chriſt's Diſciples, ſhall all the Families of the Earth be bleſſed?* Is not this to aſcribe that to *Chriſt's Diſciples* which belongs to him alone, and to make them the Saviours of the World? And why does he ſay that nothing was promiſed to Chriſt, when the Apoſtle tells us, that in thee, and in thy Seed ſignifies *Chriſt*, who was to be the Bleſſing both of *Jew* and *Gentile?* though indeed the Promiſe was to *Abraham.* The firſt Subject of it was *Chriſt*, which is all the *Apoſtle* here intends.

Ver. 17. And this I (*farther*) ſay, that the Covenant which was confirmed before of God in Chriſt, (i. e. *the Covenant made in Chriſt the promiſed Seed, and confirmed by God to* Abraham *before the Law was given*) the Law which was (*given*) four hundred and thirty years after, cannot diſannul (*ſo*) that it ſhould make the promiſe (*be*) of none effect, (*as it muſt have done, were juſtification to be obtained by the Law; for then none could be bleſſed in and by the promiſed Seed.*)

Μετὰ ἔτη τετρακόσια καὶ τριάκοντα, *four hundred and thirty years after.*] Hence it is evident that the *Apoſtle* here refers primarily to the Promiſe made *Gen.* 12. 3. ſince from that only are the Four hundred and thirty years to be computed, for then *Abraham* was *Seventy five years old*, Gen. 12. 4. from thence to the Birth of *Iſaac*, which hapned when *Abraham* was *a hundred years old*, Gen 21. 5. is Five and twenty years; from his Birth to the Birth of *Jacob* was Sixty years; for *Iſaac was Sixty years old when Rebekkah bore him*, Gen. 25. 26. from *Jacob*'s Birth to his deſcent into *Egypt*, were One hundred and thirty years, as he ſaith to *Pharaoh*, Gen. 47. 9. the abode of him and his Poſterity in *Egypt* was Two hundred and fifteen years; for that, with their ſojourning in *Canaan*, was Four hundred and thirty years, *Exod.* 12. 40. according to the *Septuagint.*

Ver. 18. For if the inheritance (*of the bleſſing promiſed to Abraham*) be (*to be obtained by obſervance*) of the Law, it is no more (*the effect*) of (*the*) promiſe, but (*that cannot be ſaid, for*) God gave it to Abraham by promiſe.

Ver. 19. (*But you will enquire*) Wherefore then ſerveth the Law? (*I anſwer,*) it was added (*after the Promiſe made*) becauſe of tranſgreſſions, until the Seed ſhould come to whom the Promiſe was made, and it was ordained (*or delivered not as the Promiſe immediately by God himſelf to* Abraham, *but*) by Angels (*a being the word ſpoken by Angels*, Hebr. 2. 2. *not as the Promiſe without a Mediator between God giving, and* Abraham *receiving it, but*) in the hand of a Mediator, (*even Moſes, who ſtood between them and the Lord at that time, to ſhew them the word of the Lord*, Deut. 5. 5. *and ratifie the Covenant on the Peoples part.*)

Τῶν παραβάσεων χάριν, *becauſe of tranſgreſſions.*] *Maimonides* in his (e) *More Nevochim* acknowledges, that the Ceremonial Law was given for the extirpation of *Idolatry.* 'For, 'ſaith he, when God ſent *Moſes* to redeem 'his People out of *Egypt*, it was the uſual 'cuſtom of the World, and the Worſhip in 'which all *Nations* were bred up to build 'Temples in honour of the Sun, Moon, and 'Stars, and to offer divers kinds of Animals 'to them, and to have *Prieſts* appointed for 'that end, therefore God knowing that it is 'beyond the ſtrength of Humane Nature in'ſtantly to quit that which it hath been long 'accuſtomed to, and ſo is powerfully en'clined to, would not command that all

(d) *Moſes Haddarſan. ad Gen.* 19. 34. (e) Part 3. c. 32. p. 432, 435.

'that

'that Worship should be abo-
Exod 20.24. 'lished, and he should be wor-
25.24. 'shipped only in Spirit, but that
Lev. 1. 2. 'he only should be the object
Exod 22.19. 'of this outward Worship, that
34.14. 'these *Temples* and *Altars* should
Exod.22.41. 'be built to him alone, these *Sa-*
'*crifices* offered to him only,
'and these *Priests* should be consecrated to
'his Service. And the like is said by (f) *Cedrenus* of their Festivals, Separations, Purgations, Oblations, Decimations that God enjoyned them, that ἐν πολυθέῳ πλάνῃ ἐκτὸς εἶεν, *being imployed in doing these things to the true God, they might abstain from Idolatry.* And thus, saith Dr. *Spencer*, were they kept, or guarded under the Discipline of the Law, and shut up from the *Idolatrous* Rites and Customs of the *Heathen* World, by the strictness of these Legal Observations, and the Penalties denounced against the Violaters of them. And it is well known that all the *Ancient Fathers* were of this opinion, That God gave the *Jews* only the *Decalogue*, till they had made the *Golden Calf*, and that afterwards he laid this yoke of Ceremonies upon them, to restrain them from *Idolatry*. Thus when God first brought them out of *Egypt*, and commanded them not to *defile themselves with the Idols of Egypt*, Ezek. 20.7. he is said to have *given them his Statutes, and shewed them his Judgments, which if a Man do, he shall live in them*, v. 11. But, saith he, still their hearts were after their Fathers *Idols*, the *Egyptian Apis*, &c. *wherefore I gave them statutes that were not good, and judgments whereby they should not live*, v. 24,25. that is, that Law of *Carnal Commandments* which, saith the *Apostle*, was abolished *for the weakness and unprofitableness of it*, Hebr. 7.16, 18. And those words of *Maimonides* give us a clear reason why these Rituals were called by St. *Paul* στοιχεῖα τοῦ κόσμου, *the Rudiments of the World*, Gal. 4.3. Col.2.20. namely, because for matter they were the same which *Heathens* used before to their false Gods. This is a very ancient Exposition, and is partly true, but it containeth not the whole truth. For the *Apostle* in the Epistle to the *Romans*, which is the best Expositor of this, informs us that the *Law entred that sin might abound*, Rom. 5.20. *i.e.* might appear to abound unto death, that *sin might appear sin working death in us*, ch. 7. 13. and that *the Law worketh wrath*, ch. 4.15. 3.20. by giving us the knowledge of that sin which deserveth it: And this answers to that which the *Apostle* here saith, that *the Law was added because of transgressions*, viz. to discover them and their punishment, that the *Scripture hath concluded all men under sin*, viz. by virtue of the Law, that *as many as are under the Law, are under the Curse*, v. 10. and that upon these accounts *the Law is our Schoolmaster to bring us to Christ, that we may be justified through faith in him*, who are condemned by the Law, *v.*24. *Christ being the end of the Law for justification to every one that believeth*, Rom. 10. 3.

Ver. 20. (*But the Promise required no Mediator, for*) A Mediator is not of one (*party only,*) but God (*who made the promise to Abraham*) is one (*only.*)

Ὁ δὲ μεσίτης.] Perhaps these words may better be expounded thus: *But this* (g) *Mediator*, (viz. Moses,) *was only the Mediator of the Jews, and so was only the Mediator of one party, to whom belonged the Blessing of Abraham*, v. 8, 14. *But God who made the promise, that in one should all the Families of the Earth be blessed, is One*, the God of the one Party, the *Gentiles*, as well as of the *Jews*, and so as ready to justifie the one as the other, ἐπείπερ εἷς ὁ Θεὸς, *seeing it is one God who will justifie the Circumcision by Faith, and the Uncircumcision through Faith*, Rom. 3. 30.

Ver. 21. Is then the Law against the Promises of God? (*as it must be, if it condemn them to whom the promise doth assign a blessing: or is it against those promises which say the just shall live by his faith; and the blessing of Abraham shall come upon us by Faith? as it must be provided we are to be justified not by faith, but by the works of the Law. But*) God forbid (*it should be thought he had given a Law which disanulled his promises, as it must have done, had justification to life depended on the observance of it:*) for if there had been such a Law as could have given life, verily righteousness (i. e. *justification to life*, Rom. 5. 18.) should have been by the Law, (*whereas it subjecting us to death, we may be sure God never did intend it for that end.*)

Ver. 22. But the Scripture hath concluded all (*Men of all Nations*) under sin, (*and so under condemnation by the Law Moral and Ceremonial, and sentenced not to life, but death by it, and thereby shewed the necessity*) that the promise (*of justification by faith in Christ the promised Seed*) should be given to them that believe (*in him; and thus the Law is not contrary, but subservient to the promises of living by faith.*)

Ver.23. But before faith came (*to be revealed,*) we were kept up under (*the Discipline of*) the Law, shut up unto the faith which should afterwards be revealed.

(f) *Comp. Hist.* p. 239.

(g) Λέγε τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὸν νόμον, ἀλλ' ἕνι μόνον ἐμεσίτευσεν ἔθνει, διὰ τὸ τὰ ἐν ἐκείνοις μᾶλλον τὰ μεσίτεια πρὸς τὸν ἀπάντων ἔθνων ἕνα Θεὸν, οὐκ ὄντος ἑνὸς ἔθνους ἀλλ' ὄντος πάντων κοινὸν τὸ μεσίτειον ἐκείνοις, ἐπειδὴ καὶ πάντων ἐθνῶν εἷς ἐστι Θεός, Gennadius in locum.

Συγκλειόμενοι.] The *Apoſtle* having ſaid in the foregoing Verſe, συνέκλεισεν, *the Scripture hath ſhut up all, both Jew and Gentile, under ſin*, it ſeems moſt reaſonable to interpret the word here of Men ſhut up as *Priſoners* condemned by the Law to death, the puniſhment of ſin, till that Faith came to be revealed by which we obtain an happy freedom from condemnation to death.

Ver. 24. Wherefore the Law was (*then*) our School-maſter to bring us to Chriſt, *(and cauſe us, thus condemned by the Law, to fly to him who is the end of the Law for righteouſneſs*, Rom. 10. 3.) that we might be juſtified by faith *(in him.)*

Note. For the right explication of theſe words, from *v.* 21. to this Verſe,

1. That it cannot be denied that good and holy Men under the Law were juſtified, and obtained the pardon of their ſins; ſince otherwiſe they could not be accepted by God here, or ſaved hereafter.

2*ly*, It alſo ſeemeth evident from the Diſcourſe of the *Apoſtle* in this, and the Epiſtle to the *Romans*, that they could not be juſtified by the obſervance of the Law; for he lays down this as the foundation of his Diſcourſe, that *by the works of the Law no man is juſtified*, Rom. 3. 20. *and no fleſh ſhall be juſtified*, Gal. 2. 16. The proofs he offers to confirm this Poſition, do equally concern all Times and Perſons, from the giving of the Law to the revealing of the Goſpel: As *v.g.* (1.) Becauſe *by the Law is the knowledge of ſin*, condemning us to death, *Rom.* 3. 20. 7. 9, 10, 11, 13. *Gal.* 3. 22. (2*ly*.) *Becauſe the Juſt*, ſaith the Prophet *Habakkuk*, *ſhall live by his faith*, Rom. 1. 17. *whereas the Law is not of faith*; whence he infers, that *no Man is juſtified in the ſight of God by the works of the Law*, Gal. 3. 11. (3*ly*.) Becauſe *as many as are under the Law are under the Curſe*, *v.* 10. (4*ly*.) Becauſe it was impoſſible, through the weakneſs of the fleſh, that the Law ſhould juſtifie, *Rom.* 8. 3. or that it ſhould give life, *Gal.* 3. 21. and ſo it never was deſigned for that end. It had indeed its expiatory Sacrifices, but they procured only pardon of that guilt which rendred them obnoxious to the violent death threatned by the Law to ſuch and ſuch Offenders, but gave no remedy againſt Natural Death by the promiſe of a Reſurrection to Eternal Life, and ſo exempted no Man from the puniſhment of *Adam*'s ſin. Or they only releaſed Offenders from the obligation to Civil and Eccleſiaſtical Puniſhments, but could not free them from the Puniſhments of the other Life; for the *Apoſtle* aſſures us, that *the blood of Bulls and Goats could not take away ſin*, Hebr. 10. 4. and that they did only *ſanctifie to the purifying of the fleſh*, Hebr. 7. 13. See the Note there.

Now 3*ly*, Hence it follows, that they alſo muſt be juſtified by faith from all thoſe ſins by which they could not be juſtified by the Law of *Moſes*, Acts 13. 39.

Object. But are not the *Jews* ſtiled Righteous before God, by virtue of their Obedience to the Law of *Moſes*? as in theſe words of *David*, *The Lord rewarded me according to my Righteouſneſs*, Pſal. 18. 20. *for I have kept the ways of the Lord, and have not wickedly departed from my God*, v. 21. *For all his judgments were before me, and I did not put away his ſtatutes from me*, v. 22. *I was alſo upright before him, and kept my ſelf from mine iniquity*, v. 23. *Therefore hath the Lord recompenſed me according to my righteouſneſs*, v. 24. Is it not ſaid of *Zachariah* and *Elizabeth*, that *they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs*, Luke 1. 6. Yea, doth not our *Apoſtle* ſay, *Not the hearers of the Law are* δίκαιοι *juſt before God, but the doers of the Law* δικαιωθήσονται *ſhall be juſtified*, Rom. 2. 13.

Now to this I anſwer, That there is a double Juſtification of which the *Scripture* ſpeaks, (1.) That which conſiſts in the Abſolution of a Sinner from the guilt of Sin, by God's free pardon or remiſſion of it, or his not imputing it to the Sinner. And thus no Man is, or can be juſtified by the Law, either Ceremonial or Moral, ſince neither of them do contain any promiſe of the pardon of it. Now all Men being Sinners, this Juſtification muſt be neceſſary to all Men to put, and keep them in a ſtate of favour with God. And this is that Juſtification which St. *Paul* aſcribes to Faith, and which, ſaith he, could never be obtained by the works of the Law. But

2*ly*, There is a Juſtification to be undergone by all Men at the great Day of their Accounts, and this is only the pronouncing them ſincere in the performance of their Covenants Legal or Evangelical, or in compliance with the Laws of Nature, of *Moſes*, or of Grace the Providence of God had placed them under; and in this ſenſe we find mention of Men *working righteouſneſs* under the Law of Nature, *Job* 1. 1. *Acts* 10. 35. under the Law of *Moſes*, Luke 1. 6. Pſal. 18. 20, 24. and under the Law of Grace, 1 *John* 3. 7. *Rev.* 22. 11. And thus all pious Perſons, who made it their ſincere endeavour to obey the Law of *Moſes*, were righteous before God; though ſtill the Imperfections which cleaved to their Obedience, were pardoned through Faith. To explain this, Note

1. That the whole Nation of the *Jews* believed in the promiſed *Meſſias*, or the *Meſſiah* that was to come, and that *in the Seed of Abraham ſhould all the Families of the Earth be bleſſed*; this being one of their Fundamental Articles.

2*ly*, They believed that this *Meſſiah* ſhould confer upon them not only Temporal but Spiritual, yea Eternal Bleſſings; they expected Spiritual Bleſſings from him, even Remiſſion of

of Sins. So *Zacharias* ſpeaks of the *Baptiſt*, That *he ſhould go before the Lord to prepare his way, to give knowledge to his people of ſalvation through the remiſſion of ſins*, Luke 1. 76, 77. *To him*, ſaith Peter, *give all the Prophets witneſs, that through his Name all that believe in him ſhould receive remiſſion of ſins*, Acts 10. 43. So the *Jews* ſay, that the (h) *Meſſias* was to remove הרע כולל *the general ſin of Mankind*, or *the ſin of the firſt Man*. *2ly*, They expected by him Juſtification, he being ſtiled by the *Prophet*, *The Lord our Righteouſneſs*, and by the *Jews* משיח צדקנו *Meſſiah our Juſtification*. Now this, ſay the ancient *Fathers*, might be a juſtifying Faith in them without explicitely believing that *Chriſt* ſhould die for their ſins; though we have no reaſon to think that they who were ſo plainly taught this by the *Prophet Iſaiah*, by the Type of *Iſaac*, the lifting up of the *Serpent*, and by their *Sacrifices*, ſhould be wholly ignorant of it.

Ver. 25. But *(now)* after that faith is come, we are no longer under a School-maſter, *(being no longer Children in minority*, Rom 7.3.)

Ver. 26. For ye are all the *(adult)* Children of God *(and ſo heirs of God)* by faith in Chriſt Jeſus.

Ver. 27. For as many of you as have *(believed in Chriſt, and upon that faith have)* been baptized into Chriſt, have put on Chriſt, *(and ſo are become Sons of God; for to as many as believed in him, he gave power to be the Sons of God*, John 1. 12.

Τοὶ Θεῦ διὰ τ πίςεως, *the Sons of God through faith.*] Hence, ſaith the *Antipædobaptiſt*, it appears that *Infants* cannot be made the Sons of God by Baptiſm, becauſe we are all made the Sons of God *by faith in Chriſt Jeſus*; now *Infants* have no Faith. *Anſw.* They might as well argue thus, *By grace you are ſaved through faith*, Eph. 2. 7. but Infants have no Faith, therefore they cannot be ſaved. Or thus, *He that believeth not ſhall be damned*, Mark 16. 16. No Infants do believe, *ergo* all Infants ſhall be damned. The *Apoſtle* plainly ſpeaks here of Perſons converted from *Heatheniſm* to *Chriſtianity*, and who were therefore baptized being adult Perſons, as he doth in the Goſpel of St. *Mark*, and the Epiſtle to the *Epheſians*. This place can therefore, with no more reaſon, be applied to the Caſe of Infants, than the places cited from St. *Mark*, and that *Epiſtle*.

Ver. 28. There is *(under the Goſpel diſpenſation)* neither *(diſtinction made of)* Jew, nor Greek, neither *(of)* bond nor free, neither *(of)* male nor female, *(as under the Jewiſh Oeconomy, the Male only bearing the ſign of the Covenant,)* for ye are all one *(as to the privileges of the Goſpel)* in Chriſt Jeſus.

Ver. 29. And if ye be Chriſts then are ye *(indeed)* Abrahams ſeed, *(not from Iſmael, but Iſaac,)* and *(therefore)* heirs according to the promiſe.

Κατ' ἐπαγγελίαν κληρονόμοι, *Heirs according to the promiſe.*] It is to be obſerved for explication of many places in theſe *Epiſtles*, that there is frequent mention in the *New Teſtament* of the Promiſes in the Plural Number. To the *Iſraelites belong the promiſes*, Rom. 9. 4. *Jeſus Chriſt was a Miniſter of the Circumciſion to confirm the promiſes*, Rom. 15. 8. *To Abraham and his Seed were the promiſes made*, Gal. 3. 16. and *v.* 21. *Is the Law then againſt the promiſes. Thoſe all died in faith, not having received the promiſes*, Hebr. 11. 13, 17. and *v.* 39. *They all having obtained a good report through faith, received not the promiſes.*

Now there is mention made in the *New Teſtament* of three ſorts of Promiſes.

1ſt, The Promiſe of a Seed *in which all the Families of the Earth ſhould be bleſſed*, viz. *in Chriſt*, Acts 3. 25. 13. 23, 33. 26. 6. Rom. 4. 13, 14, 20. 9. 9. Gal. 3. 21, 22. See the Note there.

2ly, The Promiſe of the *Holy Spirit* in his extraordinary Gifts and Operations, *Acts* 2. 33, 39. by which Believers were then *ſealed up to the day of redemption*, Eph. 1. 13. and this is called *the promiſe of the Father*, Luke 24. 49. Acts 1. 4. And this Promiſe was not immediately made to *Abraham*, but was the conſequent of the Bleſſing which God had promiſed to his Seed, *the Bleſſing of Abraham* being firſt to come upon the *Gentiles*, that they might receive the promiſe of the Spirit; *i. e.* that being made *the Sons of God through faith in Chriſt Jeſus*, the Seed promiſed, *God might ſend the Spirit of his Son into their hearts, crying Abba, Father*, Chap. 4. 6.

3ly, The Promiſe of a future reſt, and an eternal Inheritance; there being a *Promiſe made of entring into Reſt*, Hebr. 4. 3, 9. (See the Note there.) peculiar to Believers, and to the People of God, after the Reſt which *Joſhuah* had given them in *Canaan*, and a Promiſe of an *Eternal Inheritance*, Hebr. 9. 15. 10. 36. For that the *Patriarchs* did by Faith expect a *City having Foundations whoſe Builder and Maker was God*, and *an heavenly Country*, we learn from *Hebr.* 11. 9, 14, 15. yea, they expected to obtain *a better reſurrection*, v. 35. *viz.* by virtue of their *Meſſiah*, this being their common ſaying, (i) *The Meſſiah ſhall raiſe up thoſe that ſleep in the duſt*; and one of their Fundamental Articles is this, That the *Meſſiah* will come ויחי אמותא and *will raiſe the dead*, and bring them into *Paradiſe*. This Faith generally obtained among them before our Saviour's Advent, as we learn not only from the Book of the *Maccabees*, but from St. *Paul*'s plain words, *Acts* 24. 15. 26. 7, 8.

(h) *Vaſin. de lege Div. l. 1. c. 8. p. 6, 66, 67, 68.* (i) *Maim. expl. cap. 10. tract. Sanhed. p. 136. Pocock. Not. p. 109, 110.*

If you enquire where any ſuch Promiſe was made to *Abraham*, or others? I anſwer, That ſuch a Promiſe was made to him, and to the *Patriarchs*, we are aſſured from this, that they by Faith expected theſe things, all Faith being built upon a Promiſe; this Promiſe therefore might be made to *Abraham*, Gen. 17. 7. where God ſaith, *I will eſtabliſh my Covenant betwixt thee and thy Seed after thee in their Generations for an everlaſting Covenant, to be thy God, and the God of thy Seed after thee*; for that to be *the God of Abraham, Iſaac, and Jacob*, is to be the God that will raiſe them up from the dead, we learn from our *Saviour*'s Argument, *Matth.* 22. 32. See the Note there. And that he therefore was *called their God, becauſe he had prepared for them a City*, from *Hebr.* 11. 15. And in reference to this future Recompenſe it is that the *Apoſtle* ſaith, *Theſe all died in faith, not having received the promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Hebr. 11. 39, 40. See the Note there. Now this ſeems to be the Promiſe mentioned here of which *Chriſtians* are ſaid to be the Heirs, *they being heirs of God, joynt heirs with Chriſt*, Rom. 8. 15. Gal. 4. 7.

APPENDIX.

IT ſeems neceſſary a little to conſider what Mr. *le Clerk* here offers in his Notes upon this Chapter, from *v.* 10. to the end.

1. Therefore, when he ſays, *It was very difficult indeed to obſerve all the Rites of* Moſes, *yet he ſuppoſes his Law might be obſerved, and that it did not require a degree of holineſs above humane ſtrength.* I anſwer with the diſtinction mentioned Note on *v.* 24. This is all true, as to ſuch a ſincere performance of it as God would accept of; but 'tis not true as to the moſt exact, perfect, and unſinning obſervation of it in the higheſt import of the words.

Object. But doth then God command what is impoſſible? Is it not abſurd to make Laws that cannot be kept, and to puniſh Men for what they cannot do?

Anſw. God never commands what is naturally impoſſible, and which when we offend againſt, we can juſtly plead, that had we uſed our outmoſt ſtrength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is ſo impoſſible, no Man can rationally repent, nor can his Conſcience condemn him for it; but he may require what, through the weakneſs of the fleſh, is morally impoſſible to be always done, or avoided; *v.g.* an infinitely holy God cannot but command, that we ſhould not ſin againſt him, *ſin being a tranſgreſſion of his Law.* But though there be no particular ſin of which we can truly ſay it is impoſſible we ſhould have avoided it, yet, through the infirmity of Humane Nature, we have too much cauſe to ſay, that it is *morally* impoſſible we ſhould live without, or always free from ſin.

2*ly*, When he ſays, *The Laws of* Moſes *are not ſo ſevere, as not to pardon the leaſt ſin, God having inſtituted Sacrifices for ſome ſins.* This alſo I grant according to the diſtinction mentioned, *viz.* That God for the ſake of thoſe Sacrifices cleanſed them from Ceremonial Defilements, and freed them from the Civil and Eccleſiaſtical Puniſhments, which by the Law of *Moſes* they would have been ſubject to, had no ſuch Sacrifice been offered for them. God alſo fully pardoned the ſins of upright *Jews*, and freed them from the Puniſhments of the other Life, but not by virtue *of the Blood of Bulls and Goats*, for the reaſons there alledged, but by virtue of their Faith in the *Meſſiah* owned by them to be *Meſſiah their Righteouſneſs.*

3*ly*, When he ſays, That *the Jews in St.* Paul's *time had got quite another Notion of it, than the Law of* Moſes, *as it is ſet down in the Pentateuch had, and boaſted it to be the moſt compleat and perfect Pattern of Sanctity imaginable, as appears by ſeveral places in* Joſephus, *and particularly in his Books againſt* Appio.

I anſwer, That neither is *Joſephus* in this matter of much credit; neither ſaith he any more than *Moſes* had ſaid before him in theſe words, *What Nation is there ſo great that hath ſtatutes and judgments ſo righteous as all this Law which I ſet before you this day*, Deut. 4. 8. and much leſs than *David*, when he ſaith, *The Law of the Lord is perfect*, Pſal. 19. 8. Beſides, our Saviour ſeems to give us a contrary account of this matter in his Sermon on the Mount, where, though it be diſputed whether he added to the Law it ſelf, yet no Man queſtions but that he added to the *groſs* ſenſes the *Jews* had then of it, and had put upon it.

4*ly*, When he adds, That *the Rabbins uſed (as appears by the Verſion of the Septuagint, and the Citations of St.* Paul *in this place) to interpret* Deut. 27. 26. *as if the meaning of* Moſes *was there, that God required of them the moſt perfect holineſs, which if they did not perform, they were to expect to be curſed by him;*

him; but in reality all that Moſes *ſays is only, that the People were to curſe him that did not confirm the words of the Law to do them.*

Anſw. In all this there is ſcarce one word of truth; for 1. The *Rabbins* were ſo far from thus expounding this, or any other Text of *Moſes* in ſo high a ſenſe, that they thought it ſufficient to exempt them from God's Curſe, that they were *of the Seed of Abraham*, and had him *for their Father*, Matth. 3. 8, 9. that they ſhould be accepted *for the merit of Circumciſion*, that 'twas *enough to be hearers of the Law, though they were not doers of it*, James 1. 22. *and that the obſervation of ſome Precepts of the Law*, would excuſe their neglect of the reſt. See Note on *Rom.* 2. 13. and *James* 2. 10, 11. and the Note there.

2*ly*, Whereas he ſaith, *This appears by the Verſion of the Septuagint*; if that way of arguing be of any force, then the contrary appears from the *Targum* of *Onkelos*, and *Ben Uziel*, who have added nothing to the words. Moreover, what hath the *Septuagint* here added, which is not neceſſarily contained in the ſenſe of the words as they lye in the *Hebrew*? For 1*ſt*, whereas they add, πᾶς ἄνθρωπος, *every man*, do not all Interpreters add *He*, and is not that the ſame in ſenſe; ought not every Man, who committed the ſins againſt which any of theſe Curſes were denounced, to think himſelf ſubject to theſe Curſes? 2*ly*, Whereas they add ἐν πᾶσι to the *Hebrew*, doth not the Context plainly lead them to that addition? When it ſaith *v.* 3. and *v.* 8. *Thou ſhalt write* כל דברי *all the words* of this Law, were not the *Jews* obliged to *do all the words of the Law*, *i. e.* all things commanded by the Law of *Moſes*, Deut. 19. 9. Yea, are not the Bleſſings in the next Chapter, promiſed to them only who *obſerve to do all the Commandments*, v. 1. and the Curſes denounced againſt them who *do not obſerve to do all his Commandments and Statutes*, v. 15. Doth not the Holy Ghoſt, aſſiſting the Sacred Pen-men, warrant this Addition in other places, *See that thou make according to the pattern*, ſaith the *Hebrew* and the *Septuagint*, Exod. 25. 40. See that thou make πάντα *all things according to the pattern*, ſaith St. *Paul*, Hebr. 8. 5. *At the mouth of two or three Witneſſes ſhall a word be eſtabliſhed*, ſaith the *Hebrew*, קדום כל דבר, *ſhall every word be eſtabliſhed*, ſay the *Septuagint*, and St. *Paul*. Nor

3*ly*, Hath St. *Paul* added any thing to the ſenſe of the words; for all the words of the Law being written by *Moſes* in the Book of the Law, it is plainly the ſame thing to ſay, *All the words of the Law*, and all the words *written in the Book of the Law*.

4*ly*, When he ſaith, Doubtleſs St. *Paul* would never have altered any thing in the words of *Moſes*, nor followed the *Septuagint* at all, but rendred the *Hebrew* himſelf exactly, if he had reaſoned from the bare Authority of the *Prophet*, and not from the Opinion of the *Jews*. I anſwer,

1*ſt*, That he caſts the vileſt imputation on St. *Paul*, by ſaying here, that he argues only upon the falſe ſuppoſition of the *Jews*: For St. *Paul* lays down this general Propoſition, *As many as are under the Law are under the Curſe*; this is falſe, ſaith Mr. *Cl.* *For in reality all that* Moſes *ſays is only, that the People were to curſe him that did not confirm the words of the Law to do them.* It is ſo, ſaith St. *Paul*, γέγραπται γάρ, *for it is written.* By your good leave, St. *Paul*, you are out again, there is no ſuch thing; but you are guilty of adding to the Word of God; if you underſtand your ſelf you do not, and if you underſtand the words of *Moſes* you cannot in this Argument depend upon what is written, but only on the falſe and rotten Notion of the *Jews* touching theſe words.

2*ly*, Through the ſides of St. *Paul* here he wounds our Bleſſed *Saviour*, and all the *Sacred Penmen*; for if it be true of St. *Paul*, it muſt be alſo true of them; that if they had reaſon'd from the bare Authority of the *Prophets*, and not from the Opinion of the *Jews*, (not grounded on the true ſenſe of the *Prophets*,) they would have rendred the *Hebrew* exactly, and never have altered any thing in the words of *Moſes*, nor followed the *Septuagint* at all; which ſeeing Ocular demonſtration ſhews, that both our *Lord* and his *Apoſtles* have often done, *you muſt not think*, ſaith Mr. *Cl.* *that they have given us the true ſenſe of the Prophets*, but only ſome corrupt Opinions which the *Jews* had of them. And let Mr. *Cl.* ſay as dogmatically as he pleaſes, that *it is common with St.* Paul *to cite the Old Teſtament*, ſo as it was uſually alledged by the *Doctors* of the *Jews*, whom they called *Darſchanim*, that is to ſay, *With little regard to the Circumſtances of the place, or the proper ſignification of the words, and to argue from them ſo alledged*, I cannot but look upon it as a falſe and deteſtable Suggeſtion.

CHAP.

CHAP. IV.

Verſe 1. NOw I ſay *(for illuſtration how you, who are heirs of the promiſes, ſhould be kept in bondage under a Schoolmaſter,* Chap. 3. 23,25.) that the heir, as long as he is a child, differeth nothing *(as to the poſſeſſion, and free uſe of his eſtate)* from a ſervant, though he be *(by right of inheritance)* Lord of all *(his Father left.)*

Ver.2. But is under Tutors and Governours until the time appointed by the Father *(in his laſt Will and Teſtament.)*

Ver. 3. Even ſo we *(the Seed of Abraham)* when we were children, *(as till faith came we were,)* were in bondage under the elements of the world.

Στοιχεῖα τοῦ κόσμου, *the Elements of the World.*] *i. e.* The *Jewiſh* Rites ſo called, becauſe, as was obſerved *Chap.* 3. 19. they were for matter moſtly the ſame which had before obtained in the World, only they were directed to a better object, and a better end.

Ver. 4. But when the fulneſs of time *(appointed for the appearance of the Meſſiah for the benefit of Jew and Gentile, that they might be made Sons by him)* was come, God ſent forth his ſon made of a woman, made under *(ſubjection to)* the law.

Ver. 5. To redeem us that were under the law *(from the bondage of it,)* that we *(together with them)* might receive the adoption of ſons.

Ver. 6. And becauſe ye are *(now made)* ſons *(of God by faith,* chap. 3.25.*)* God hath ſent forth the ſpirit of his ſon into your hearts, crying, Abba, Father, *(*i. e. *witneſſing to our Spirits that we are the Sons of God, and that he is our Father,* Rom. 8.15, 16. *and enabling us to uſe the language, not of Servants, but of Sons.)*

Ver. 7. Wherefore thou art *(after this redemption wrought)* no more a ſervant, but a ſon, and if a ſon, then an heir of God through Chriſt.

Ἀλλ' υἱὸς, *but a Son.*] That the Notion of *Adoption* includes a ſtate of Immortality, and that the Sons of God were to be *Sons of the Reſurrection*, I have ſhewed upon the parallel place *Rom.* 8. 16—23. And that the *Jews* were not ignorant of this import of the phraſe, we learn from the Author of the Book of *Wiſdom*, Chap. 2. 12. who introduceth the wicked *Atheiſts* ſpeaking thus, *Let us lay in wait for the righteous, for he calleth himſelf a child of God. He maketh his boaſt that God is his Father. Let us ſee if his words be true —— for if the juſt man be the Son of God, he will help him.—Let us condemn him to a ſhameful death, for by his own ſaying he ſhall be reſpected.* Thus, ſaith he, *were they deceived, neither hoped they for the wages of righteouſneſs, nor diſcerned a reward for blameleſs ſouls. For God created man to be immortal, and made him an image of his own eternity.—— The ſouls of the righteous are in the hands of God, and their hope is full of immortality. Having been a little chaſtiſed, they ſhall be greatly rewarded: for God tried them, and found them worthy of himſelf.* And Chapter the fifth, he introduceth the ſame wicked Perſons ſaying, *We fools counted his life madneſs, and his end to be without honour; how is he numbred among the Children of God, and his lot is among the Saints.* Where

1. The Righteous are repreſented as the *Sons* and *Children of God.*

2. That as ſuch, they are to be rewarded in their Souls, which are to be received into *the hands of God,* and to be at reſt, and in their Bodies, which are to be *immortal.*

3. That, at the Day of Recompence, they ſhall *ſtand in great boldneſs*, and ſhall, as being *the Sons of God*, have their *Lot and Portion with the Saints*, ἐν ἁγίοις ὁ κλῆρος αὐτῶν, that is, He ſhall be ὁ κληρονόμος, an Heir with the Saints.

Ver. 8. *(I ſay thou art no more a Servant,)* Howbeit, then when ye knew not God, ye did ſervice to them which by nature were no gods.

Ἐδουλεύσατε, *ye did Service.*] Hence we learn how frivolous is the diſtinction of the *Papiſts*, that *Latria* is indeed Service proper to God, but *Dulia* is ſuch Worſhip as may be paid to *Saints* and *Angels*; for ſeeing *Saints* and *Angels* are *by Nature no Gods*, the giving *Dulia* to them muſt be the thing condemned here in the *Heathen*, that being only this, that they did δουλεύειν, give *Dulia to them which by Nature were no gods.*

Τοῖς μὴ φύσει οὖσι θεοῖς, *to them which are not gods by nature,*] Hence we learn the conſequence of the *Socinian Hypotheſis*, That Jeſus Chriſt is not by nature God, and yet is to be honoured with the ſame Worſhip which all *Chriſtians* give to him who is by nature God, ſeeing it teacheth us to do what St. *Paul* here condemneth in the very *Heathens.* And ſurely it muſt be abſurd to make that an Article of *Chriſtian* Faith, and a part of *Chriſtian* Worſhip, which the *Apoſtle* here makes the great Crime of the *Heathen* World, and a certain Evidence of their Ignorance of the true God. That the *Socinians* cannot anſwer this Objection, appears from what they here return to it, *viz.* That (a) *Gods by Nature is not here oppoſed to Gods by grace, or to thoſe*

(a) *Naturâ Dij non opponuntur Diis ex Gratia, qui Divinitatem habent ab illo uno Deo acceptam. Tali enim Deo, pro ratione imperij quod à Deo accepit, ſervire, eumque colere non eſt profanum & impium, ſed pium, & neceſſarium.*

who have received their Divinity from the one true God, for to ſerve and worſhip ſuch a God by reaſon of the Empire which he hath received from God is not prophane, and wicked, but pious and neceſſary. Now in anſwer to this, I ſay,

1. That it is very evident from the Text, that thoſe who *are not Gods by Nature*, are oppoſed to him who is God by Nature, *viz.* to him whom the *Heathens* knew not, and to him whom the *Galatians*, being *Chriſtians*, knew, and by whom they were known. Since then the *Socinians* God by Grace is not a God by Nature; ſince he is not the God intended in theſe words, *ye knew not God*; he muſt be ranked among thoſe which are here oppoſed to him.

2*ly*, I have elſewhere ſhew'd that the *Heathens* had the very ſame Sentiments with the *Socinians*, as to the Worſhip of their inferiour *Deities*; and it is wonderful to ſee how they concur in ſenſe, and almoſt in words.

Sociniani.	Ethnici.
1. *Qui Divinitatem habet ab illo uno Deo acceptam.* Crell.	1. *Dij minores ab uno illo facti & ſublimiter Collocati.* Apud Aug. de Civ. Dei. l. 6. cap. 1.
2. *Chriſtum pro ratione Imperij quod à Deo accepit Colendum ſentiunt.* Crell.	2. Τὸν ὖν, ὃ ἐκεῖθεν ἐξουσίας τέλυχακότα, ὡ σεβασθὲν δικαίως ὁ σίδων ὃ Θεὸν; Celſ. apud Orig. l. 7. p. 377.
3. *Eum ſic colere pium & neceſſarium eſt.* Crell. *Chriſti enim honor & adoratio ſpectat ad Gloriam Dei Patris.* Wolf.	3. Τὸν σεβασθέντα θεὸς πλείονα, τῷ ἔν τι τῶν τῷ μεγάλω σεβασθέντι, φίλον ϗ ἐν τύτῳ ἐκεῖνῳ ποιῶν. Celſ. ibid. l. 8. p. 381.

Indeed there is ſcarce any Plea they uſe for the Worſhip of *Jeſus Chriſt* as a made God, which was not before uſed by the (b) *Philoſophers* for the Worſhip of their *Inferiour Deities*.

Ver. 9. But now after that ye have known God, or rather are known of God, *(being made his Sons by adoption,)* how *(after this freedom purchaſed by Chriſt,)* turn ye again to the weak and beggerly elements *(of the Law,)* whereunto you deſire again to be in bondage.

Πάλιν ὅπ τὰ ἀδενῆ ϗ πλωχὰ σοιχεῖα, *again to weak and beggarly Elements.*] Here Interpreters find great difficulty to ſhew how the *Galatians*, who were never under the Law, can be ſaid to be *again*, *anew in bondage to them.* But the obſervation made on *Chap.* 3. 19. that the Rites of the *Jews* and *Heathens* were for the Matter moſtly the ſame, removes that difficulty. Theſe Rites are weak and beggarly Elements in compariſon of the Riches of the Goſpel, and the power of the *Holy Ghoſt*; they are weak, as having no power to cleanſe the Soul; and beggarly, as not being able to confer upon us the Spiritual Riches of the Goſpel, Pardon of Sins, Adoption, the Gifts and Graces of the Spirit, Eternal Redemption.

Ver. 10. *(For)* ye obſerve *(the Jewiſh Sabbath)* days, and months *(the new Moons)* and times *(of their ſolemn Feſtivals)* and (*Sabbatical*) years.

Ἡμέρας ϗ μῆνας, *days and months.*] That this Verſe is to be interpreted of the *Jewiſh* Solemn Times and *Feſtivals* obſerved by them, as far as they could be obſerved out of *Judea*, the whole drift of this *Epiſtle* ſhews, which is to bring off the *Galatians* from thinking they were obliged to obſerve the Rites and Ceremonies of the Law. For that the *Jews* did ἑορτάζειν keep their Feaſts in *Egypt* and *Alexandria*, and where-ever they were ſettled among the *Heathens*, we learn from (c) *Philo* in his Oration againſt *Flaccus*. That they were very numerous in *Aſia minor*, of which *Galatia* was a part, See the Note on *James* 1. 1. That in thoſe places where they dwelt, they had converted a great many to the *Jewiſh Worſhip*, and made them as it were a part of themſelves, *Joſephus* teſtifies. See Note on 1 *Pet.* 1. 1. And if it were ſo at *Galatia*, this might make them ſo ready to relapſe to their old *Jewiſh* Rites.

Ver. 11. I am afraid of you, leſt I have beſtowed on you labour in vain, (*in preaching the Goſpel to you.*)

Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] As well he might, for by this practice they muſt revolt again from Chriſt to the *Jewiſh Synagogue*; for it belonged only to the great (d) *Sanhedrim* to ſtate the certain times of their New Moons, and other *Feſtivals*; ſo that for the due obſervation of them, they muſt entirely depend upon the *Jewiſh Sanhedrim.*

Ver. 12. Brethren, I beſeech you be as I am, for I am as you are, ye have not injured me at all.

Ὅτι ϗγὼ ὡς ὑμεῖς, *I am as you are.*] That is, ſay the *Fathers*, I was once zealous for the Law, as you are; but now I live as do the *Gentiles*, *and not as do the Jews*; do you who art not *Jews*, but *Gentiles*, live in like manner as Men exempted from the Law. But this Expoſition ſeems not to cohere with theſe words, *ye have not injured me at all.* They

(b) *Vide Tract. de vera Chriſti Deit.* (c) P. 760. A. B. (c) *Mechilta Paraſch.* בא

may

may therefore be thus interpreted: Brethren,be ſtill as affectionate to me as I am to you, *and count me not your enemy, becauſe I tell you the truth*; for I am ſtill as affectionate to you, as ever you were to me,*v.*14. I do not look upon you as Perſons who have done any thing with an intent to injure me. And though your *Falſe Teachers* have done you this injury by their pernitious Doctrines, yet have they not prevailed on you to ſpeak evil of me, or act injuriouſly towards me.

Ver. 13. Ye know how that through infirmity of the fleſh I preached the Goſpel to you at the firſt.

Ver. 14. And (*notwithſtanding*) my temptation which was in my fleſh, ye deſpiſed (*me*) not,nor rejected (*me*,) but received me (*rather*) as an Angel of God, even as Chriſt Jeſus, (*thinking your ſelves very happy in having ſuch an Apoſtle.*)

Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκὶ, *my temptation which was in the fleſh.*] It is the Opinion of the *Greek Commentators*, and of the Reverend Dr. *Hammond*, that the ἀσθένεια τῆς σαρκὸς, *the infirmity of the fleſh*, v. 13. and *the temptation in the fleſh* here, only ſignifie the Perſecutions the *Apoſtle* ſuffer'd for preaching the Goſpel. But that this cannot be the full import of the words, is evident from theſe Conſiderations, (1.) That the Perſecutions which he ſuffered for the Cauſe of Chriſt, would miniſter no reaſon to the *Galatians* ἐξουθενῆσαι, καὶ ἐκπτύσαι, *to contemn, vilifie, deſpiſe him* as nothing, and even *to ſpit upon him* who preached the Goſpel with ſuch great demonſtration of the Spirit, and ſuch power of Miracles under all his Perſecutions. The *Apoſtle* in the Epiſtles to the *Corinthians*, repreſents theſe Sufferings as a vindication of the truth of his *Apoſtleſhip*, an Argument of the *life* and *power of that Jeſus* who did ſuch mighty things by his *Apoſtles* under all their Sufferings, and as that which ſhould create the greater reſpect to him, and gives them a large Catalogue of them,confirming it with an Oath,2 *Cor.*11.31.which ſhews, that though he ſometimes feared the greatneſs of his Tribulations might make them faint, or ſhake them who were taught that they muſt alſo be partakers of the like Sufferings,yet did he not conceive himſelf the more contemptible or vile in his own Perſon for his Perſecutions. And therefore as he mentions this to the *Theſſalonians* as a proof of his ſincerity, that *having before ſuffered, and been ſhamefully entreated at Philippi, he was ſtill bold to preach the Goſpel to them*, 1 Theſſ. 2. 2. As he mentions his Sufferings to the *Epheſians* as *their glory*, Chap. 3. 13. ſo here he declares to his *Galatians* that he ſtill ſuffered Perſecution; and he concludes his Epiſtle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*, Gal. 6. 17. Inſinuating that theſe Sufferings were ſo far from giving any Perſon a juſt reaſon to deſpiſe him, that they were rather an Inducement to a more honourable treating of him.

(2.) Though ἀσθένια and πειρασμὸς, *infirmity* and *temptation*, abſolutely put, do ſometimes ſignifie Afflictions, or Perſecutions; yet do we never elſewhere read that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an *infirmity, temptation*,or *thorn in the fleſh* is uſed in that ſenſe. Nor was it only the Sufferings he endured in his Body, but the very preſence of his Body, which was *weak*. See Note on 2 *Cor.* 12. 7, 9. Having therefore proved (e) that beſides his Perſecutions, he had a weakneſs and imperfection in his Body, which rendred both his Perſon and his Speech *contemptible*, I think it reaſonable to refer theſe words unto it.

Ver.15. Where is then the bleſſedneſs you ſpake of? (*in having me for your Apoſtle,who taught you no ſuch thing as this, that you were to be juſtified by the obſervance of the Law,*) for I bear you record (*you had once ſuch a great affection to me*) that, if it had been poſſible, you would have pluckt out your own eyes, and given them to me.

Ver. 16. (*And after this*) Am I now become your Enemy (*or look'd upon as ſuch*) becauſe I tell you the truth?

Ver. 17. They (*who ſeduce you do indeed*) zealouſly affect you, but not well, (*and in a due manner,*) yea, they would exclude us (*from your affection*) that you might affect them (*only.*)

Ver. 18. But it is good (*for you*) to be zealouſly affected always in a good thing, (*as your affection to me, and to the truth I preached is,*) and not only when I am preſent with you.

Ver. 19. My little Children, of whom I travel in birth again,(*to renew in you the faith from whence ye are fallen,*) till Chriſt be (*fully*) formed in you, (*as the Child is in the Womb.*)

Ver. 20. I deſire to be preſent with you, and to change my voice, for I ſtand in doubt of you.

Ἀλλάξαι τὴν φωνήν.] To temper my voice to you as your affairs require, lamenting the fall of ſome,) and ſtriving to recover them, and commending the ſtedfaſtneſs of others in the Faith.

Ver. 21. Tell me ye that deſire to be under the Law, do ye not hear (*what is contained in the Pentateuch, the Book of*) the Law?

Ver. 22. For it is (*there*) written, that Abraham had two Sons, the one (*to wit, Iſmael*) by (*Hagar*) a Bond-woman, the other,(*to wit, Iſaac,*) by (*Sarah*) a Free-woman, (*a Lady of*

(e) Note on 2 *Cor.* 12. 7.

Princeſs,

Princeſs, as her Name imports, ſaith Philo.)

Ver. 23. But he that was of the Bond-woman was born after the fleſh, (*and ſo was not to be accounted for the Seed,*) but (*whereas*) he of the Free-woman was by promiſe, (*and ſo was only to be accounted for the promiſed Seed,* Rom. 9. 8.)

Κατὰ σάρκα γεγέννηται, *was born after the fleſh.*] i. e. By natural Generation, and the ſtrength of the Fleſh, before *Abraham*'s Body became dead, *Rom.* 4. 19. The other by virtue of the Promiſe of God made to him, when *his Body* and *Sarah's Womb* were both *dead*, v. 20. and only quickned by that Spirit which is the power of God.

Ver. 24. Which things are an Allegory, (*expreſſing one thing, and by that hinting another to us,*) for theſe (*two, Hagar and Sarah,*) are (*intended typically to repreſent to us*) the two Covenants, the one (*viz. that of the Law given*) from Mount Sinai (*is that Covenant*) which gendereth to bondage, (i. e. *ſubjects its Children to bondage, and is the Covenant*) which is (*typified by*) Hagar (*the Bond-woman.*)

Ver. 25. For this Hagar (*whoſe name ſignifies a Rock,*) is (*in the Allegory*) Mount Sinai in Arabia (*whence the Law was given,*) and (*ſo ſhe*) anſwereth to that Jeruſalem which now is, (*they living long in that Wilderneſs, and receiving the Law from Mount* Sinai *in* Arabia) and is in bondage with her Children (*to the Law given there.*)

Τὸ δὲ Ἁγὰρ Σινᾶ ὄρος ἐστὶν, *for this Agar is Mount Sinai in Arabia.*] i. e. She repreſents it (1.) in her Name; for הגר in the *Arabian* Language ſignifies a Rock, as Mount *Sinai* is called. (2.) By her flight, ſhe flying twice into *Arabia* from her Miſtreſs, *Gen.* 16. 7. into the Wilderneſs of *Shur*, called by the Chaldee *Chagra* there, and *Gen.* 25. 18. and after flying again into the ſame Wilderneſs. And (3.) by her ſtation, for there dwelt the Poſterity of *Iſmael*, called from her Name *Hagarens*, as the Oriental Writers witneſs. See *Bochart. Geogr. Sacr.* l. 4. c. 11. p. 255. cap. 27. p. 312. and *Grotius* here.

Ver. 26. (*Thus it was, and is with the terreſtrial Jeruſalem,*) but (*the*) Jeruſalem which is (*from*) above, (*and is ſignified by* Sarah, *the Type of the ſecond Covenant*) is free, (Gr. *is the free-woman, and ſo her Children cannot be in bondage to the Law, as the Jews were,* and it is *this Jeruſalem,*) which is the Mother of us all.

Ἡ ἄνω Ἱερουσαλὴμ, *the Jeruſalem which is above.*] As the ſtate of the Church under the Goſpel is ſtiled by the *Evangeliſts*, *the Kingdom of Heaven*, ſo here the *Jeruſalem* which is from above; this Goſpel State, or New Kingdom being erected by the *Holy Ghoſt*, ſent down from *Heaven*, and leading us to it. Note alſo that the (f) *Jews* tell us, *that the inferiour Jeruſalem is a Type of that which is above.*

Ver. 27. For (*of this Jeruſalem*, Iſa. 54. 1.) it is written, Rejoyce thou barren which beareſt not, break forth and cry, thou that travelleſt not, (*and ſo in this art like to Sarah,*) for (*now*) the deſolate hath many more Children than ſhe that hath an Husband, (*the Gentile than the Jewiſh Church.*)

Note that the *Jews* themſelves interpret theſe words cited from *Iſa.* 54. 1. of the times of the *Meſſiah. Midraſh ſhir Haſhirim ad Cant.* 1. 5.

Ver. 28. Now (*to apply theſe things to us,*) we Brethren, as Iſaac was, are the Children of the promiſe (*as being born, not of the fleſh, but of the Spirit by virtue of the promiſe in thy Seed ſhall all the Families of the Earth be bleſſed.*)

Ver. 29. But as then he that was born after the Fleſh (i. e. *Iſmael,*) perſecuted him that was born of the Spirit, (i. e. *Iſaac, the Seed produced by the Spirit of God, and the Repreſentative of us who are born of the Spirit*, John 3. 3, 5.) even ſo it is now, (*the Jews the Seed of Abraham according to the fleſh, every where perſecuting us Chriſtians*, 1 Theſſ. 2. 14, 15, 16.)

Ἐδίωκεν, *perſecuted.*] St. *Jerom* here ſaith *Iſmael ſtruck Iſaac*, but the Text *Gen.* 21. 9. ſaith only that he *mocked him.* This Deriſion therefore muſt be reputed as a perſecuting him with the Tongue.

Ver. 30. Nevertheleſs, what ſaith the Scripture? (i. e. *What is contained in the Scripture, even theſe words approved by God*, Gen 21. 12.) caſt out the Bond-woman and her Son; for the Son of the Bond-woman ſhall not be Heir with the Son of the Free-woman.

Οὐ κληρονομήσει, *ſhall not be Heir.*] Hence we may learn what that Perſecution was, even a deriſion of *Iſaac*'s pretenſions to be the Heir of *Abraham.* So among the (g) *Jews*, *Rabbi Salom* cited by *Cartwright* on *Gen.* 21. 9. and (h) St. *Jerom* in his *Queſtions and Traditions upon Geneſis*, even as the Carnal *Jews* contended with the Believing *Gentiles*, that they muſt be the true Heirs of the Promiſe made to *Abraham*, who were his Seed according to the Fleſh.

Ver. 31. So then Brethren, we (*being Children of the Promiſe*, v. 28.) are not Children of the Bond-woman, (*and ſo in ſubjection to the Law,*) but of the Free-(*woman, and therefore at liberty from the Obligation or Bondage of it.*)

(f) *Voiſin de Lege*, p. 369.
(g) R. Sal. ait, *Iſmaelem cum Iſaaco de Hæreditate contendiſſe dicentem, ego ſum primogenitus & duplex portio ad me pertinet.*
(h) *Dupliciter hoc ab Hebræis exponitur ſive quod Idola ludo fecerit ſeve quod adverſum Iſaac quaſi majoris ætatis jura ſibi & primogenita vendicaret.* Tom. ult. F. 73. L.

APPENDIX.

THis being written before I ſaw Mr. *Clerk*'s Annotations, I think it neceſſary, by way of Appendix, to confute that vile Interpretation, or rather Corruption of the *Apoſtle*'s words, he here ſo confidently ſuggeſts. And

1ſt, 'Tis a miſtake that the *Galatians*, to whom the *Apoſtle* here writes, before they received the *Goſpel*, were *as to the greateſt part* of them, *Proſelytes of the Gate, or alſo of Righteouſneſs*: 'Tis plain that they were *Heathens*, not *knowing the true God*, but *ſerving them which by nature were no gods*, Chap. 4. 8, 9. and by the Goſpel were to be delivered ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *from the preſent evil Age*, Chap. 1. 4. from which they who were made *Proſelytes* of the Gate, and worſhipped the true God, were already in a great meaſure delivered.

2ly, The great endeavour of the *Judaizers* then crept in among them, was to perſwade them to be circumciſed, *Gal.* 5. 2. 6. 12. whereas all the *Proſelytes of Righteouſneſs*, all the *Gentiles* which had before been ſubject to the *Jewiſh Rites*, muſt be circumciſed when they were admitted to be *Proſelytes of Righteouſneſs*, they being made ſuch by Circumciſion, and a Promiſe of Obedience to the Law of *Moſes*.

Object. It is the Jewiſh Law which is ſtiled *the Elements of the World to which they were in bondage*, Chap. 4. 3.

Anſw. The *Jewiſh* Law is indeed ſo called, but it was for this reaſon, that it was made up of Ceremonies, which for the Matter were the ſame with thoſe which had been uſed by other *Nations* of the World, the Object of them only being changed. See the Note on Chap. 3. 19. and they are no where called *Elements of Piety*, as he ſuppoſes.

Object. 2. They are ſaid to *return again to theſe weak and beggarly Elements of the World*, v. 9.

Anſw. Not becauſe they before obſerved the *Jewiſh* Ceremonies, but becauſe the Ceremonies of the Law being for the Matter moſtly the ſame with thoſe the *Gentiles* uſed to their *Heathen* Deities, by returning to them, they are ſaid to return to thoſe Elements. See Note on *v.* 9.

Ver. 21. Τὸν νόμον οὐκ ἀκούετε; *Do not you hear the Law?*] i. e. Do not you *Chriſtians*, to whom the Law and Prophets are read every Lord's Day, and which you have the liberty to read at all times, hear what the Law ſpeaks. Here, ſaith Mr. *Cl. it is to be noted, that St.* Paul *argues from ſome received Midraſch vulgarly known; for if that Allegory, whereof he here ſpeaks, had not been before heard of, he would have had no reaſon to wonder that the* Galatians *had never collected any ſuch thing from the ſtory which he refers to.*

Anſw. 1. To this I anſwer, That no ſuch Interpretation of this paſſage was vulgarly known among the *Jews*, is apparent from the Silence of all the *Jewiſh Paraphraſts* upon the place, and of all thoſe *Interpreters* who have converſed moſt in the Writings of the *Jewiſh Rabbins*, and yet produce not the leaſt hint of any ſuch thing, nor can Mr. *Cl.* do it.

2ly, This ſuppoſed *Midraſch* is contrary to their known and avowed Principle, That *their Law was to be eternal*, and ſo that there was no New Covenant to ſucceed for the aboliſhing of it, as is plain from the *Apoſtle*'s diſpute againſt them both here, and in the Epiſtle to the *Romans*, and in that to the *Hebrews*. Moreover, doth not Mr. *Cl.* tell us in his *Annotations* on the former Chapter, that *the Law, and a perfect pattern of Holineſs, was the ſame in the opinion of the Jews?* and muſt this *perfect pattern of Holineſs* here, in the opinion of the ſame *Jews*, be only a *Covenant gendring to bondage*, and repreſented by *Hagar* a Bond-woman?

3ly, The *Apoſtle* doth not wonder that the *Galatians* had collected no ſuch *Allegory* from the ſtory referred to, but only asks if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Farther, Seeing this Interpretation could not be urged againſt thoſe who might deny that the Scripture ought to be ſo underſtood, and the Apoſtle doth not make uſe of his Authority to confirm it, it is evident that he argues here from what was generally allowed, which kind of things it is not material ſhould be true, or well grounded, as long as they contain nothing prejudicial to true Piety, and are believed by thoſe againſt whom we diſpute. So that from St. Paul's *uſing ſuch an Allegory againſt the Judaizing* Galatians, *it does not follow that we in this Age are bound to admit it as a ſecret revealed from Heaven to the Apoſtle.*

Anſw. To this I anſwer, (*1ſt*,) That it is too confidently ſaid, that *the Apoſtle doth not make uſe of his Authority to confirm this Interpretation*, for is it not *Paul an Apoſtle, not of Man, but of Jeſus Chriſt, and of God the Father*, Chap. 1. 1. who writes thus to the *Galatians*; and had not the *Apoſtles* from the Holy Ghoſt *the word of Wiſdom, and of Knowledge*, to direct them in underſtanding the Myſteries of the Old Teſtament? Does he not declare they ſpake *the Wiſdom of God in a Myſtery*,

Mystery, 1 Cor. 2. 7. that *Wisdom which God had revealed to them by his Spirit*, v. 10. that they had *received the Spirit which is of God, that they might know the things which are freely given us of God; which things they also spake, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.* See the Note on *v.* 12, 13. there. And is not this sufficient confirmation of all which they declared they writ as the *Apostles of Jesus Christ*?

2*ly*, I add, that it cannot reasonably be said *he argues here from what was generally allowed*, not only because I have proved, that nothing of this nature either was, or could be allowed by the *Jews*, but also because no one Instance can be produced where the *Apostle* useth any such Argument *ad hominem*, or from their own mistaken Principles, but where it is evident from his own words and declarations that he doth so. Had the *Apostle* said, as he is forced in his *Paraphrase* to make him speak, *These things use to be allegorically explained by the Jews, and may be interpreted so as to signifie what I a little before said*; or as he begins his *Christian Allegorist*, *We take you at your word, O Jews*: There might have been some plausibility in this phansie, but the *Apostle* having not given us the least hint of any thing of this nature, it must pass for meer Romance. And the other things he adds, can be no better than a base and ignominious reflection on the *Authority* and Writings of the *Apostle*, for *do you not hear the Law*, saith the *Apostle*? No, saith Mr. *le Cl.* that they do not, yea, they cannot in this case, *it being not at all necessary that the words of Scripture should have any such allegorical interpretation, as that which is supposed* (here) *to belong to them. Do you not hear the Law For it is written*, saith the *Apostle*? What then, saith Mr. *Clerk*, you grossly impose upon us in these words, connecting them to the former by a γὰρ *for*, and saying gravely *it is written*; when indeed you argue not from what is written, but from some Whimseys of the Jews, perhaps neither *true* nor *well-grounded*. These things *are an Allegory*, saith the *Apostle*. So you say, St. *Paul*, quoth this *Critick*; but *if we throughly consider it, we shall find that most that hath ever been said by learned Men against this way of interpreting Scripture in the general, may be objected against this particular Allegory. These are the two Testaments, saith St.* Paul. You are very dogmatical St *Paul*, saith Mr. *Cl.* but *we of this Age are not bound to admit this as a Secret revealed from Heaven to you*; and by your good leave, *this Interpretation cannot be urged against those who deny that the Scripture ought to be so understood.*

To conclude, what shall we say to the unbelieving *Jew* objecting thus from this Interpretation? 'Finding that your *Apostle* hath 'produced against us a weak Argument, *false* 'and *ill grounded*, you pretend to help him out 'by saying, 'tis *a Jewish Midrash vulgarly* '*known*. This we must take for an officious 'lie, till you can shew that either we, or our 'Fathers, or *Philo* the *Allegorist*, who speaks 'of *Hagar* and *Sarah* in a quite different way 'of Allegory, had any such Sentiments. And 'if your *Apostle* hath imposed upon you here 'with such ill grounded Arguments and In'terpretations, without giving you the least 'hint that he was arguing only from our con'cessions, how know you that he hath not of'ten done the like in all his other Writings?

CHAP. V.

Verse 1. STand fast therefore in the liberty wherewith Christ hath made us (*Christians*) free, and be not again entangled with the yoke of bondage (*to the Law*, Acts 15. 10.)

Ver. 2. Behold, I Paul say unto you (*Galatians*,) that if ye be circumcised (*in order to your justification*,) Christ shall profit you nothing, (*Chap.* 2. 1, 3, 4.)

Ver. 3. For I testifie again to every man that is circumcised, that he is a debtor (*by virtue of that Circumcision*) to do the whole Law.

Ver. 4. Christ is become of none effect to you, whosoever of you are (*seeking to be*) justified by the Law, (*and not by faith in him only*,) ye are fallen from (*justification by*) Grace.

Μαρτύρομαι πάλιν, *I testifie again.*] These words must not be thought to import that he had testified this before in this *Epistle*, and now did it again, there being nothing said before of this matter, but thus *I Paul say to you, that if ye be circumcised Christ shall profit you nothing.* And again, *I testifie that you are Debtors by admitting this Circumcision to yield obedience to the whole Law of* Moses. For as by Baptism we *Christians* do oblige our selves to observe all the Institutions of the *Christian Faith*, so did the *Jews* by Circumcision oblige themselves to yield obedience to the whole Law of *Moses*. This the *Apostle* elsewhere intimates by saying to the *Jew*, *Circumcision verily profiteth if thou keep the Law*, Rom. 2. 25. to which thou art obliged by it; and by objecting to them, who were so zealous for the Circumcision of others, that they acted insincerely in that zeal, because they themselves did *not keep the Law*, Gal. 6. 13. when

any one became a *Proſelyte* of Juſtice, or turned from *Heatheniſm* to *Judaiſm*, they firſt inſtructed him in the Law of *Moſes*, and when he declared himſelf reſolved to obey it, then they circumciſed him, and ſo admitted him into the Congregation, and he became as one of them. For Circumciſion being the ſign by which they entred into Covenant with God, when the *Moſaical* Law became the Covenant betwixt God and the Seed of *Abraham*, that Circumciſion by which they entred into Covenant with him, muſt lay an Obligation on them to obſerve the Law of *Moſes*. And hence the *Judaizing Chriſtians*, who held that the Law of *Moſes* was an everlaſting Covenant, thought that the Believing *Gentiles* were to be dealt with as their *Proſelytes*, that is, that unleſs they were circumciſed, and obſerved the Law, they could not be ſaved, *Acts* 15. 1.

But ſtill it remains a great Enquiry, Whether the words contained in the ſecond, third, and fourth Verſes, are to be taken generally, ſo as to exclude all believing *Jews* from any benefit by Chriſt, or by the Covenant of Grace, who ſought for Juſtification by the Works of the Law? or whether they are to be reſtrained only to the believing *Gentiles*? Now in anſwer to this Queſtion, let it be noted

1. That it is not the being circumciſed which is here ſaid to exclude from Grace and Salvation, but the being circumciſed *to obtain Juſtification, and Salvation by it*, as is apparent from theſe words, *Chriſt is become of none effect to you whoſoever of you are juſtified by the Law.* Had the bare uſe of Circumciſion rendred Chriſt unprofitable to the *Jew* and *Gentile*, or put them under the Curſe of the Law, St. *Paul* would not have circumciſed *Timothy*, nor have owned the Believing *Jews* as *Chriſtian* Brethren, who were ſtill zealous for the Law.

2*ly*, Obſerve that the Law of *Moſes* being given to the *Jews*, and ſome of its Precepts being ſtiled *everlaſting Covenants*, and *Commandments*, and they having all engaged to obſerve it, might think themſelves obliged ſtill to be circumciſed, and obſerve the Law by virtue of God's Precept, till it was more ſolemnly by God declared to be abrogated, though they expected not to be juſtified by it; for ſo we find it was with the Believing *Jews*, they all continued *zealous of the Law*, Acts 21. 20. and thought all *Jews* obliged to obſerve it, *v.* 24. but then they thought to be ſaved, not by the Law, *but by the Grace of our Lord Jeſus Chriſt*, Acts 15. 11. as the Believing *Gentiles* were, and they *believed in Chriſt* that they *might be juſtified by faith in Chriſt, and not by the works of the Law*, Gal. 2. 16. But now the *Gentiles* being not under the Obligation of the Law of *Moſes*, they having firſt believed in Chriſt, and received upon that Faith, the *Holy Ghoſt*, they could not afterwards ſubmit to the obſervance of the Law, but by ſo doing, they muſt teſtifie they thought not Faith in Chriſt ſufficient to Juſtification, or Acceptance with God without the obſervation of the Law, and therefore muſt ſubmit to it for theſe ends, and ſo muſt in effect deny that Faith in Chriſt would juſtifie them; or that the Giving of the Holy Ghoſt was a ſufficient Evidence of their Acceptance with God, which was a tempting, or diſtruſting of God after ſo full a demonſtration of his Grace and Favour to them, *Acts* 15 8, 9, 10.

I therefore think theſe words concern as well thoſe *Jews* as *Gentiles*, who ſought for Juſtification ſtill not by their Faith in Chriſt, but through the Works of the Law, Rom. 9. 31, 32. and held Circumciſion neceſſary to all, not by way of Precept only, but *as a neceſſary means of Salvation*; for by theſe things, ſaith the *Apoſtle*, they in effect declared that Chriſt *was dead in vain*, and *fruſtrated the Grace of Chriſt*, Gal. 2. 21. and ſo fell from it. Nor is it eaſie to perceive how they ſhould have Juſtification and Salvation from him, from whom, after the Revelation of him, they did not expect it, or have faith in him to Juſtification, by whom they thought not that they ſhould be juſtified.

Ver. 5. For we *(Chriſtians)* through the Spirit *(which we have received)* by faith expect the hope of righteouſneſs.

Ἐλπίδα δικαιοσύνης, *the hope of righteouſneſs*] Or Juſtification, *i.* e. the hope of Glory; for *being juſtified by faith we have peace with God, and rejoyce in hope of the glory of God*; 'tis thro' this Spirit that we wait for, and expect this glory, for he is the *pledge* and *earneſt* of it, *by him we are ſealed up to the day of Redemption*, and *wrought up to the expectation* of it, and therefore are not aſhamed of our hope, *becauſe the love of God is ſhed abroad into our hearts by the Spirit that he hath given us*; and thus do we, *who have the firſt fruits of the Spirit, wait for the redemption of our Bodies, or the glorious liberty of the Sons of God*, Rom. 8. 21, 23

Rom. 5. 1, 2. Eph. 1. 14. 2 Cor. 1. 22. Eph. 4. 30. 2 Cor. 5. 5. Rom. 5. 5.

Ver. 6. *(We expect it, I ſay, by that Faith which miniſters this Spirit, and not by Circumciſion,)* For in *(the Oeconomy of)* Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion *(as to our acceptance with God, and our reward from him,)* but faith which worketh by love.

Πίστις δι' ἀγάπης ἐνεργουμένη, *faith working by love*] There be great Diſputes about, and divers Interpretations of theſe words, which I think may be rendred, Faith working or made active by love, or excited to perform our Duty to God, and to our Neighbour for his ſake, by that love which we bear to him, or from conſiderations of his great love to us, according to thoſe words of the *Apoſtle*, *the love of Chriſt* con-

conſtraineth us, 2 Cor. 5. 14. And here, *the life I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal. 2. 20.

Ver. 7. Ye did run well (*in the beginning of your Chriſtian race*,) who did hinder you that ye ſhould not (*continue to*) obey the truth?

Ver. 8. This perſwaſion (*of the neceſſity of your being circumciſed, and obeying the Law of Moſes*) cometh not of him (i. e. *that God*) that calleth (Gr. *called*) you (*to the faith of Chriſt.*)

Ver. 9. (*Nor ought this Circumciſion to ſeem a little thing to you, nor are theſe Judaizers to be diſregarded, becauſe they are few, for they are like to leaven; now ye know*) A little leaven leaveneth (*and ſo corrupteth*) the whole lump. (*See the Note on* 1 Cor. 5. 6.)

Ver. 10. But I have confidence in you through the Lord, that (*after conſideration of what I have written,*) you will be no otherwiſe minded (*then I exhort you to be,*) but he that troubleth you ſhall bear his judgment, (τὸ κρίμα, *the condemnation due to him on that account,*) whoſoever he be.

Ver. 11. And (*whereas ſome of theſe Judaizers have ſuggeſted that*) I (*elſewhere preach up that Circumciſion I oppoſe in you*) Brethren, (*you may learn the falſhood of that ſuggeſtion from my ſufferings, for*) if I yet preach Circumcision, why do I yet ſuffer perſecution (*from the Jews, ſince*) then is the offence (*they take at preaching*) of the Croſs ceaſed.

Εἰ περιτομὴν ἔτι κηρύσσω, *if I yet preach Circumciſion.*] All the *Greek Interpreters* ſay this Verſe returns an Anſwer to the Suggeſtions of the Patrons of the Law, *viz.* that (a) *He was an Hypocrite in ſome places, preaching up Circumciſion, and in others not.* See the Note on Chap. 3. 4.

Ver. 12. I wiſh they were even cut off (*from the Communion of the Church*) that (*do thus*) trouble (*and unſettle*) you.

Ὄφελον καὶ ἀποκόψονται, *cut off.*] The Interpretation of all the *Greek Fathers*, and of St. *Ambroſe*, *Auſtin*, and *Jerom* on this place, is this, *Utinam non ſolum circumcidantur, ſed etiam abſcindantur*, I wiſh not only they were circumciſed, but even made like the Prieſts *of the Mother of the Gods* worſhipped formerly by you of *Galatia*, who had that Member cut off. But if this Interpretation ſeem too light to be affixed to the words of the *Apoſtle*, I rather chuſe to interpret them as a wiſh, that they were cut off from the Communion of the Church, becauſe this ſeems agreeable to a like paſſage 1 *Cor.* 5. 6, 7. where having ſaid, as here, *a little leaven leavens the whole lump*, he adds, *purge out therefore the old leaven*, i. e. *put away from your ſelves the wicked perſon*, which he himſelf here would not do alone, becauſe he ſaw his Authority among them was impaired, and he feared this rather might exaſperate than cure their Diſtemper. See Note on 2 *Cor.* 10. 6. that ὄφελον is joyned with an *Aoriſt*, and ſometimes with an Imperfect of the Indicative Mood, we learn from theſe Examples, ὄφελον ἐν ᾅδῃ με ἔκρυψας, *I wiſh thou wouldſt hide me in the Grave*, Job 14. 13. ὄφελόν γε ἐβασιλεύσατε, *I wiſh you did reign*, 1 Cor. 4. 8.

Ver. 13. For, Brethren, ye have been called (*by Chriſtianity*) to liberty (*from the Jewiſh yoke,*) only (*be careful that ye*) uſe not (*your*) liberty for an occaſion to the fleſh, but by love ſerve one another.

Εἰς ἀφορμὴν τῇ σαρκὶ, *for an occaſion to the fleſh.*] This is done (1.) By a Carnal uſe of it to gratifie the Motions of the Fleſh, as they who *turn'd the grace of God into laſciviouſneſs*, and thought they might ſin more freely, *becauſe they were not under the Law, but under Grace*, Rom. 6. 1, 15. Or 2*ly*, by an uncharitable uſe of it, to the Scandal of their weak Brethren, or the Contempt of thoſe who did not fully underſtand their liberty, or by contending with, or biting one another, *v.* 16. which was an evidence that they were carnal, 1 *Cor.* 3. 3. Or laſtly, by refuſing Obedience to their Maſters, (See Note on 1 *Tim.* 6. 1, 2.) and Subjection to Superiours; See Note on 1 *Pet.* 2. 16. the Remedy of which Diſtempers is true *Chriſtian* Love; for (b) *he that loves ſincerely, will not refuſe to ſerve him whom he loves.*

Ver. 14. For all the (*Moral*) Law (*reſpecting our Neighbour*) is fulfilled in one word, even in this, Thou ſhalt love thy Neighbour as thy ſelf.

Ver. 15. But if you (*in contradiction to this Law*) bite (*calumniate*) and devour one another (*as the falſe Teachers did thoſe they ſeduced*, 2 Cor. 11. 12.) take heed that ye be not (*in the iſſue*) conſumed one of another.

Εἰ δὲ ἀλλήλους δάκνετε, *if ye bite*, &c.] *Theodoret* here notes, that the Contentions and Quarrels which aroſe betwixt them that ſtood firm, and thoſe who warped to the Legal obſervances, gave occaſion to theſe words. And as I have obſerved, that the Zeal of the *Jews* would not ſuffer an uncircumciſed Perſon to live among them, ſo might it be alſo with theſe zealous *Judaizers*.

Ver. 16. This therefore I ſay (*to prevent theſe miſcarriages,*) walk in the Spirit, (i. e. *according to the motions of the Holy Spirit*, Rom. 8. 1, 2, 9, 12, 13, 14.) and ye ſhall not fulfil the luſts of the fleſh, (i. e. *theſe carnal*

(a) Ταυτείτης ἐξιν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ οὐ. Theodor.
(b) Ὁ γὰρ φιλῶν ἀγαπῶν, οὐδὲ δουλεύειν ἀθυμεῖ τῷ φιλουμένῳ. Theoph.

motions

motions, v. 13. *and theſe uncharitable contentions*, v. 15.)

Ver. 17. For the fleſh (*indeed*) luſteth againſt the ſpirit, (*and ſo incites you to theſe things*,) and (*but*) the ſpirit luſteth againſt the fleſh, and theſe two (*Principles*) are contrary one to the other; ſo that ye (*who are lead by the ſpirit*) cannot do the things ye would) *according to the fleſh, nor ye who are lead by the fleſh, the things you would according to the ſpirit.*)

Note that I have interpreted theſe Verſes as moſt *Commentators* do; but I conceive they may be beſt interpreted from *Romans* 7. thus, *v.* 16. *But* this I ſay (*to take you off from this bondage to the Law,*) walk in the ſpirit, (*in newneſs of the Spirit, and not in the oldneſs of the Letter*, Rom. 7. 6.) and ye ſhall not fulfil the luſts of the fleſh, (*the motions of the fleſh ſhall not have dominion over you, and bring you captive to the Law of Sin, as it doth in them, becauſe ye are not under the Law, but under Grace*, Rom. 6. 14. *v.* 17. For (*in them*) the fleſh luſteth againſt the ſpirit, (*or the inward man not renewed*, v. 23, 25.) and the ſpirit luſteth againſt the fleſh, (*v.* 19——22.) and theſe two are contrary; ſo that ye (*who are under the Law, and walk not in newneſs of Spirit,*) cannot do the things that ye would; (*For the good that ye would ye do not*, v. 19.)

Ver. 18. But if ye are led by the (*conduct of the Holy*) Spirit, ye are not under the Law, (*and ſo Sin ſhall not have dominion over you*, Rom. 6. 14.)

Ver. 19. Now the works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,

Ver. 20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Hereſie.

Ver. 21. Envyings, Murthers, Drunkenneſs, Revellings, and ſuch like; of the which I tell you before, as I have alſo told you in times paſt, that they who do ſuch things, ſhall not inherit the Kingdom of God.

Τὰ ἔργα τῆς σαρκὸς, *the works of the fleſh.*] That ſome of theſe may very properly be called Works of the Fleſh, cannot be doubted; but ſeeing ſome of theſe Sins ſeem chiefly to conſiſt in Errors of the Mind, as *Hereſie*, and *Idolatry*, and others of them to derive from evil diſpoſitions of the Spirit, as Envy, Malice, Witchcraft, it ſeems not eaſie to perceive with what propriety they are here called the Works of the Fleſh. But

1. That Strife, Contentions, bitter Zeal and Envy, are indeed Works of the Fleſh, we may diſcern from a Reflection on the uſual Objects of them; for we do not uſe to contend with, or envy Men on the account of things truly Spiritual, becauſe they bring forth the Fruits of the Spirit, or have the Pleaſures of an upright Conſcience; but our Contentions generally are about Worldly, Carnal Things, the Pleaſures, Honours, or Enjoyments of the preſent World: For *whence come Zeal and Envy*, ſaith St. *James*, *come they not from your Luſts which war in your Members*, James 4. 1, 2.

Moreover, Murther and Witchcrafts, or φαρμακεῖαι, as that word imports, thoſe *poiſonous Ingredients* which are uſed to deſtroy Humane Life, are the Fruits of Hatred, Envy, Malice, and ſo muſt have their riſe from the ſame Senſual Luſts.

The *Idolatry* of the *Heathens*, not only as it was attended with Revellings and Uncleanneſs, but as it repreſented God to Corporeal Eyes in *Images*, and brought him down unto the Senſes, may well be deemed a Senſual Crime.

And laſtly, *Hereſie*, according to the *Scripture* Notion, being not a pure Miſtake of Judgment, but an eſpouſing a falſe Doctrine out of Diſguſt, Pride, or Envy, or from worldly Principles, or to avoid Perſecution or Trouble in the Fleſh, may well be ranked among Carnal Luſts. Hence are ſuch Men ſaid, *Not to ſerve God, but their own Belly*, Rom. 16. 17, 18. *to teach what they ought not, for filthy lucres ſake*, Tit. 1. 11. *to account gain for godlineſs*, 1 Tim. 6. 5. and *through covetouſneſs, with feigned words, to make Merchandiſe of others*, 2 Pet. 2. 3. And therefore the *Apoſtle* doth not adviſe us to Convince, but only to Admoniſh, and Reject the *Heretick*, as knowing that *he ſins, being convinced of his own Conſcience.* See Note on *Tit.* 3. 10.

Ver. 22. But the fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith,

Ver. 23. Meekneſs, Temperance; againſt ſuch there is no Law (*that can condemn, or render them obnoxious to the wrath of God.*)

Οὐκ ἔστι νόμος, *there is no Law.*] The Expoſition of thoſe who ſay *ſuch Perſons need no Law*, is not to be approved, becauſe it ſuits not with the words, κατὰ τούτων, *againſt ſuch there is no Law.* Moreover, the Law of Liberty they are under, was given to oblige them to the practice of theſe Vertues, and ſo was needful to that end.

Ver. 24. And they that are Chriſts have crucified the fleſh with the affections and luſts (*of it.*)

Ver. 25. If (*then*) we (*pretend to*) live in (*and by*) the Spirit, let us alſo walk in the Spirit, (*according to the Motions, not of the Fleſh, but of the Spirit.*)

Ver. 26. Let us not be deſirous of Vain-glory, (Gr. *vain-glorious*,) provoking one another, envying one another.

Ἀλλήλους παροξύνοντες, *provoking one another*, &c.] *Theodoret* here obſerves, that they who ſtood firm in the Faith, and ſo enjoyed their Spiritual Gifts, might be apt to contemn, and glory over the weak on that account, and others might envy their Gifts. And this ſhews the ſeaſonableneſs of this Exhortation, and connects theſe words with the beginning of the following Chapter, where the *Apoſtle* condemns them who had high thoughts of themſelves, and upon that account were apt to overlook, and to neglect their fallen Brother.

CHAP. VI.

Verſe 1. BRethren, if any man be overtaken with a fault, you that are ſpiritual, (*endowed with thoſe Spiritual Gifts which enable you for the Publick Miniſtrations in the Church*,) reſtore ſuch a one in the Spirit of Meekneſs, (*to a right underſtanding of his Duty, and a ſuitable practice*) conſidering thy ſelf, leſt thou alſo be tempted (*and ſo fall as he did.*)

Προλημφθῇ, *with a fault.*] They ſeem not well to have conſidered the uſe of this word in *Scripture*, who ſay it is *Lapſus hominis ex improviſo impingentis*, a Fault committed unawares, or for want of circumſpection, ſince the *Apoſtle* applies it to all the Sins of the *Heathen* World, ſtyling them νεκροὶ τοῖς παραπτώμασι, *dead in treſpaſſes*, Eph. 2. 1, 5. Col. 2. 13. and to all the ſins forgiven us through Faith in Chriſt, *Rom.* 4. 25. 5. 16. 2 *Cor.* 5. 19. *Eph.* 1. 7. the word φθάσῃ ſeems rather to import ſuch a Surprize.

Ὑμεῖς οἱ πνευματικοὶ, *you that are ſpiritual.*] I have noted on 1 *Cor.* 14. 32. that in the beginnings of *Chriſtianity*, when Churches were firſt converted, they had for a time no ſettled *Church Governours*, but all their Church Offices were performed by Men who had Spiritual Gifts, and by them are ſaid to *Prophecy* in the *Church* to their *Edification*, *Exhortation*, and *Comfort*, v. 2. So I conceive it was when St. *Paul* writ to the *Galatians*; for here is no direction of this *Epiſtle* to any ſtated Church Governours, no Salutation of any in the Cloſe, no Charge againſt any for ſuffering theſe Great Miſcarriages in the *Church*; no Exhortation to them to take heed to their Miniſtry, and to oppoſe themſelves to theſe *Deceivers*; and then the *Spiritual Men* here mentioned, muſt be the *Prophets* who then performed all Spiritual Offices among them.

Ἐν πνεύματι πραΰτητος, *in the Spirit of Meekneſs.*] 2 Tim. 2. 24. That ſo they may not provoke them to fly off to *Judaiſm*, Chap. 5. 26. whom they ſhould reſtore to a right underſtanding of their *Chriſtian* Liberty, and to a Freedom from that Yoke of Bondage.

Μὴ καὶ σὺ πειρασθῇς, *leſt thou alſo be tempted.*] *i. e.* Leſt thou fall by Temptation; for to ſtand firm againſt Temptation, when it aſſaults us, is not a proper Conſideration to engage us to pity thoſe that fall by it. This is the import of the word, when we are taught to pray, *that we enter not into Temptation*, Matth. 6. 13. when the *Apoſtle* bids the married Perſons live together, that *Satan tempt them not for their Incontinence*, 1 Cor. 7. 5. when he is ſollicitous for the *Theſſalonians*, *leſt the Tempter ſhould have tempted them*, *and rendred his labours vain*, 1 Theſſ. 3. 3. and when St. *James* ſaith, *Every Man is tempted when he is led away by his own luſts*, James 1. 14.

Ver. 2. Bear ye one anothers Burthens, (*Infirmities in Judgment, or in Manners,*) and ſo fulfil the Law of Chriſt,) *which requires you by love to ſerve one another*, Chap. 5. 13.

Ver. 3. For if a man think himſelf to be ſomething, when (*wanting Charity*, 1 Cor. 13. 2, 3.) he is nothing, he deceiveth himſelf.

Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὤν, *if a man thinks himſelf ſomething, being nothing.*] Of himſelf, but *by the Grace of God being what he is*, 1 Cor. 15. 10. 2 Cor. 12. 11. So ſome truly, but not ſo pertinently to the Scope of the Text; ſay others, *Being nothing in the ſight of God*; who regards him not for his Knowledge, but his Charity, 1 *Cor.* 13. 2, 3. *i. e.* If upon this account he overlooks, and deſpiſeth his weak offending Brother, not ſympathiſing with him, *v.* 2. or endeavouring to reſtore him, *v.* 1. but rather glorying in this, that he is a ſtrong *Chriſtian* in compariſon of others, he is then nothing in the ſight of God.

Ver. 4. But (*to avoid this deceit*) let every man prove his own Work, and then ſhall he have rejoycing in himſelf, and not (*only*) in (*comparing himſelf with*) another.

Δοκιμαζέτω ἕκαστος, *let every man prove.*] *i. e.* Let him approve his Actions to God, and his own Conſcience, and then he may take comfort ſimply in himſelf, that he is a Good Man, and not in this only, that he is better than others. So the word ſignifies *Rom.* 1. 28. οὐκ ἐδοκίμασαν, *they approved not* of God, *Rom.* 2. 18. Δοκιμάζεις, *thou approveſt*

the

the things which are moſt excellent, Rom. 12. 2. *Be transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may approve the good, and acceptable, and perfect Will of God.* And *Chap.* 14. 22. *Happy is the man who doth not condemn*, or act againſt his Conſcience, ἐν ᾧ δοκιμάζει, *in that which by his actions he approves of.* See *Eph.* 5. 10. *Philip.* 1. 10. 1 *Theſſ.* 2. 4. 1 *Tim* 3. 10. and Note on 1 *Cor.* 11. 28.

Ver. 5. For every Man ſhall bear his own burthen.

Τὸ ἴδιον φορτίον, *his own Burthen.*] *i. e.* This every Man is concern'd to do, *viz.* to make his own Work good, and approved in the ſight of God; for another Man's greater ſins, will not excuſe thee from bearing the burthen of thine own.

The *Apoſtle* having thus inſtructed their *Teachers*, or Spiritual Men, not to deſpiſe, or under-value their *Chriſtian* Brethren, proceeds now to inſtruct theſe Brethren, how to behave themſelves towards their *Teachers.* Saying,

Ver. 6. Let him that is taught in the Word, communicate to him that teacheth, in all good things, (*he ſtands in need of, as God's Bleſſing may enable him.*)

Κοινωνείτω, *let him communicate.*] This he elſewhere ſtiles *Communication*, εἰς λόγον δόσεως καὶ λήψεως, *by giving their good things*, and *receiving* his good Inſtructions, *Philip.* 4. 15. by *ſowing Spirituals*, and *reaping* of them *Carnal* things, 1 *Cor.* 9. 11. And if this was their Duty towards ſuch *Teachers* as had no need of Books, or ſtudy to fit themſelves for the Work, they being enabled for it by the immediate Aſſiſtance and Gifts of the *Holy Ghoſt*, how much more towards them who ſpend much Time and Money to fit themſelves for that Work, and muſt be ſtill employed in ſtudying and reading, to make themſelves ſuch *Workmen as need not to be aſhamed?*

The following words are by moſt *Interpreters* referred to the ſame ſubject, thus, Make no vain Excuſes in this Caſe, God will not be mocked with falſe Pretences. But I rather think the *Apoſtle* proceeds to a new general Exhortation againſt the Carnal Doctrines of their *Deceivers*, *the hidden things of diſhoneſty* which he charges them with, 2 *Cor.* 4. 2. 7. 1, 2. 12. 21. whoſe *Exhortation* was attended with *Uncleanneſs*, 1 *Theſſ.* 2. 3. See Note on 2 *Cor.* 4. 2. Againſt which Doctrines this is his uſual Preface, *Let no man deceive you with vain words*, Eph. 5. 6. 1 Cor. 6. 9. James 1. 16. I therefore thus interpret them,

Ver. 7. Be not deceived (*by your falſe Teachers*) for whatſoever a man ſoweth (*of*) that (*kind*) ſhall he alſo reap.

Ver. 8. For he that ſoweth to the fleſh, (*by doing the works of the fleſh*, *mentioned* Chap. 5. 20, 21.) ſhall of the fleſh reap Corruption; but he that ſoweth to the Spirit, (*by bringing forth the fruits of the Spirit, mentioned* v. 22, 23.) ſhall of the Spirit (*raiſing him up to it*, Rom. 8. 11.) reap life everlaſting.

Ver. 9. But (*then*) let us not be weary of well-doing, (*or of exerciſing theſe fruits of the Spirit,*) for in due ſeaſon we ſhall reap (*the rewards of them*) if we faint not, (*but hold out unto the end.*)

Καιρῷ ἰδίῳ, *in due ſeaſon.*] *i. e.* in the proper time of Recompence; for the Encouragement Chriſt gives unto the Works of Charity is this, *Thou ſhalt be Recompenſed at the Reſurrection of the Juſt*, Luke 14. 14.

Ver. 10. As we have therefore opportunity (*and ability,*) let us do good (*and charitable offices*) to all Men, eſpecially to the houſhold of faith.

Ver. 12. As many as deſire to make a fair ſhew in (*things concerning*) the fleſh, (*endeavouring to gratifie Men, and avoid their diſpleaſure,*) they (*would*) conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution (*from their hands*) for the Croſs of Chriſt.

Τῷ σταυρῷ, &c. *for the Croſs of Chriſt.*] I have ſhewed, Note on *Chap.* 5. 11. this was the great ſtumbling block of the *Jews*, partly becauſe their Law pronounced a Curſe on thoſe that *hanged on a Tree*, See Note on 1 *Cor.* 1. 23. partly becauſe the Croſs, and Sufferings of Chriſt on it, was the Foundation of the Doctrine of Juſtification by Faith in his Blood, of the Ceſſation of the Ceremonial Law, and the Removal of the *Partition Wall* betwixt *Jew* and *Gentile*, Col. 2. 14, 16. on which account chiefly they were ſcandalized at it, and perſecuted thoſe who taught that this was the Reſult of our Lord's Death and Sufferings.

Ver. 13. (*I ſay, 'tis upon this account, and not out of regard to the Law, that they ſo zealouſly plead for Circumciſion, and the obſervation of it,*) For neither do they themſelves who are circumciſed, keep the Law, but deſire to have you circumciſed; that they may glory in your fleſh.

Οὐδὲ γὰρ νόμον φυλάσσουσιν, *for neither do they keep the Law.*] This was unqueſtionably true of theſe *Judaizing Chriſtians*: For how, ſaith *Theodoret*, could they in *Galatia* regularly obſerve the *Jewiſh* Feaſts, or offer Sacrifice, or cleanſe themſelves from their Defilements, by touching any thing that was unclean?

Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται), *that they might glory in your fleſh.*] i. e. Might boaſt of this among the *Jews*, that they promoted Circumciſion even among the *Gentiles*, and by that pretence might avoid Perſecution from them.

Ver. 14. But (*whatſoever they may glory in*) God forbid that I ſhould glory, ſave in the (*knowledge and profeſſion of the*) Croſs of Chriſt, by which the World is crucified to me, and I unto the World, (*Chap.* 2. 20. *being dead to ſin*, Rom. 6. 3, 4. *to the fleſh*, Gal. 5. 24. *to the Law by the Body of Chriſt, and ſeparated from the World to live unto God.*)

Ver. 15. For in (*the Oeconomy of*) Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature, (*one dead to Sin, the Fleſh, and the World, but living unto God.*)

Ver. 16. And as many as walk according to this Rule, (*being chiefly concerned that the new Creature may be framed in them,*) Peace (*ſhall*) be upon them, and Mercy, and upon the Iſrael (*not of the Fleſh, but*) of God.

Ver. 17. From henceforth let no Man trouble me (*with their Contentions againſt my Office, becauſe I renounce Circumciſion, and my legal Righteouſneſs*) for I bear in my Body the marks of (*a Servant, not of the Law, but of*) Chriſt Jeſus, (*thoſe Wounds and Stripes which teſtifie me to be a faithful Servant of that Jeſus for whoſe ſake I ſuffer them.*)

Ver. 18. Brethren, the Grace (*Favour and Good-will*) of our Lord Jeſus Chriſt be with your ſpirit. Amen.

Μετὰ τοῦ πνεύματος ὑμῶν, *with your ſpirit.*] That is, *with you*; for in other *Epiſtles* it is μεθ' ὑμῶν, *with you*, 1 Cor. 16. 23. Col. 4. 18. 1 Theſſ. 5. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom. 16. 24. 2 Cor. 13. 13. Philip. 4. 23. 2 Theſſ. 3. 18. Tit. 3. 15. Hebr. 13. 25.

THE PREFACE TO THE Epistle of PAUL the Apostle TO THE EPHESIANS.

§ 1. THAT *this Epistle to the* Ephesians *was indeed written by St.* Paul, *and directed to them, and not to any other Church, we cannot doubt, if we believe either the* Epistle, *or St.* Paul *himself. For*

1. *It begins thus,* Paul an Apostle *(writeth these things)* to the Saints that are at Ephesus. *And in this Reading all the Versions and all the Manuscripts agree.*

2. *In the Close of this* Epistle *he speaks thus to them,* That you may know my Affairs, and how I do, Tychicus a beloved Brother, and faithful Minister in the Lord, shall make known to you all things, whom I have sent unto you, *Chap.* 6. 21, 22. *And in the second Epistle to* Timothy, *he saith,* Tychicus have I sent to Ephesus, 2 *Tim.* 4. 12.

Moreover, all Antiquity *agree in this, that this* Epistle *was written by St.* Paul: (a) Ignatius *is express for it in his Epistle to the* Ephesians. (b) Irenæus, Clemens *of* Alexandria, (c) Tertullian, *and* (d) Origen *in divers places of their Works. We learn indeed from the Argument of this Epistle in* Oecumenius, *and more fully from* (e) Theodoret, *that some of the Ancients thought this Epistle was writ by St.* Paul *before he had seen the* Ephesians, *or at least before his Three years converse with them: But not any of the* Ancients, *excepting* Marcion, *ever thought that this Epistle was not written, among other Churches, to that of* Ephesus, *but of* Laodicea; *and therefore* (f) Tertullian *takes notice of it, as a thing proper to those* Hereticks, *though indeed both might be true; for this* Epistle being *writ, not only to the Saints at* Ephesus, *but also to the* Faithful in Christ Jesus, *might be writ also to the* Colossians, *the* Laodiceans, *and others, who had not seen his Face,* Coloss. 2. 1. *See Note on* Coloss. 4. 16. *And this Observation gives a sufficient Answer to the Arguments from* Chap. 1. 15. chap. 3. 2. *from which some have conjectured, that this* Epistle *could not be writ to them after St.* Paul *had staid Three years in* Asia, *though they more fully are considered in their respective places.*

§ 2. *That this* Epistle *was written when*

(a) Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Ep. ad Eph. § 12.

(b) *Apostolus Ephesiis ait,* Lib. 5. c. 8, 14. *Quemadmodum Beatus Apostolus in ea quæ est ad Ephesios Epistolâ, ait Paulus* l. 1. p. 16. A. p. 37. A. D. l. 3. c. 20. *Apostolus Paulus,* l. 4. c. 55.

(c) *Percurre Ecclesias Apostolicas —— apud quas ipsæ adhuc Authenticæ literæ eorum recitantur —— si potes in Asiam tendere habes Ephesum.* De præscript. c. 36.

(d) Ὁ Ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. pædag. l. 1. c. 5. p. 88. C. Paulus Strom. l. 4. p. 466. Φησὶ δὴ ὁ τοῦ Ἰησοῦ Ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ὄζιν. Orig. adv. Celf. l. 4. p. 197. & p. 211.

(e) Τὸν θειότατον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθαμβῆσθαι, ἢ Ἐπιστολὴν πρὸς αὐτοὺς γεγράφειν.

(f) *In Epistolâ quam nos ad Ephesios præscriptam habemus, Hæretici vero ad Laodicenos.* Adv. Marc. l. 5. c. 11.

§

St. Paul *was Priſoner at* Rome, *is evident from* Chap. 3. 1. *where he is ſtiled*, Paul the Priſoner of Jeſus Chriſt; *and* Chap. 4. 1. *a* Priſoner in the Lord. *Now it muſt be at ſooneſt in the Third year of* Nero *that he was ſent Priſoner to* Rome: *For* Felix *was made* Procurator *of* Judea *by* Nero *in his Firſt year, ſaith* (g) Joſephus; *and after Two years he left* Paul *Priſoner at* Cæſarea, *Acts* 24. 27. Portius Feſtus *ſucceeds him, and after ſome time bears him twice at* Cæſarea, *and ſends him afterwards to* Rome, *which Interval, if we conſider how long it was e're he reached* Rome, *may very well be ſuppoſed to take up another year. He therefore could not write this Epiſtle till the Fourth or Fifth of* Nero. *He did not write it, ſaith Biſhop* Pearſon, *till the Eighth of* Nero, *A. D.* 62.

§ 3. *That this Epiſtle was writ againſt* Simon Magus *and his Followers, as* Eſthius *hints, none of the* Ancients *ſay. More probable is the conjecture of* Grotius, *That the* Apoſtle *rather deſigned by it to Arm them againſt the Doctrines of the* Philoſophers, *and of thoſe* Jews *who endeavoured to bring them to the obſervation of their Rites; for that there were then many* Jews *at* Epheſus, *and throughout* Aſia, *we learn both from the* Acts *of the* Apoſtles, *which inform us that* Paul *being at* Epheſus, entred into a Synagogue of the Jews, *Acts* 18. 19. 19. 8, 9, 10. *and diſcourſed with them, till by their perverſneſs he was forced to ſeparate from them; and that by his preaching*, all that were in Aſia heard the Word of the Lord, both Jews and Greeks. *And alſo from* (h) Philo, *who informs us that the* Jews inhabited the moſt, and beſt Cities in the Provinces and Iſlands both of *Europe* and *Aſia. And that theſe* Jews *were diſturbers of the* Churches *of* Aſia, *and of* Epheſus *in particular, and ſticklers to introduce a Mixture of* Judaiſm *with* Chriſtianity, *we learn from both the* Epiſtles *to St.* Timothy. *Againſt their Doctrine of the Neceſſity of the Obſervance of the Law of* Moſes *to Juſtification and Salvation, he ſeemeth to oppoſe theſe words*, By Grace ye are ſaved, not of Works, leſt any man ſhould boaſt, *Chap.* 2. 8, 9. *which manifeſtly anſwer to his Diſcourſe upon that Subject*, Rom. 3. *where he aſſerts, that* we are juſtified freely by his Grace, *v.* 24. and not by the Works of the Law, *v.* 20. *and that all* boaſting is excluded, not by the Law of Works, but of Faith (i). *Againſt that other Notion of theirs depending on the former, That the* Gentiles *ſhould be admitted into the Church only as* Proſelytes, *and not aſſumed to the ſame Priviledges with the* Jews, *he declares himſelf more largely* Chap. 2. *from* v. 12. *to the* 20*th.* Chap. 3. 6—10.

(g) Εἰς ὃ τὰ λοιπὰ Ἰουδαίαν φύλαξ κατέστησεν ἐπίτροπον. De Bello Jud. l. 2. c. 22. Τῷ φωτῳ τὰ Νέρωνος ἀρχὴς ἔτη. Antiq. l. 20. c. 5. vel 11. p. 694. F.

(h) Ἰουδαίους γὰρ χώρας μὲν διὰ πολυανθρωπείαν ἀ μάτας ἕνεκα τὰς πλείστας, καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατὰ τε νήσους, καὶ ἠπείρους ἐκτίσαντο. In Flaccum. p. 752. & Leg. ad Cajum. p. 798. C.

(i) See alſo the Note on Chap. 3. 15, 16.

A Paraphraſe and Comment ON THE Epiſtle to the *EPHESIANS*.

CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt by the will of God (*calling me to that Office,*) to the Saints that are at Epheſus, and (*that is*) to the faithful in Chriſt Jeſus (*throughout all Aſia*).

Τοῖς ἁγίοις, *to the Saints.*] See the Note on 1 *Cor.* 1. 1.

Καὶ, *and, that is.*] See Note on *Coloſſ.* 1. 3.

Ver. 2. Grace be (*given*) to you, and peace from God the Father, and the Lord Jeſus Chriſt.

Χάρις, *Grace.*] This Grace is given by the Communication of the *Holy Ghoſt* from the *Father*, and the *Son* to the Church, *John* 14. 23. which is the reaſon that the *Holy Ghoſt* is not mentioned in theſe Salutations.

Ver. 3. Bleſſed be (*that*) God (*who is*) the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places (*or things*) in (*and through*) Chriſt Jeſus.

Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] Theſe words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the Gifts of the *Holy Ghoſt* then conferr'd upon the Church, and ſtiled by the Prophet εὐλογίαι Θεοῦ, *the bleſſings of God*; *Fear not Jacob my Servant, and Iſrael whom I have choſen, for I will put my ſpirit on thy ſeed,* καὶ τὰς εὐλογίας μου, *and my bleſſings on thy Children*, Iſa. 44. 2, 3. Where the word in the Hebrew and Chaldee is וּבִרְכָתַי *and my Benedictions*, and ſo well correſponds with the words of the *Apoſtle*, *God hath bleſſed us with all ſpiritual bleſſings.* The ſame *Apoſtle* ſtiles theſe gifts εὐλογία τοῦ εὐαγγελίου, *the bleſſing of the Goſpel*; for having ſaid to the *Romans*, *I long to ſee you that I may impart unto you* χάρισμά τι πνευματικὸν *ſome ſpiritual gift to the end you may be eſtabliſhed*, Chap. 1. 11. he adds, *When I come to ſee you, I ſhall come in the fulneſs* τῆς εὐλογίας *of the bleſſing of the Goſpel*, Chap. 15. 29. And the promiſe of the Spirit is ſtiled εὐλογία τοῦ Ἀβραάμ, *the bleſſing of that Abraham* in whom *all the Families of the Earth were* to be *bleſſed*, in theſe words, *That the bleſſing of Abraham might come upon the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through Faith*, Gal. 3. 14. Theſe Gifts are alſo called ἐπουράνια *heavenly things*; thus when our Saviour had diſcourſed of the Spirit to be received in Baptiſm, he ſaith, he had told them τὰ ἐπουράνια *heavenly things*, John 3. 12. and they who were made partakers of theſe Gifts, were ſaid to have *taſted* τῆς δωρεᾶς τῆς ἐπουρανίου, *of the heavenly gift*, Hebr. 6. 4. Or 2*ly*, God's bleſſing us ἐν ἐπουρανίοις, *with heavenly things in Chriſt Jeſus*, may ſignifie his exalting us to a bleſſed ſtate of Immortality in the Heavens through him, his giving us *an houſe not made with hands eternal in the heavens*, 2 Cor. 5. 1, 2. and putting upon us *an houſe from Heaven*, his giving us *an inheritance incorruptible, undefiled, reſerved in the heavens for us*, on the account of which incorruptible and immortal Bodies we are ſtiled ἐπουράνιοι *heavenly*, as Chriſt is 1 *Cor.* 15. 48. and the *Apoſtle* ſaith, that as we have born the image of the earthy *Adam* by our mortal Bodies, ſo by our Bodies made immortal, *we ſhall bear* εἰκόνα τοῦ ἐπουρανίου, *the Image of the heavenly Adam*, v. 49. and hence we are ſaid to be partakers κλήσεως ἐπουρανίου, *of our heavenly Calling.* In a word, Chriſt having delivered us from that death and mortality which came upon us by the ſin of *Adam*, hath bleſſed us with this heavenly bleſſing, *having made us ſit together with him in heavenly places*, Eph. 2. 6. And this is the hope of our Calling, v. 18. of this Chapter.

Ver. 4. According as he hath choſen us (*Gentiles*, Chap. 3. 6) in him, before the foundation of the world, (*Chap.* 3. 11. *Aeſtiyeval*

that we (*thus choſen*) ſhould be holy, and without blame before him in love, (*by virtue of our faith in Chriſt, and love to one another*) Chap. 3. 17. Gal. 5. 6.

Ἐξελέξατο ἡμᾶς.] It was the opinion of the *Jews*, that God in framing the World had a particular regard for them; and that the World was made for their ſakes. *Eſdr.* 2. 55, 59. and that the *Meſſiah* being created before the World, God entred into Covenant with him that he ſhould redeem the World, and them eſpecially. (a) *The holy bleſſed God*, ſay they, *began to covenant with the Meſſiah when he created him, and ſaid unto him, the ſins of thoſe who are laid up in ſecret with thee, will make thee to come under an Iron yoke, and make thee like to this young Heifer, whoſe Eyes are dim, and fill thy Spirit with anguiſh; and becauſe of their iniquity thy tongue ſhall cleave to the roof of thy mouth; Wil'ſt thou undergo their condition for them? The Meſſiah ſaid, I undertake it with joy, and exultation of my heart, on this condition, that not one of* Iſrael *may periſh; and that not only they may be ſaved who live in my days, but alſo they who are dead from the days of the firſt Man to this very day.* And again, (b) *When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Meſſiah, and his Company, and ſaid to him, Wil'ſt thou heal and redeem my Sons after Six thouſand years? He anſwered, Yes. God ſaid to him, If ſo, wil'ſt thou bear Chaſtiſement to expiate their iniquities? according to what is written* Iſa. 53. 4. *Surely he bore our griefs. He anſwered, I will endure them with joy.* Now becauſe the Jews held that God thus elected them from the beginning of the World, and ſent the *Meſſiah* that *none of them ſhould periſh.* The *Apoſtle*, to take from them all cauſe of boaſting againſt the *Gentiles* upon that account, declares the *Gentiles* were thus elected in Chriſt Jeſus, even before the foundations of the World; (*i. e.*) that he deſigned then to chuſe them to be his Church and People, *i. e.* an holy People to the Lord.

Εἰς υἱοθεσίαν, *to the Adoption of Children.*] This in the Scripture Phraſe imports Adoption to a bleſſed Reſurrection, and a ſtate of immortality both of Soul and Body; for being *Sons of God*, ſaith St. *Luke*, Chap. 20. 36. we are *Sons of the Reſurrection*, and if Sons, ſaith the *Apoſtle*, then *Heirs of God, Joynt-heirs of Chriſt*, Rom. 8. 16, 17. The *Revelation of the Sons of God* is their future glory to be revealed at Chriſt's appearing, *v.* 18, 19. See *Col.* 3. 4. Their *Adoption* is *the Redemption of their Bodies* from Corruption, *v.* 23. This being ſo, God's *electing us in Chriſt before the foundation of the World*, is his purpoſe before the World was made: Or from the fall, to give to thoſe that ſhould believe in Chriſt this Adoption, (*i. e.*) the Redemption of their Bodies from that Mortality to which the fall of *Adam* had ſubjected them, *Gen.* 3. 15. whence he is here ſaid to have elected us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, *fore-ordaining us to this Adoption*, κατὰ τὴν εὐδοκίαν, *according to the good pleaſure of his will*, or his free grace and favour, there being nothing in us, or even in our faith, that could deſerve this glorious Adoption.

Ver. 6. (*And this he hath done*) To the praiſe of the glory of his grace, wherein he hath made us accepted, (*or with which he hath favoured us* ἐχαρίτωσεν ἡμᾶς) in (*and through*) the beloved.

Ver. 7. In whom we have redemption (*from the curſe of the Law*, Gal. 3. 13. *and from the condemnation due to us for ſin*, Rom. 3. 24, 25.) through his blood, (*the blood of Atonement ſhed for*) the forgiveneſs of ſins according to the riches of his grace.

Τὴν ἀπολύτρωσιν, *Redemption.*] All Mankind lying under a Sentence of Condemnation on the account of ſin, *all having ſinned, and fallen ſhort of the glory of God* upon that account, *Rom.* 3. 23. 'Twas neceſſary that ſomething ſhould be done to take away the guilt of ſin, and reconcile us to a God diſpleaſed with us for it, that ſo we, our perſons, and performances might find acceptance with him: This could not be done by any Righteouſneſs of our own before Faith in Chriſt, *we being in Chriſt Jeſus created to good works*, Eph. 2. 10. and therefore was neceſſary to be done by an Act of Grace on God's part, accepting us as Righteous through Faith in Chriſt, and juſtifying us freely through Faith in his Blood. Hence do the Scriptures of the *New Teſtament* ſeem plainly to make our Reconciliation, and ſo our Acceſs to God depend on our being purged from the guilt of Sin by an Atonement made by the Blood of Chriſt for our Iniquities, that ſo, they being pardoned, we may have peace with God, and freedom of acceſs to him. *Chriſt ſuffered*, ſaith St. *Peter*, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might bring us to God*, 1 Pet. 3. 18. (*i. e.*) to give us freedom of acceſs to God, *for by him we have* προσαγωγὴν *admiſſion to the Father*, Eph. 2. 18. See the Note there. *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes to them*, 2 Cor. 5. 18, 21. and this Reconciliation was effected by making Chriſt ἁμαρτίαν *a Sin offering for us though he knew no ſin, that we might be made the righteouſneſs of God* (or righteous with that Righteouſneſs which God only will accept through faith) *in him.* See the Note on that Verſe. And the Author to the *Hebrews* having ſaid, that the Covenant eſtabliſhed in the Blood of Chriſt was this,

(a) *Cartw. Melliſ.* l. 1. *Crit. Sacr.* Tom. 9. p. 2974. (b) *Cartw.* ibid. p. 2975. *Hulſ. de Jud. Meſſ.* Part. 2. p. 309.

that

that *he would be merciful to our iniquities, and remember our ſins no more*, Hebr. 10. 16, 17. and having thence inferr'd, that having thus obtain'd remiſſion for us by his Blood, there was no need that he ſhould again make himſelf an Offering for Sin, *v.* 18. he adds, that therefore *we may draw near with full aſſurance of faith* that we ſhall be accepted through this beloved, *as having our hearts ſprinkled by his blood*, v. 19, 20, 21, 22. and therefore cleanſed from any guilt of Conſcience on that account. And this Remiſſion was alſo neceſſary that we might obtain that Adoption of Sons to which Believers were fore-appointed, becauſe into the *New Jeruſalem can nothing enter that is defiled, or unclean*; nor can there be any enjoyment of God till *the Blood of Chriſt hath cleanſed us from all ſin*, and therefore, ſaith the *Apoſtle*, *he became the Mediator of the New Covenant*, that having ſuffered death for the Redemption of us from the Sins we formerly had committed under the Old Covenant, *they that were called might receive the promiſe of an eternal Inheritance*, Hebr. 9. 15.

Ver. 8. Wherein (*or in which diſpenſation*) he hath abounded to us in all wiſdom and prudence.

Ἐν πάσῃ σοφίᾳ καὶ φρονήσει, *in all wiſdom and prudence.*] That is, ſay ſome, in the Spiritual Gifts of Wiſdom and Prudence; but though σοφία be reckon'd among Spiritual Gifts, I find not that φρόνησις is ſo. Moreover, he hath thus *abounded towards us in all wiſdom and prudence*, ſaith the *Apoſtle*, *by making known to us the riches of his will*, which leads to the other Expoſition, which refers this to the manifold Wiſdom of God ſhew'd in contriving this diſpenſation, *Chap.* 3. 10. and his Prudence in executing the counſel of his Will by this means, *viz.* by ſending of his Son to be our Saviour. And whereas the *Deiſts* ſeem to ſide with the *Socinians*, in denying the Wiſdom of this Diſpenſation of God, in ſending his Son into the World to ſuffer for our Sins, and by his Sufferings to make an Atonement for them, it ſeemeth eaſie to demonſtrate, as well the manifold Wiſdom, as the rich Grace and Favour of God to us in this Diſpenſation. For

1. It ſeemeth abſolutely requiſite, either that the ſubſtitution of another to ſuffer in our ſtead ſhould be admitted, or that we our ſelves ſhould ſuffer the reward of our Iniquities, or that a full Remiſſion and free Pardon of our Sins ſhould be vouchſafed us without any Suffering; now the admiſſion of another to ſuffer in our ſtead, is the thing pleaded for; if therefore that be granted, the Wiſdom of that God who acteth all things *according to the counſel of his will*, muſt alſo be acknowledged in this Diſpenſation, if we our ſelves muſt ſuffer the reward of our Iniquity, that being Death eternal, or Death without recovery from it by a bleſſed Reſurrection, all Mankind muſt inevitably be ſubject to that Puniſhment, *all having ſinned, and fallen ſhort of the glory of God*, Rom. 3. 23. And 3*dly*, ſhould God have iſſued out a free Pardon, and given us a full Remiſſion of our Sin, without any thing required by way of Reparation for the Violation of his Law, he muſt have pardoned Sinners without any thing required to ſhew his hatred of ſin, and his reſolution not to let it go unpuniſhed, and ſo without ſufficient motive to deter us from it for the future, which ſeems not well conſiſtent with his Holineſs and Juſtice, and the Relation of a Governour, which ſeemeth plainly to require the Vindication of his Honour, and the Preſervation of the Laws he hath eſtabliſhed from Contempt. 'Twas then an Act of Grace not to require we ſhould perſonally ſuffer the Reward of our Iniquities; it was an Act of Wiſdom not to afford a full Remiſſion of our Sin, without requiring any thing by way of Reparation for the Violation of his Law; it muſt be therefore an Act of Wiſdom alſo to admit another to ſuffer in our ſtead, eſpecially if we conſider

2*ly*, That by the Obedience of our Lord Chriſt unto death in our ſtead, all the great Ends of Puniſhment deſigned by Governours were very ſignally obtained, and that with more advantage to God's glory, then if the puniſhment of our Offences had been inflicted upon us; and ſo God by it may be truly ſaid to have been ſatisfied; ſeeing that Juſtice which conſiſts in puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the Puniſhment of the Offender could be deſired, are obtained. Now the Ends of Puniſhment are

1. Παράδειγμα, *that they who ſuffer may be exemplary to others*, and may by what they do endure, deter others from the commiſſion of the Offences for which they ſuffer.

2. Νουθεσία, *that the Offender may learn Wiſdom by the Rod*; that the Remembrance of what he ſuffered for it, might prevent the repetition of his Sin, and that he may be fitted to embrace the Counſel of our Saviour, *Sin no more, leſt a worſe thing come upon you.*

3. Τιμωρία, the Vindication of the Prince's Honour, and the Preſervation of the Laws he hath eſtabliſhed from contempt.

Now (1.) God by this Diſpenſation hath given us the moſt effectual Example to deter us from ſin. For (1.) by what our Saviour ſuffered in our ſtead, we ſee that God is certainly in earneſt when he threatneth Death to Sinners; that he is thorowly reſolved upon the Puniſhment of Sin, ſince he inflicted ſo great Puniſhment on *the beloved* of his Soul, when he became our Surety; for if on this account *God ſpared not his only Son*, Rom. 8. 32. we may be ſure he will not ſpare his ſtubborn Enemies. But let us ſay, with the *Socinians*, that

that Christ suffered all his bitter Agonies, his ignominious and painful Death, not as the Punishment of Sin, or to make an Atonement for it, but from a pure Act of God's Dominion, how will it follow hence, that God will surely punish Sin, and with Severity avenge the Transgressions of his Law, if he laid none of these Sufferings on Christ for the Punishment of Sin? Seems it not strange to say, that Severities laid on Christ without respect to Sin, should be designed as an Instance of God's Severity against Sin. *This shews*, saith (c) *Crellius, that he who laid such bitter Sufferings on his innocent and well-beloved Son, will inflict the severest Punishments on wicked Men.*

I answer; This will indeed follow in respect to Sufferings for the same Cause; for *if the Righteous be recompenced upon Earth, much more the Sinner, and the wicked*, Prov. 11. 31. If good *Eli*, and holy *David*, suffered so great Punishments for their Sins, much more shall a wicked *Cain* and prophane *Esau*. But will it follow, that because holy *Job* suffered so much by way of Trial, or St. *Paul* for propagation of the *Christian* Faith, that therefore Sinners shall be obnoxious to greater Punishments? *Crellius* himself saith, Christ's Suffering's cannot be an exemplary Punishment, because (d) *abunde fuerint à Deo compensata*, they were so abundantly rewarded by God; and doth not the same Reason shew they could not be a warning to us, if he only suffered with respect to the *Recompence of Reward*? for are the light Afflictions which *Christians* suffer here in prospect of an Eternal Recompence, ever made an Instance of God's Severity against Sin? Moreover, this Example shews how insupportable the Punishment will be which Justice will inflict upon the Sinner; for if the apprehension of it produced such Agonies and Consternations in the Soul of Christ, that God saw need to send an *Angel* to support him, *Luke* 22. 43. how must the Sinner sink under the Burthen when it is laid upon his shoulders? If he who was the well-beloved Son of God, found it so dreadful to lye under the Burthen for some hours, to lye exposed for ever to it must be far more intolerable.

2*ly*, Whereas inevitable ruine must have followed upon the Execution of the deserved Punishment on the offending Person, God by this method hath taken a fit way for Reformation of the Sinner, which was the second end of Punishment; for what can be a more effectual Motive to abstain from Sin than this Example, which represents the greatness of the Provocation in the greatness of the Punishment, and shews that 'tis impossible the guilty Person should avoid the stroke of God's vindictive Justice, or bear the weight of his Almighty Arm. But the *Socinian* Tenet, which denies that God was angry with us on the account of Sin, or that he did require any Punishment, or Satisfaction in order to the pardon of it, so far obstructs this Reformation, as it affords the Sinner hopes that he may not hereafter be angry with him on that account, or require any Punishment, or Satisfaction in order to the pardon of his future Sins.

3*ly*, God by this Dispensation hath sufficiently consulted the preservation of his Honour, and secured the Reverence and Observation of his Laws; which was the third great End of Punishment: He by declaring that he would not pardon our Offences without a Satisfaction made for the Violations of his Law, hath fully vindicated his Institutions from Contempt, seeing by this Example he hath let all Men know, That though he be a God of Mercy and Long-suffering, he will by no means *clear the guilty*, or let the Transgressor of them go unpunished.

Again, God by this Dispensation hath vindicated his Honour more than if he had destroyed the Sinner, having more evidently shewed his hatred of, and great displeasure against Sin, by punishing it so severely in his only Son; for the greater is the inducement to remit the punishment of Sin, the greater must be his hatred of it who inflicts it; that therefore this consideration, that he who suffered was his only well-beloved Son, would not induce him to remit the Punishment, must be the strongest Demonstration of his most perfect hatred of all Iniquity.

But now remove this Supposition, and say, with the *Socinians*, That God pardoned all Mens Sins against him without any valuable Consideration, and with an absolute freedom forgave Men all the Punishments his Law had threatned to them, and ceased from all his Anger and Displeasure against Sinners without any Atonement made unto, or required by him, and how will it appear God was at all concerned to vindicate the Honour of his Laws, or shew his hatred against Sin? Hence *Crellius* saw it necessary to own that (e) *the Sufferings of Christ are a demonstration of God's hatred of iniquity, because our sins were the cause of them*; but then he means not that they were the *meritorious*, but only that they were the *final cause* of his Sufferings; not that he suffered to prevail with God to pardon Sinners, but only to prevail with Sinners to break off their Sins. Now hence indeed we

(c) *Nam si Deus Christo licet innocentissimo, & unigenito filio suo non pepercit, sed tam diræ tamque ignominiosæ morti eum subjecit, quanta censemus, quamque acerba supplicia Deum sumpturum de hominibus impiis.* Resp. ad Grot. c. 1. partic. 57.

(d) Ibid.

(e) *Hinc enim manifestissimè apparet summum Dei adversus peccatum Odium, siquidem Deus, ut ab illis nos penitus abstraheret unigenito filio suo non pepercit.* Ibid.

may

may conclude that God is very deſirous that Sinners ſhould deſiſt from ſin; but it follows not hence, that they muſt certainly expect the moſt heavy Puniſhments if they do not; for if God could freely pardon the ſins of the whole World without any Satisfaction made to his offended Juſtice, if there be nothing in God, as *Rector* of the Univerſe, that requires he ſhould puniſh ſin, or ſhew his diſpleaſure againſt it, if the puniſhment of ſin depends purely upon his Arbitrary Will, why may not Sinners hope, notwithſtanding all that Chriſt hath ſuffered for their good, for a like act of his free Grace hereafter in the remiſſion of their ſins without a Reformation, and that God may be reconciled to them again whilſt they continue in their ſins?

Since then no Laws require the puniſhment of the Offender himſelf, rather than of another who is willing to be his Surety, or ſuffer for him, on any other account but this, that the puniſhment of the Offender, and not another for him, will only Anſwer the forementioned Ends of puniſhment, when that can equally be done by what another ſuffers, the Law it ſelf muſt equally be ſatisfied, becauſe the Ends of the Law are equally obtained.

Ver. 9. Having made known to us the myſtery of his will according to his good pleaſure, which he hath purpoſed in himſelf, (viz. *his ſecret purpoſe to chuſe us Gentiles to be fellow Heirs of the ſame Body*, Chap.3.6.)

Ver. 10. That (*ſo*) in the diſpenſation (*which was to be accompliſhed by ſending of Chriſt*) in the fulneſs of time, he might gather together in one all things in Chriſt, both which are in Heaven, and which are in Earth, even in him.

Ἀνακεφαλαιώσασθαι, *to gather together in one.*] *i. e.* God hath now by the Goſpel accompliſhed the ſecret purpoſe of his Will, to make the *Gentiles fellow Heirs of the ſame Body*, and Priviledges with the *Jews*; having reconciled both *Jew* and *Gentile* to him *in one Body on the Croſs*, Eph. 2. 14, 16. and ſo *gathered together in one all things on Earth*, and by procuring for us that Adoption which is the Redemption of the Body from Mortality, *Rom.* 8. 23. and making us like to the *Angels* by being *Children of the Reſurrection*, he hath *ſummed up in one all things in Heaven*; for they being ſtiled the Sons of God, *Job* 1. 6. 2. 1. 38. 7. becauſe they live already in their *Fathers* Houſe, and are an *Image of his Immortality*, when the Reſurrection hath put us into that happy ſtate that *we can die no more, but are equal to the Angels, and are the Children of God, being the Children of the Reſurrection*, Luke 20.35,36. then ſhall we be made one with them. The Interpretation of the *Ancient Fathers* ſeems to give this ſenſe, That God hath by this Diſpenſation gathered under one Head, *viz. Chriſt*, the Head of the Church, *all things on Earth*; i. e. *Jews* and *Gentiles*, and *all things in Heaven*, *Chriſt* being the Head over *Angels* and *Principalities*, they being all Miniſtring Spirits to him. And this Senſe ſeems agreeable to the like words, *Coloſſ.* 1. 20. See the Note there.

Ver. 11. In whom alſo we (*believing Jews*) have obtained an Inheritance (*or are become his portion*,) being predeſtinated (*or fore-ordained to it*) according to the purpoſe of him who worketh all things according to the counſel of his own will.

Ver. 12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt, (*the glorious gifts he hath beſtowed upon us, and the eminent Graces he hath wrought in us, tending highly to the glory of his Grace*, v.6. *and* Philip. 1.11.

Ἐκληρώθημεν.] The *Jews* were before choſen of God to be a People of Inheritance, *Deut.* 4. 20. and *a peculiar People*, Exod. 19. 5. and as ſuch God provided for them an Habitation, and Inheritance in the Land of *Canaan*; but the *Jewiſh* Church being now to be diſſolved, the *Jews* being to be baniſh'd from their own Land, and the unbelieving *Jews* cut off from their Relation to God as his People, the believing *Jews* were through Faith in Chriſt to be choſen again to be God's Portion and Inheritance, and his peculiar People, 1 *Pet.* 2. 9. *Tit.* 2. 14. and to be admitted to a better Inheritance, εἰς μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, viz. *to the portion of the inheritance of Saints in light*, Coloſſ. 1. 12. And to this, ſaith the *Apoſtle*, they believing were appointed, God having fore-ordained that this Inheritance ſhould be the Portion of Believers, and the Conſequent of Faith in Chriſt, by virtue of which we become the Sons of God.

Ver. 13. In whom ye alſo (*truſted*) after that ye heard (*or hearing*) the Word of Truth, the Goſpel of Salvation, in whom ye alſo, after ye believed (*or believing*) were ſealed with the holy Spirit of Promiſe, (i. e. *the Spirit promiſed to the Sons of God; for becauſe ye are Sons God hath ſent the Spirit of his Son into your hearts*, Gal.4.6.)

Ver. 14. Who is the earneſt of our Inheritance, until the redemption of the purchaſed Poſſeſſion (*for the procuring the ſalutary redemption*) to the praiſe of his glory.

Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the redemption of life.*] There is a twofold ἀπολύτρωσις, *redemption* mentioned here, and in other places of the *New Teſtament*: The firſt conſiſts in the Remiſſion of Sins, or our Redemption from the Guilt of it; and of this we have mention v.7. *Rom.*3.24. *Col.*1.14. The ſecond is the Redemption of the Body from Corruption, and making it partaker of Eternal Life. And of this the *Apoſtle* ſpeaks *Rom.*8.23. calling it *the Adoption*, and ἀπολύτρωσιν τοῦ σώματος, *the redemption of the Body*, or *the glorious deliverance of the Sons of God from the Bondage of Corruption*, v. 21. Thus 1 *Cor.*1. 30. *Chriſt is made to us Juſtifica-*

tion,

tion, ἡ ἀπολύτρωσις, *and Redemption*; where *Redemption* being diſtinguiſh'd from, and following Juſtification and Sanctification, it muſt import the Redemption of the Body from Corruption. And *Epheſ.* 4. 30. where we are ſaid to be *ſealed by the Spirit*, εἰς ἡμέραν ἀπολυτρώσεως, *to the day of Redemption*; the firſt delivers us from the Guilt which condemns us to Death; the ſecond confers the Promiſe of Eternal Life on them who are thus delivered. *Hebr.* 9. 15. σῶσαι is *to ſave alive*, and σωτηρία is *preſervation*. So *Gen.* 12. 12. *they will kill me*, σὲ δὲ σώσονται, *but they will ſave thee alive*. Numb. 22. 33. *I had killed thee*, ἐκείνου δὲ σώσαιμι, *but him I had ſaved alive*. Joſh. 6. 17. *As for Raab*, σώσατε αὐτὴν, *ye ſhall ſave her alive*. *Go ſlay Amalek*, καὶ σώσητε ἐξ αὐτῶν, *you ſhall ſave none of them alive*; 1 Sam. 15. 3. *but* σώσαντο, *Saul ſaved Agag alive*, v. 9, 15. 2 *Chron.* 14. 13. *The Æthiopians were overthrown*, ὥστε μὴ εἶναι ἐν αὐτοῖς σωτηρίαν, *ſo that none of them were left alive*. So Phavorinus, σώσαντες ἀντὶ τοῦ διασώσαντες. Whence it appears that ἀπολύτρωσις τῆς σωτηρίας is fitly rendred *the Redemption of Life*, or the Redemption of thoſe who are to be preſerved from Death.

Ver. 15. Wherefore I alſo, after I heard (Gr. *having heard*) of your (*ſtedfaſt*) faith in the Lord Jeſus Chriſt, and your (*encreaſing*) love to all the Saints, (i. e. *that the faith and love wrought in you continues ſtedfaſt, and aboundeth.*)

Ver. 16. Ceaſe not to give thanks for you, making mention of you in my Prayers.

Ver. 17. (*Praying*) That the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you (*in greater meaſures*) the Spirit of Wiſdom and Revelation in the knowledge (*or to the farther acknowledgment*) of him.

Ἀκούσας, *having heard.*] Hence ſome infer that St. *Paul* could not write this to the Church of *Epheſus*, where he abode about three years, *Acts* 20. 31. and had converted many to the Faith throughout moſt parts of *Aſia*, Acts 19. 26. He therefore could not need to hear of their Faith.

To this 'tis anſwered by the Reverend Dr. *Hammond*, that the word ἀκούειν, as the Hebrew שמע not only ſignifies to hear, but to underſtand, and know, and therefore ſhould be rendred here *cum ſciverim*, *knowing*, or *having known your faith*. And indeed, the word bears the ſenſe undoubtedly in thoſe words, 1 *Cor.* 14. 2. *He that ſpeaketh in an unknown tongue, ſpeaketh not to man*, οὐδεὶς γὰρ ἀκούει, *for no man underſtands him*. So *Gen.* 11. 7. *Let us confound their Language*, ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one anothers ſpeech*. And Chap. 42. 23. *They knew not*, ὅτι ἀκούει, *that Joſeph underſtood them, for he ſpake to them by an Interpreter*. See Deut. 28. 49. 2 Kings 18. 26. Jer. 5. 15. Ezek. 3. 6. But

2*ly*, I anſwer, that this Epiſtle was writ, not only to the *Metropolis* of *Epheſus*, but to *the faithful in Chriſt Jeſus* in the general, and more eſpecially to thoſe of the leſſer *Aſia*, among whom many might have been converted by *Apollo*, and others. and St. *Paul* might have only heard of it; yea, he inſinuates that this Epiſtle was read at *Laodicea*, and gives order for the reading it at *Coloſſ.* *Col.* 4. 16. See the Note there; at both which places he had never been, *Coloſſ.* 2. 1. And

3*ly*, From the Epiſtle of St. *Paul* to *Timothy* it appears, that a dangerous and almoſt epidemical *Apoſtacy* from the Purity of the *Chriſtian* Faith hapned among the *Jewiſh* Churches in *Aſia*, which verified St. *Paul*'s Prediction concerning them, that *after his departure*, not only *grievous Wolves ſhould enter in among them*, but that *among themſelves ſhould ariſe men ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. and made it proper for him to give Thanks to God for the ſtedfaſtneſs in the Faith which he had heard of in the reſt. See 1 *Theſſ.* 3. 6.

Πνεῦμα σοφίας, *the Spirit of Wiſdom.*] St *Paul* having aſſerted the Neceſſity of the Revelation of the Spirit, *that we may know the things that are freely given us of God*, they being not naturally to be perceived, 1 *Cor.* 6. 2——12. doth therefore pray that the Spirit of Wiſdom, Knowledge, and Revelation may be imparted to *Chriſtians* for that end.

Ver. 18. The Eyes of your underſtanding being enlightned, (*or that he would give you underſtandings enlightned*) that you may know what (i. e. *how glorious*) is the hope of his Calling, (i. e. *to which he hath called you,*) and what the riches of the glory of his Inheritance in the Saints, (i. e. *how great is the Inheritance he hath deſigned for the Saints.*)

Ver. 19. And what is the exceeding greatneſs of his power (*which he will exert*) towards us who believe (*by raiſing us up to the enjoyment of this Inheritance,*) according to the working of his mighty power.

Ver. 20. Which (*power*) he (*hath already*) wrought in Chriſt (*our head*) when he raiſed (Gr. *raiſing*) him up from the dead, and ſet him (*whom he hath ſet*) at his own right hand in heavenly places.

Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *the exceeding greatneſs of his power.*] Some Interpret theſe two Verſes of the power of God working faith in Believers, making it equal to that which effected the Reſurrection of our Lord, and thence concluding that we are meerly paſſive in the whole work of our Converſion; but as this power is not conſiſtent with perſwaſion, and a rational choice, and if it were exerted, would not render it praiſe worthy in us to turn to God, nor could it truly, and properly be ſaid that we turned, but only that we were turned to God, ſo is not this Expoſition agreeable to the words; for the *Apoſtle* ſpeaks not of the power exerciſed on us to

render us Believers, but of the power which ſhall be exerciſed upon us who believe already, not of the power exerciſed upon our Souls to raiſe them from a death in ſin, but of the power to be exerciſed upon our Bodies, to give them a glorious Reſurrection to Eternal Life.

Ver. 21. Far above all Principalities and powers, and might and dominion, and every name that is named, not only in this world, but in that which is to come.

Οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *not only in this world.*] By comparing theſe words with *Coloſſ.* 2. 10. where Chriſt is ſaid to be *the Head of all Principality and Power*; and with *Philip.* 2. 9. where God is ſaid to have *given him a Name above every name.* I am enclined to think that theſe words only ſignifie that our Lord Chriſt is exalted above all Power that is or ever ſhall be; for not to be done *in this world, nor in the world to come*, Matth. 12. 32. is never to be done, *Luke* 12. 32. See Note on *Matth.* 12. 32.

Ver. 22. And (*he*) hath alſo put all things under his feet, and hath given him to be Head over all things to (*the benefit of*) his Church.

Ver. 23. Which is the Body, (*and ſo*) the fulneſs of him, (*even that Jeſus*) who filleth all in all.

Πάντα ἐν πᾶσι, *all in all.*] For he aſcended up on high, that he might fill the Members of his Church with all Gifts neceſſary for the edification of the Saints, till they came *to the fulneſs of the meaſure of the ſtature of Chriſt*, Chap. 4. 10, 11, 12. In him all fulneſs dwells, and we are πεπληρωμένοι, *filled full in him who is the Head of Principalitities and Powers*, Coloſſ. 2. 9, 10.

CHAP. II.

Verſe 1. AND you (*alſo*) hath he (*raiſed and*) quickened (*with, and by Chriſt*, Chap. 1. 20. 2. 5.) who were dead in treſpaſſes and ſins.

Νεκροὺς τοῖς ἁμαρτίαις, *dead in ſins.*] They who interpret this Phraſe thus, *you who are dead to ſins by baptiſm*, ſeem not to have looked to the fifth Verſe, where they who are here ſaid to be *dead in treſpaſſes and ſins*, are ſaid to be quickned; or to the parallel place, *Col.* 2. 13. where it is ſaid, *you who were dead in ſins, and the circumciſion of the fleſh, he hath quickned*; nor indeed to the Phraſe which is never uſed in the Plural Number in that ſenſe, but only in the Singular, *viz.* Rom. 6. 2, 10, 11.

Ver. 2. Wherein (*in which ſins*) in times paſt ye walked, living according to the courſe (*and faſhion*) of the (*evil*) world, according to (*the ſuggeſtions of*) the Prince of the power of the Air, the Spirit which (*even*) now worketh in the Children of Diſobedience (*the heathen world.*)

Κατὰ τὸν αἰῶνα, *according to the courſe of this World.*] That is, according to the Life which Men of this World, deſtitute of Faith in Chriſt, do live; for as *Phavorinus* ſaith αἰὼν, the word *Age* is ἡ ζωὴ, καὶ ὁ βίος, *the life of man*, or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, *the meaſure of humane life.* Thus τὸν αἰῶνα διάγειν in *Iſocrates* and *Zenophon*, is *to paſs the time of life*, τελευτῆσαι τὸν αἰῶνα in *Herodotus* and *Sophocles*, is *to end this life*, or to die.

Κατὰ τὸν Ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *according to the Prince of the Power of the Air.*] It was the Opinion both of *Jews* and *Heathens*, τὸν ἀέρα ψυχῶν ἔμπλεων, *that the Air was full of Spirits*, called *Demons*, as (a) *Diogenes* ſaith in the Life of *Pythagoras*. And the *Jews* in the *Pirke Avoth* teach, *à terra uſque ad firmamentum omnia eſſe plena turmis, & præſectis*, that from the Earth to the Firmament all things were full of theſe Companies and Rulers; and that there was a Prince over them who was called ὁ Κοσμοκράτωρ, *the Governour of the World*, or of the Darkneſs of it. See Note on Chapter the ſixth, v. 12. This evil Spirit is here ſaid ἐνεργεῖν, *inwardly to work in the Children of Diſobedience*; and elſewhere to *lead them captive at his will*, 2 Tim. 2. 26. and their Converſion is ſtiled a Recovery of them *from the power of Satan*, Acts 26. 18. And hence we may rationally conclude, that the Good Spirit doth alſo inwardly work in pious Perſons, enabling them *to will, and to do*, it being unreaſonable to conceive the Evil Spirit ſhould have more power over thoſe wicked Men in whom he dwells, than the Good Spirit hath in thoſe pious Perſons in whoſe hearts he is ſaid to dwell.

Ver. 3. Among whom alſo we all (*who are Gentiles*) had our converſation in times paſt in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of the mind, (*or of our hearts*) and were by nature (*indeed, by birth among Heathens, and in our Natural Eſtate before Grace*) the Children of Wrath, as well as others (*of the Gentiles were.*)

Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were by Nature*

(a) Lib. 8. p. 221.

Children

Children of Wrath.] The *Ancient Fathers* generally affirm, that Sin cannot owe its original purely to that Nature in which we were born, but only τῇ αὐτεξουσίᾳ, i. e. to the Choice or Conſent of the Will, and that they who make us to be ſinners, meerly by the derivation of our Natures from our Progenitors, do make God, the Authour of our Nature, to be the Authour of our ſin. The ſame they ſeem to do, who ſay that ſin is propagated by Generation, and that an Infant is therefore properly by birth a ſinner, it being God who hath eſtabliſhed that order in the Generation of Mankind, which neither he that begets, nor he that is begotten, can correct, and by whoſe Benediction Mankind encreaſe and multiply, and reaſon will inſtruct us, that to be born or not, is not in our power; and that what 'tis not in our power to avoid, can never be our Crime, nor render us obnoxious to the Wrath of God.

Moreover, the Circumſtances of the Text demonſtrate that the *Apoſtle* here intendeth no ſuch thing, becauſe he ſpeaks of Perſons *dead in* (actual) *treſpaſſes and ſins, in which in times paſt they had walked, according to the courſe of the* (Heathen) *World*, and the ſuggeſtions of *Satan*, of Men *who had their converſation in times paſt in the fleſh, fulfilling the deſires of the fleſh, and of the mind, and were*, on that account, *the Children of Wrath, as well as other* Heathens. And therefore *Suidas*, agreeably to the Context, ſaith, That *Nature is here put for Cuſtomary Practice*, according to the frequent import of that word in prophane Authours; in *Philo*, (b) in whom Cuſtom is ἐχθρὰ φύσις ἀληθείας, *a Nature oppoſite to Truth*; and in our common Proverb, That *Cuſtom is a ſecond Nature*. His words are theſe; (c) *When the Apoſtle ſaith, We are by Nature the Children of Wrath, he ſaith not this according to the proper acceptation of the word* Nature, *for then he had caſt the blame upon the Authour of Nature; but he underſtands by it a long, and evil Cuſtom.* And (d) *Didymus Alexandrinus* ſaith, the *Apoſtle* intends by it τὸ προσκείμενον τῇ φύσει, ἢ τὸ κατὰ φύσιν, *not that which is according to Nature, but which is acceſſory to it.*

2. The *Fathers* do more generally ſay, That to be by Nature the Children of Wrath, is here the ſame as to be (e) *truly and indeed* ſo. And that the *Epheſians*, and other Nations, are here ſtiled ſuch, becauſe, in that eſtate, they continually provoked God to wrath by their *Idolatries*, and fleſhly Luſts; and ſo they are here ſtiled, ſay they, Children of Wrath, partly as being born in *Heathenism*, and therefore *indole Idololatræ*, (f) and ſo out of Covenant with God, (in which eſtate the whole Body of the *Heathens* are repreſented as having *no hope* of the Bleſſings promiſed to thoſe who were in Covenant with God,) and *without* (the favour and protection of) *God in the world*. And Perſons ſo abandoned by him, are in Scripture ſtiled the Objects of his Hatred, comparatively to thoſe who are in Covenant with him; as in theſe words, *Jacob have I loved, but Eſau have I hated*, Mal. 1. 2. And when God determined to reject, and to forſake his People, he ſtiles them *the Generation of his Wrath*, Jer. 7. 29. partly as being worthy of his wrath, as wicked Perſons are ſtiled *Sons of Death*, and *of Perdition*, as having done thoſe things which rendred them worthy of Death and Deſtruction, *i. e.* not for Original Sin, but for a long ſeries of Actual and Habitual Tranſgreſſions. And whereas *Eſthius* ſaith that the word τέκνα, *Children*, ſhews that this Phraſe relates to what they were from their Nativity, this may be eaſily confuted from theſe following Expreſſions, ſome of them frequent in the Holy Scripture, *viz.* τέκνα Θεοῦ, *the Children of God*, John 1. 12. τέκνα σοφίας, *the Children of wiſdom*, Matth. 11. 19. τέκνα ὑπακοῆς, *Children of obedience*, 1 Pet. 1. 14. τέκνα τῆς ἐπαγγελίας, *Children of the promiſe*, oppoſed to Children of the fleſh, *Rom.* 9. 8. *Gal.* 4. 28. κατάρας τέκνα, *accurſed Children*, 2 Pet. 2. 14. for we are not *Sons of God*, of *Wiſdom*, of *Obedience*, of *the Promiſe*, or the *Curſe* by Nativity, but by our own Good, or Evil Actions. And whereas he adds, that the *Apoſtle* writes this in the Perſon of the *Jews*, this is moſt plainly falſe, the *Jews* being not *under the Prince of the Power of the Air*, i.e. the Conduct and the Government of *Satan*, as were thoſe *Heathens* whoſe Gods were *Demons*, and who ſacrificed *to Devils, not to God*. Moreover, they who are here ſaid to *be quickned*, when they were *dead in treſpaſſes*, are ſaid *Coloſſ.* 2. 13. to be quickned *when dead in treſpaſſes, and the uncircumciſion of the fleſh*, which cannot poſſibly agree unto the *Jews*. *We all* here therefore, is only all the *Gentiles*, whatſoever Mr. *Cl.* ſays to the contrary; nor is there any thing more common than for St. *Paul* to ſpeak thus.

(b) *De temul.* p. 205. C.

(c) Ὅταν ὁ λέγῃ ὁ Ἀπόστολος, ἡμεῖς τέκνα φύσει ὀργῆς, οὐ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγει, ἐπεὶ τῷ ὄντι σοφὸς ὢν τὸ ἔγκλημα, ἀλλὰ τὸ ἔμπροσθεν καὶ κακίστην διάθεσιν, καὶ πονηρίαν, καὶ πονηρὰν συνήθειαν intelligit.

(d) Apud Combef.

(e) Τὸ δὲ φύσει, ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Oecum. Theoph. *Prorſus & omnino*, apud Hieron. vel τὰ τῆς ὀργῆς ἄξια πεπόνθασι. Chryſoſt. Theodoret. Hieron.

(f) See *Cl. Art. Crit. part.* 2. c. 7. § 6. p. 104.

So *Tit.* 3. 3. *We our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another*; not we *Apoſtles*, or we *Jews*, but we *Gentiles*. And this is here evident to a demonſtration; for what is here *we* v. 2. and 5. is *ye* v. 8. what is *we* v. 10. is again *yee* v. 11, 12, 13. what is *we* v. 18. is *ye* v. 19.

Ver. 4. (*This, I ſay, was our former ſtate,*) But God who is rich in mercy, for his great love, wherewith he loved us (*Gentiles,*)

Ver. 5. Even when we were (*thus*) dead in ſins, hath quickned us together with Chriſt (*through his rich grace, for*) by Grace ye are ſaved, (i. e. *are brought into a ſtate of ſalvation.*

Συνεζωοποίησε τῷ Χριστῷ, *hath quickned us together with Chriſt.*] Not only by giving us a new Birth, or renovation of Life, but an aſſurance alſo of eternal Life; for *becauſe I live*, ſaith Chriſt, *you ſhall live alſo*, John 14. 19. *we ſhall be ſaved by his life*, Rom. 5. 10.

Ver. 6. And hath raiſed us up together (*not only by a ſpiritual conformity to his reſurrection*, Rom. 6. 5, 11. *but alſo by an aſſurance of a like reſurrection*, 1 Pet. 1. 3. *he being riſen as the firſt fruits*, 1 Cor. 15. 20. *and the firſt born from the dead*, Coloſſ. 1. 18.) and made us ſit together in heavenly places in Chriſt Jeſus (*our Head thus raiſed and exalted, and thus aſcended into Heaven as our fore-runner*, Hebr. 6. 20. 10. 13, 14.)

Ver. 7. That in (*and through*) all Ages to come he might (*by this means*) ſhew the exceeding riches of his grace, in (*this*) his kindneſs to us through Chriſt Jeſus.

Ver. 8. (*I ſay the riches of his grace,*) For by grace are ye ſaved through faith (*in Chriſt,*) and that (*faith is*) not of (*and from*) your ſelves, it is the gift of God, (*the objects of our faith being only made known by Divine Revelation*, 1 Cor. 2. *and only confirmed, and ſo made credible to us, by the teſtimony which God hath given to them.*)

Ver. 9. Not of works (*done before faith by us,*) leſt any man ſhould boaſt, (*as doing any thing which might antecedently deſerve, or make him meet to be acquainted with, and made partaker of this ſaving grace.*)

Ver. 10. (*Not of works, for this reaſon alſo,*) For we are his workmanſhip, created in Chriſt Jeſus to good works, which God hath before ordained (οἷς προητοίμασεν (Sub ἡμᾶς) ὁ Θεὸς, *to which God hath before prepared*) us, that we ſhould walk therein.

Προητοίμασεν, *he hath before prepared us.*] i. e. Before we do them, by giving us the knowledge of his will, and the aſſiſtance of his Spirit to perform them; i. e. our entire Renovation, or new Creation, by which alone we are enabled to do works good and acceptable in his ſight, is from God, who by Chriſt Jeſus hath given us the knowledge of our Duty, and by his Grace and Spirit hath enabled us for the performance of it. They miſlead Men who extend all this to our whole Salvation, from the beginning to the end, which though it be ſo of Grace, as to be carried on from the beginning of the new Nature, to the end of our Life, by the aſſiſtance of Gods Grace and Holy Spirit, yet is it not ſo of Grace, as to exclude thoſe Works of Righteouſneſs God hath prepared us to walk in, they being the Conditions requiſite to make Faith ſaving, the terms on which alone we are to enter into life, *Matth.* 7. 21. *Luke* 10. 25, 28. *Rom.* 2. 6, 7, 10. 2 *Pet.* 1. 5——11. *Rev.* 22. 14. and according to which we ſhall receive our future Recompence, *Rom.* 2. 6. 1 *Cor.* 3. 8. 2 *Cor.* 5. 10. *Gal.* 6. 4, 5.

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *for by grace ye are ſaved.*] That we may underſtand aright how we are here, and in other places, ſaid to be ſaved by Grace, and Mercy, and not by Works, it may deſerve to be obſerved,

1. That though the *Apoſtle* here ſaith *by Grace ye are ſaved, not of Works*, leſt any man ſhould hence be tempted to infer, that Chriſtians may be ſaved without doing Works of Righteouſneſs, when they have time and opportunity to do them, he expreſly adds, and that by way of reaſon of what he had aſſerted, That *We are his workmanſhip created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in them.* Since then to walk in Righteouſneſs, according to the import of that phraſe in Scripture, implies, that the tenor of our lives be ſpent in Works of Righteouſneſs, ſurely we cannot reaſonably hope to be accepted by God, if we neglect the very end for which we are created in Chriſt Jeſus, or decline that way in which God hath ordained us to walk. Hence the *Apoſtle* tells the ſame *Epheſians*, that if they had been taught the Chriſtian Faith, *as the truth was in Jeſus*, they knew themſelves obliged *to put off the old man, and to put on the new, which after God is created in righteouſneſs and true holineſs*, and that it was their duty to *walk as Children of the light, proving what is acceptable to the Lord*, and bringing forth thoſe Fruits of the Spirit, which are *in all goodneſs, righteouſneſs, and truth*, Chap. 4. 21, 22. Chap. 5. 8, 9.

Note 2*ly*, That when the *Apoſtle* ſaith we are ſaved *not by works*, his meaning is not to exclude all Works from having any influence on our Salvation, but only to exclude thoſe Works which are done antecedently to Faith, and to the Renovation of the *Holy Ghoſt*, or antecedently to their being call'd by the Goſpel to Salvation; this is apparent from the reaſon here aſſigned, why we are not ſaved by Works, *viz.* becauſe we were not fitted or prepared to do good Works till we were firſt in Chriſt; which as it does exclude good Works performed before Faith in Chriſt, ſo doth it as effectually

effectually eſtabliſh thoſe which are afterwards to be performed by virtue of the New Nature given to us, and the renewing of the *Holy Ghoſt*.

Object. And whereas ſome object againſt this Anſwer, That the *Apoſtle* ſaith *we are ſaved by grace, not of works, leſt any man ſhould boaſt*; which boaſting doth not ſeem to be excluded, if our Salvation doth any way depend on Works done by us, whether they be *Legal*, or *Evangelical*, done before, or after Faith.

Anſw. To this I anſwer, That though Salvation doth depend upon good Works, or on ſincere Obedience to be performed by us after Faith, yet is all boaſting utterly excluded, (1.) Becauſe the good Works we do, proceed not from our ſelves, but purely from the Grace and Spirit of God; for *it is God that worketh in us both to will, and to do of his good pleaſure*, Philip. 2. 13. He giveth that new Nature by which we are diſpoſed, and that good Spirit by which we are enabled to do them. As therefore the *Apoſtle* ſaith of the Gift of Tongues, and Healing, and the like, which were ſo frequent in the Church of *Corinth*, and were occaſions of their boaſting, *who maketh thee to differ in theſe* things *from others? or what* Gift *haſt thou which thou haſt not received? and if thou haſt received it, wherefore doeſt thou boaſt as if it* were thine own, *and thou hadſt not received it?* 1 Cor.4.7. So may we here: What good Work doeſt thou which thou haſt not received Grace, and the good Spirit to perform? and if thou haſt received ſtrength from God for the performance of them, wherefore doeſt thou boaſt? This being the *Apoſtle*'s Rule, that we can boaſt of nothing but that which we have not received, or which is purely from our ſelves.

(2*ly*.) Though God is pleaſed to make the doing good Works a neceſſary Condition of Salvation, ſo that without them we ſhall not obtain it, yet is all boaſting utterly excluded, becauſe it is of Grace that our imperfect Works are counted good, and that they are at all rewarded by God. For 'tis alone through that New Covenant which God hath ſtabliſhed in *Chriſt Jeſus*, that all the Imperfections which adhere to our beſt Performances are pardoned, ſeeing the Covenant of Works requires perfect Obedience, and tendreth no pardon to the leaſt Offence. Now upon what account can any of us boaſt of doing that which in it ſelf deſerveth Condemnation, though through Grace it doth find acceptance? Boaſting, ſaith the *Apoſtle*, is not excluded by the Law of Works, Rom. 3. 27. 4. 4. becauſe *to him that worketh the reward is not reckoned of grace, but of Debt*, Rom. 11. 6. Grace and Works that deſerve Juſtification and Salvation, being perfectly oppoſite to one another. Where therefore the Reward is ſtill of Grace, and not of Debt; where it is given on the account of Works imperfect, which deſerve nothing from God, there boaſting is excluded.

Note 3*ly*, That when the *Apoſtle* ſaith *we are ſaved by Grace*, there the word *ſaved* doth not ſignifie the final and compleat Salvation which we ſhall enjoy in Heaven, but only our being placed in the way of Salvation, and put into that eſtate, in which, *if we continue grounded and ſettled in the Faith, and be not moved from the hope of the Goſpel*, Col.1.23. we ſhall undoubtedly be ſaved. That this may be the ſenſe of theſe Expreſſions, *We are ſaved by Grace*, and *According to his Mercy he ſaved us*, Tit. 3. 5. cannot be doubted, if we conſider that this is frequently the import of this Phraſe in other places; as when 'tis ſaid at the Converſion of *Zacchæus*, *This day Salvation is come to this Houſe*, Luke 19. 3. that *Baptiſm doth ſave us*, 1 Pet. 3. 21. that *there were added to the Church, τοὺς σωζομένους, the ſaved*, Acts 2. 47. See *John* 4. 22. *Rom.* 8. 24. 1 Cor. 1. 18. that this muſt be the proper import of it in theſe places, is evident from this Conſideration, That the Perſons to whom the *Apoſtle* here ſpeaks, were not actually and compleatly ſaved, but only by embracing the Goſpel, which is ſtiled *the Word, the Goſpel of Salvation, the power of God through faith to Salvation*, were placed in that way which leadeth to Eternal Life, and which is called the way of Salvation. It being therefore of God's free Grace and Mercy, that any Church or Nation is called to the Knowledge of Salvation, and hath the Word of Life revealed to them, it being by that Faith, which is the Gift of God, that they are juſtified, and ſo placed in the way of Salvation, and by his free Gift that they enjoy that Holy Spirit by which they are enabled to work out their Salvation, they may well be ſaid to be ſaved by Grace through Faith, according to thoſe words of the ſame *Apoſtle*, 2 Tim. 1. 9. *He hath ſaved us, and called us with an holy Calling, not according to our works, but according to his purpoſe and grace which was given us in Chriſt*. But then this hinders not our compleat Salvation at the Great Day, from being conferr'd upon us, with reſpect to our Works, by him who hath declared *he will render to every one according to his works: Glory, honour, and immortality to every one that worketh good, and that by patient continuance in well-doing ſeeketh for it*, Rom. 2. 6, 7.

Ver.11. Wherefore remember that ye being (*were*) in times paſt Gentiles in the fleſh, called the Uncircumciſion, by that (*Nation of the Jews*) which is called the Circumciſion, (*by reaſon of their Circumciſion*) made with hands,

Ver. 12. (*And*) That at that time ye were without (*the knowledge of*) Chriſt, being aliens from the Commonwealth of Iſrael, (*to whom the Meſſiah primarily belonged.*) and ſtrangers from the Covenants of Promiſe (*made to their Forefathers,*) having no (*firm and lively*) hope

hope (*of ſpiritual and future bleſſings*,) and (*being*) without (*the knowledge of the true*) God in the world.

Ἐλπίδα μὴ ἔχοντες, *having no hope.*] After this Life, 1 *Theſſ.* 4. 13. *I would not have you ſorrowful for them that ſleep, as* οἱ λοιποὶ, *the reſidue of the world, who have no hope.* See Note on 2 *Tim.* 1. 10.

Ἄθεοι, *without the true God.*] For then not knowing God, they ſerved τοῖς μὴ φύσει οὖσι θεοῖς, *thoſe which by nature were not gods*, Gal. 4. 8. even their Wiſe-men *changed the truth of God into a lie*, and worſhipped the vulgar Deities, *Rom.* 1. 25. they were *Heathens, carried about to dumb Idols*, 1 Cor. 12. 2. Hence at their Converſion they are ſaid *to turn from Idols to ſerve the living and true God*, 1 Theſſ. 1. 9.

Ver. 13. But now in Chriſt Jeſus, ye who ſometimes were afar off (*from God, and from the bleſſings imparted to the Jews,*) are made nigh (*to God, as they were*) by the blood of Chriſt.

Ἐγγὺς, *nigh*, Thoſe *Jews* who had no Ceremonial Defilement to be purged away, and who had made Atonement for their known Sins, were admitted to come near to God, as being holy, they had a freedom of acceſs to God, in his Tabernacle and Temple, whence they are ſtiled ὁ λαὸς ἐγγίζων αὐτῷ, *the People that draw near to God*, Lev. 10. 3. Pſal. 65. 4. 148. 14. and God is ſaid to be ὁ θεὸς ἐγγίζων αὐτοῖς, *a God near to them*, Deut. 7. 4. both by Relation, as having owned them as his Children and Family, and entred into Covenant to be their God, and by his more eſpecial Preſence with them; for the *Shechinah*, or the glorious Preſence, dwelt among them in the Holy Place. Now all theſe Priviledges, ſaith the *Apoſtle*, are equally conferr'd upon the *Gentiles*, they are now made *near to God*, v. 13. have *acceſs to him*, v. 18. are *fellow Citizens of the Saints, and of the family of God*, v. 19. The *Shechinah* dwells in them as in the *Temple*, and they *are made an habitation of God through the Spirit*, v. 21, 22.

Ver. 14. For he is our peace (*maker,*) who hath made made both (*Jew and Gentile*) one (*as to the priviledges of the Goſpel*, Joh. 10. 16. Gal. 4. 28.) and hath broken down the middle wall of partition betwixt us, (i. e. *aboliſhed the Ceremonial Law, which was a partition wall betwixt Jew and Gentile.*)

Τὸ μεσότοιχον, *the middle wall.*] This refers to that Partition Wall in the Temple, which ſeparated the Court of the *Gentiles* from that into which the *Jews* entred, on which was written *that no Alien might go into it*; it being ſaith (c) *Joſephus*, a Sanction of *Antiochus*, μὴ δεῖν ἀλλόφυλον ἐντὸς τῆς ἁγίας περαίνειν, *that no Alien ſhould enter into the Court of the Sanctuary which was encloſed with the Sept.* And this Inſcription was writ in *Greek* and *Latin.*

Ver. 15. Having aboliſhed in, (*or by*) his (*own*) fleſh, (*that which made*) the enmity (*betwixt Jew and Gentile,*) even the Law of Commandments (*conſiſting*) in Ordinances, (*peculiar to the Jews,*) that he might make of (*or create theſe*) two (*into*) one man in himſelf (*to whom as their Head, they are both united into one Body,*) thus making peace (*between both.*)

Εἰς ἕνα καινὸν ἄνθρωπον, *into one new man.*] As being both to walk in newneſs of Life, and by the new Law of Chriſtianity, and Chriſt's new Commandment of Love.

Εἰρήνην, *peace.*] This Peace Chriſt hath made between *Jew* and *Gentile*, by aboliſhing the Ceremonial Law which made the Enmity, and with God, by reconciling both to him by his death.

Ver. 16. And that he might reconcile both unto God in one Body by the Croſs, having ſlain the enmity (*betwixt both to God*) thereby, (*or upon it,*) *for when we were Enemies, we were reconciled to God by the death of his Son*, Rom. 5. 10. 2 Cor. 5. 18. Col. 1. 21.)

Ver. 17. And (*having procured this reconciliation, he*) came and (ἐλθὼν εὐηγγελίζετο, *he coming to his Apoſtles*) preached peace to you (*Gentiles*) which were afar off, and to them that were near (i. e. *the Jews.*)

Ver. 18. For through him, (*thus reconciling us to God,*) we both (*Jew and Gentile*) have acceſs, by one Spirit (*of Adoption conferred upon us,*) to the Father, (*and are enabled to come unto him as our Father*, Rom. 8. 15.)

Οἱ ἀμφότεροι, *we both.*] Hence we learn (1*ſt*,) That Chriſt not only reconciled *Jew* and *Gentile* to one another, but that he reconciled both to God, *for by him we have* προσαγωγὴν *acceſs to the Father*, a freedom of acceſs to God, *v.* 18. and Chap. 3. 12. Now where this Phraſe in the *New Teſtament* is uſed, with reſpect to Chriſt, it ſtill imports the freedom of acceſs, vouchſafed to them who formerly were by their ſins excluded from God's gracious Preſence; this is obtained, ſay theſe words, by virtue of *his Blood* making our peace by him, reconciling us to God by his Croſs, and bringing them near to God who were afar off. How is he our peace? becauſe the *Chaſtiſement* which procured *our peace was upon him*, Iſa. 53. 5. How did he reconcile us to God? but *by the Croſs*, i. e. by *bearing our ſins in his own Body on the Croſs*, 1 Pet. 2. 24. By virtue of this Blood the *Gentiles*, who formerly were Aliens, are made near to God; they who were Strangers, are made God's Domeſticks; they who emphatically were Sinners, *Gal.* 2. 15. are made *fellow Citizens of the Saints*; they who were *Children of Wrath*, v. 2. to them is God *reconciled*; and after all this, can it be reaſonably denied, that Chriſt hath pacified God

(c) *Antiq.* l. 12. c. 3. *de Bello Jud.* l. 5. c. 14.

to the *Gentiles* by his Blood? or doth not all this import a Reconciliation on God's part to them?

To ſhew the Reaſon of this Reconciliation, let it be noted, That God being an holy God, none were to come into his Preſence who had any Pollution or Defilement upon them on pain of death, till they were ſanctified or cleanſed from it by ſome Purification or Atonement made for them to God. He dwelt in the Camp of *Iſrael*; and ſo thoſe *Lepers* which were ſo unclean as to pollute the Camp, were driven from it, *Lev.* 13. 46. *Num.* 5. 2, 3. 2 *Kings* 15. 5. and thoſe Sin-offerings which were polluted with the Sins of the whole Congregation, were *carried out of the Camp*, Lev. 16. 21, 22. Hebr. 13. 11.

God dwelt more eſpecially in the *Temple*, and therefore they who had leſſer Impurities, *i. e.* who were defiled by the Dead, or by an Iſſue, or a menſtruous Woman, were not to come thither, till they were cleanſed from thoſe Defilements, *Lev.* 12 4. 15. 31.

Moreover, he being a God *of purer eyes then to behold iniquity*, they who had committed any ſin of Ignorance, and lay under the guilt of it, were not permitted to come into the Court of the Men of *Iſrael*, till they had brought their Offering of Atonement. *Ainſworth* on *Numb.* 5. 3.

Now God being ſtill the ſame holy God, of purer Eyes then to behold iniquity, the Scriptures of the *New Teſtament* ſeem as plainly to make our freedom of acceſs to God to depend upon our being ſanctified, or purg'd from our Defilement, and our being delivered from the guilt of ſin by an Atonement made by the Blood of Chriſt for our Iniquities, that ſo they being pardoned, we may have peace with God, and an acceſs unto his favour. This plainly ſeems to be the import of theſe words, *Hebr.* 9. 12. *If the Blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh*, and by ſo doing, procureth an admiſſion of the Perſon cleanſed to ſerve God in the Sanctuary, *Numb.* 19. 9, 12, 17. *how much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God, purge your Conſcience from dead works*, or Works expoſing you to Death, the puniſhment of the Perſon who came unclean into God's Preſence, that ſo you may be admitted) *to ſerve the living God.*

Ver. 19. Now therefore ye (*Gentiles*) are no more (*to be reckoned as*) ſtrangers and foreigners, but (*as*) fellow Citizens of the Saints, and of the houſhold of God.

Ξένοι, *Strangers.*] The Proſelytes who joyn'd themſelves to the God of *Iſrael*, were by the *Jews*, and by the Scriptures ſtiled *Strangers*. He that only took upon him to worſhip the true God, and obſerve the Precepts of *Noah*, was *Ger Toſhab*, a Stranger permitted to dwell among them, and to worſhip in the Court of the *Gentiles*: He that was Circumciſed, and became Obedient to the Law of *Moſes*, was *Ger Tzedek*, *a Proſelyte of Righteouſneſs*, but both were called *Strangers*, according to that Maxim of the *Jews*, *All the Nations of the World are called* נכרים *Strangers before the God of Iſrael*; but the *Jews* are ſaid to be קרובים *near to him.* But now, ſaith the *Apoſtle*, there is no ſuch difference, the believing *Gentile* being equally admitted with believing *Jews* to the Priviledges of the *New Jeruſalem*, and equally related to God as part of his Family.

Ver. 20. And are built upon the foundations of the Apoſtles (*of the New,*) and the Prophets (*of the Old Covenant,*) Jeſus Chriſt himſelf being the Corner-ſtone, (*who ſupports and cements the whole Building both of believing Jews and Gentiles, and unites both into one Body by his Spirit*, Pſal. 117. 22.)

Ver. 21. In whom all the building (*being thus*) fitly framed (*or compacted,*) increaſeth into one holy Temple in the Lord. (*They then belong not to this building, whoſe Bodies are not an holy Temple to the Lord.*)

Ver. 22. In whom ye (*Epheſians*) alſo are builded together for an habitation of God, through the Spirit. (*Thus* (d) Philo *ſaith, That good Men are* Θεοῦ οἶκος, καὶ ἱερὸν ἄγιον, *God's Houſe and Holy Temple.* See Note on 1 *Cor.* 6. 20.)

(d) Lib. de Somniis, p. 456. E.

CHAP. III.

Verſe 1. FOR this cauſe I Paul (*am*) the priſoner of Jeſus Chriſt for you Gentiles.

Τῶν χάριν, *for this cauſe.*] *i. e.* Becauſe I aſſert that theſe Priviledges belong equally to the believing *Gentiles*, though they be not Circumciſed, this being the Reaſon why the *Jews* ſo fiercely perſecuted him, and forced him to Appeal to *Cæſar*, Acts 22. 22. 25. 11, 12. 26. 17. and why, after he came to *Rome*, the *Jews* preached Chriſt not ſincerely, but out of envy to him, *to add affliction to his bonds*, Philip. 1. 15, 16.

Ver. 2. (*I am, I ſay, a Priſoner for you Gentiles, as you muſt know,*) If (*ſince*) ye have heard of the diſpenſation of the Grace of God which was given me to you-ward, (*or for you Gentiles.*)

Εἰγε,

Εἴγε ἠκούσατε, *if ye have heard.*] Hence some raise a second Objection against this Epistle's being written by St. *Paul* to the *Ephesians*; for, say they, to them with whom he had so long conversed, there could be no doubt whether they had heard *of the dispensation of the Grace of God given him towards them.* But indeed, this is no Objection to them who will consider that this Epistle was not written to the *Ephesians* only, but also *to all the faithful in Christ Jesus*, many of whom had never seen his Face, or heard his Voice. And 2*ly*, if we consider that he speaks here particularly of the manner of his receceiving this Dispensation, *viz. by immediate Revelation from Christ Jesus*, of which the *Galatians*, among whom he had also preached, were ignorant; and therefore the *Apostle*, in his Epistle to them saith, γνωρίζω ὑμῖν, *of this I certifie you*, confirming his Assertion with an Oath, *Gal.* 1. 11, 12, 16. Add to this, 3*ly*, that the Particle εἴγε is not here a Particle of Doubting, but of Affirmation, and is to be rendred as *Theophylact* doth, ἐπειδὴ *since*; so the Hebrew אם is often rendred *quandoquidem*; and so *Philo* uses the Particle in these words, (a) Εἴγε τὰ ἀκούσια, καὶ τὰ κατ' ἄγνοιαν καὶ ἀδικημάτων λόγον ἔχειν φασί τινες, *seeing some say of things done involuntarily, and out of ignorance, that they are not to be accounted sins*; and when he says, *Abel yet lives*, (b) εἴγε καὶ ἀκίνητος ὢν Θεῷ καὶ φωνῆ χρώμενος ἐνδελεχῶς, *seeing that he had still a voice to cry to God.* And that *Sarah* is represented by *Moses* both as barren, and very fruitful, (c) εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ προΐεσθαι, *since he confesses that from her should proceed the most populous of Nations.* See also the Note on Chap. 1. 15.

Ver. 3. How that he (ὅτι, *for he*) by (*particular*) revelation made known to me the mystery (*of the calling of the Gentiles*, Gal. 1. 16. Acts 9. 15. 22. 21.) as I wrote before in few words, (*viz.* Chap. 1. 9, 10, 11, 12. 2. 19.)

Ver. 4. Whereby when you read (εἰς ὃ ἀναγινώσκοντες, *to which attending*) you may understand my knowledge in the mystery of Christ, (*touching the calling of the Gentiles.*)

Ver. 5. Which in other ages was not made known to the Sons of Men, as it is now revealed to his holy Apostles and Prophets by the Spirit (*of wisdom and of knowledge given to them to discern all mysteries*, 1 Cor. 12. 8. 13. 2.)

Ver. 6. (*It being not before revealed, as now it is*) That the Gentiles should be fellow Heirs (*of God with the believing Jews,*) and of the same Body with them, and partakers of his promise, (*the promise of the Spirit*, Gal. 3. 14. in (*and through*) Christ (*only*) by (*virtue of*) the Gospel (*preached to them, and believed by them.*)

Ὡς νῦν ἀπεκαλύφθη, *as it hath been now revealed.*) It was in the general made known, that in *Abraham* should *all the Families of the Earth be blessed*; and that Christ should be a *Light to the Gentiles*; of which see Note on *v.* 10. But it was not made known to the *Jews* that the *Gentiles should be fellow Heirs with them* of the same Salvation, and Celestial Inheritance. For that this was matter of admiration to the first *Jewish* Converts, we learn from these words, *Then hath God also granted the Gentiles repentance unto life*, Acts 11. 18. They did not know, or believe, that the *Gentiles* should be made Members of the same Body, and admitted to the same Priviledges, and made Partakers of the same Spirit with them. Hence the believing *Jews* ἐξέστησαν, were in an extasie, when they saw that the Gift of the Holy Ghost was poured on the *Gentiles*, Acts 10. 45. Gal. 3. 14. And much less did they know that the Partition Wall which made the Distance and Enmity between them, should be taken away by the *Messiah*, as the *Apostle* here teacheth *v.* 14, 15. that *the hand-writing of Ordinances* was to be *blotted out* on this account, *Coloss.* 2. 14. and that these Priviledges were to be conferr'd upon them without Circumcision, or Observation of the Law of *Moses*. They rather thought they were either first to be made *Jews*, and then *Christians*, or only were to come as Slaves and Drudges to them who were the Children of the Kingdom. And hence the *Apostle* spends a great part of the *Epistles* to the *Romans* and *Galatians*, to assert this Priviledge of the *Gentiles* against the *Judaizing Christians*. In a word, to the *Jews* anciently belonged υἱοθεσία, *the Sonship*, and so the Inheritance, for *if Sons then Heirs*, Rom. 8. 17. and the *Promises*, Rom. 9. 4. and they conceived that none were ever to be admitted into their Body, or to partake of those Priviledges unless they were Circumcised, and became obedient to the Law of *Moses*, Acts 15. 1. which they thought never was to cease, or to be antiquated. And therefore, say the *Greek Fathers*, the *Apostle* here declares that God now under the Gospel Dispensation equally admitted the believing *Gentiles* to these Priviledges by Faith without Circumcision, or obedience to the Law of *Moses*.

Καὶ Προφήταις, *and to the Prophets.*] That the *Apostle* here understands the *Prophets* of the *New Testament*, or those who in the first Ages of the Church received the Prophetick Grace, and by it understood *all Mysteries*, 1 Cor. 13. 2. the words ὡς νῦν, *as now it is revealed* under the Gospel to the *Prophets*, will not suffer us to doubt. And this fully answers all the Objections of *Estius* against the Expostion I have given of the former words

(a) Alleg. l. 1. p. 35. G. (b) L. quod Deter. p. 130. E. (c) De congressu quær. p. 332. B.

Ver. 7. Of which (*Goſpel*) I was made a Miniſter, according to the Gift of the Grace of God given to me, (*to be the Apoſtle of the Gentiles, for which work I was enabled*) by the effectual working of his power, (*in ſigns and wonders*, &c. Rom. 15. 19.)

Κατὰ τὴν δωρεὰν τ χάριτ, *according to the gift of Grace.*] That the *Apoſtolate* is by St. *Paul* oft ſtiled Grace, ſee the Note on *Rom.* 1. 5. and that in this ſenſe he underſtands the Gift of Grace here, is evident from the following words.

Ver. 8. Unto me, (*I ſay,*) who (*by reaſon of my former perſecutions of the Church of Chriſt,* 1 Cor. 15. 9.) am leſs then the leſt of all Saints, is this Grace given, that I ſhould preach among the Gentiles the unſearchable Riches of Chriſt, (i. e. *the exceeding Bleſſings to be obtained by faith in him.*)

Ver. 9. And that I ſhould let all men (*Jews and Gentiles*) ſee, what is the fellowſhip of the Myſtery (*of the Calling of the Gentiles to be thus fellow heirs with the Jews,*) which hath been hid from the beginning of the World, (ἀπὸ τῶν αἰώνων, *from former Ages,*) in (*the purpoſe of*) God, who created all things (*belonging to the old and new Creation*) by Jeſus Chriſt.

Τὰ πάντα κτίσαντι, *who created all things.*] The *Ancients* commonly ſay that God the Father is ὁ Πρώτως δημιουργὸς, *the Prince, and chief Creator of the World*, as being the Original of all creating Power, and he as it were commanding, and the Son executing his Command, who is hence ſtiled, (d) ὁ πρωτουργὸς δημιουργὸς, *the immediate Creator*, or αὐτουργὸς τ κόσμ, *the Artificer of the World.* Hence (e) *Irenæus* ſo often ſaith, *Patrem omnia feciſſe per verbum*, or *verbo virtutis*, and that the Son and Holy Spirit are (f) *quaſi manus*, as it were *the hands of God, by which he made all things*, and to both which all the Angels are ſubject.

Ver. 10. To the intent that (Gr. ἵνα, *that*) now the manifold wiſdom of God might be made known to the principalities and powers in heavenly places, by the (*things done in and for the*) Church.

Τὰς ἀρχὰς κ τὰς ἐξουσίας, *to the Principalities and Powers.*] This Phraſe, though uſed of evil Spirits, *Chap.* 6. 12. may be underſtood of good Angels, the Myſtery of Godlineſs being then ſeen of Angels, 1 *Tim.* 3. 16. and the things which the *Apoſtles* preached by the Holy Ghoſt, being ſuch as *the Angels deſired to look into*, 1 Pet. 1. 12. But whereas from thoſe words *v.* 6. *was not made known*, &c. Mr. *le Clerk* ſaith thus, *The ſame thing which is there ſaid in other Ages not to have been made known to the Sons of Men, is ſaid here to have been unknown alſo to Angels; which being ſo, I confeſs I do not well underſtand, how they who are neither Prophets, nor Angels, can find out ſo many places in the Prophets, in which the Calling of the Gentiles is manifeſtly and directly foretold, for certainly if it was revealed to the Prophets, they underſtood it; and if it could be gathered from the literal ſenſe of any Prophecies, the Angels might have underſtood it by thoſe Prophecies.* Whereas I ſay he deſcants thus, What would he have? would he deny, againſt the plain and frequent ſayings of St. *Paul*, That the Calling of the *Gentiles* was revealed to, and plainly foretold by the *Prophets*, as his words do import? Let him if he can, confute St. *Paul* proving it againſt him, That the Lord had commanded the *Gentiles* ſhould be called in theſe words of the Prophet *Iſaiah*, *I have ſet thee to be a Light to the Gentiles, and to be for Salvation to the ends of the Earth*, Acts 13. 46, 47. And his four other Proofs from the *Prophets*, *Moſes*, *David*, and *Eſaias*, That the *Gentiles were to glorifie God for his Mercy to them* in Chriſt Jeſus that *Root of Jeſſe*, who was to *riſe up to govern the Gentiles, and in whom the Gentiles were to truſt*, Rom. 15. 9, 10, 11, 12. Yea, let him confute the Apoſtle *James*, ſaying, *Symeon hath declared how God at firſt did viſit the Gentiles, to take out of them a People for his Name; and to this agree the words of the Prophets. After this I will build again the Tabernacle of David*, &c. *that the reſidue of men might ſeek after the Lord, and all the Nations upon whom my Name is called*, Acts 15. 14—17. Nor doth the *Apoſtle* any where hint, that the Calling of the *Gentiles* was not revealed to, or by the *Prophets*, but only that it was not *ſo* made known in all the Particularities of it, ὡς νῦν, *as it is now diſcovered* by the *Apoſtles* and *Prophets* of the *N. Teſtament.* See the Note on *v* 6. 2*ly*, It was alſo known to, and preached by the *Angels*, declaring the glad Tydings of great Joy *which ſhould be to all Nations* through Chriſt, *Luke* 2. 10, 11. He being as well *a light to enlighten the Gentiles*, as *the glory of his People Iſrael.* Nor does the *Apoſtle* here ſay, as he ſuggeſts, that this was unknown to the *Angels*, but only that what was before made known to them by *Prophecies*, was now made known to them by the Church, *i. e.* the *Gentiles* actually called; though all the Circumſtances mentioned Note on *v.* 6. might not fully be known before even to them.

Ver. 11. According to the eternal purpoſe which he purpoſed (*or made*) in Chriſt Jeſus.

Κατὰ πρόθεσιν τῶν αἰώνων, *according to the fore diſpoſing of the Ages.*] In the firſt of the *Ages* his Wiſdom ſeeing fit to give the Promiſe of a Saviour to a fallen *Adam*, in the ſecond

(d) *Orig. in Celſ.* l. 6. p. 317. (e) L. 2. c. 2. l. 3. c. 8, 11. (f) L. 3. *Præfat.* & c. 17.

Age to typifie and repreſent him to the *Jews* in Sacred Perſons, Rites, and Sacrifices, and in the Age of the Meſſiah, or the laſt Age, to reveal him to the *Jews*, and preach him to the *Gentiles*.

Ver. 12. In whom we have boldneſs (*or freedom,*) and acceſs with confidence (*to God the father,*) by the faith of him, (i.e. *the faith we have in him, as our Mediator*, ſee Note on *Chap.* 2. *v.* 18.)

Ver. 13. Wherefore I (*Paul the Priſoner of Jeſus Chriſt for you Gentiles*, v. 1.) deſire that you faint not, (*that you be not diſheartned,*) at my tribulations for you, which is (*rather matter of*) your glory, (*you having cauſe to glory, that I your Apoſtle ſuffer ſo much for the Goſpel I preach to you, this being to you a confirmation of the truth of it.*)

Ver. 14. (*And*) For this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, (*praying to him.*)

Ver. 15. Of whom the whole Family in Heaven and Earth is named, (*the Angels in Heaven, and Saints on Earth, being ſtiled the Sons of God.*)

Πᾶσα πατριὰ, *the whole Family.*] It is frequent with the *Jews* to make mention of the Angels as *the Family in Heaven*, and of Men, eſpecially thoſe that are in Covenant with God, as *his Family on Earth*; as when they ſay, *God doth nothing but he firſt conſults with his Family* של מעלה *above*, that is, with the Angels. And that *he that addicts himſelf to the ſtudy of the Divine Law for the ſake of the Law, conciliates to himſelf peace with the Family above, and with the Family below*, that is, with Angels in Heaven, and Men on Earth. They are alſo called קדישי עלאי *the Saints above*, Car. in *Job* 15. 15. and *the Sons of God*, as in thoſe words of *Job* 1. 6. 2. 1. *And on a day came* Ἄγγελοι Θεοῦ, *the Sons of God*; and *Chap.* 38. 7. *Where waſt thou when* ἄγγελοί μου *all the Sons of God ſhouted for joy*; and ſo are all true Believers ſtiled; for *to as many as believed he gave power to be called the Sons of God*, 1 John 1. 12. and they at the Reſurrection ſhall be *like the Angels, and be the Sons of God*, Luke 20. 36.

Ver. 16. That he would grant unto you according to the riches of his glory, (i.e. *according to his glorious riches,*) to be (*ſtill more*) ſtrengthened with might by his Holy Spirit in the inward man.

Ver. 17. That Chriſt may dwell in your hearts by faith, that you being (*firmly*) rooted, and grounded in love (*to him who ſent his Son to die for you.*)

Ver. 18. May be able to comprehend (*together*) with all Saints, what is the breadth, and length, and depth, and height (*of this myſterious love towards you*).

Ver. 19. And may (*be able to*) know the love of Chriſt, which (*in its full extent, even*) paſſeth knowledge, that you may be filled with all the fulneſs of God.

Τὸ πλάτος, καὶ μῆκος, &c. *the breadth, length, depth, and height.*] By the *breadth* of this love, ſome of the *Fathers* underſtand the great extent and generality of Chriſt's Affection, his Death being deſigned for the benefit of all Perſons, *Jew* and *Gentile*, through all Ages from *Adam* to the end of the World, and in all places, he having by it *reconciled things in Heaven, and things in the Earth*, Chap. 1. 10. By the *depth* of it, ſay they, is ſignified the greatneſs of his Humiliation, love to Mankind having induced him to change *the form of God*, for that of a *Servant*, humbled the Lord of Life to an ignominious and painful Death, and brought him from the higheſt Heavens to the loweſt Hell, into which they conceive he deſcended for our ſakes. The *length* of it imports, ſay they, his love to us from the beginning of the World, we being *choſen in Chriſt from the beginning*, Chap. 1. 4. 3. 11. The *Height* of his affection is manifeſted, ſay they, in that being now exalted to the right hand of Majeſty; he is ſtill there employed in Acts of greateſt Kindneſs to us, uſing his whole power in Heaven, and in Earth, for the benefit of his Church. But it ſeems more natural to ſay, that the *Apoſtle* by enumerating theſe Dimenſions, only intends to ſignifie the exceeding greatneſs of the Love of Chriſt, which *paſſeth knowledge*. Thus *Job* ſpeaking of the unſearchable Wiſdom of God, and his unfathomable Perfections, puts theſe Enquiries, *Canſt thou ſearch him out to perfection? It is higher then the Heaven; what canſt thou do? deeper then Hell, what canſt thou know? the meaſure of it is longer then the Earth, and the breadth of it then the Sea*, Job 11. 7, 8. And the Son of *Syrac* ſaith, *The height of Heaven, and the breadth of the Earth, the abyſs and wiſdom, who can ſearch out?* Ecclus. 1. 3. And the *Apoſtle* cries out, *O the depth of the wiſdom and knowledge of God! how unſearchable are his judgments*, &c. *Rom.* 11. 33. And in this ſenſe theſe four Dimenſions will chiefly be deſigned to import what the *Apoſtle* ſtiles, *v.* 8. *the unſearchable riches of the love of Chriſt*. It therefore ſeems unreaſonable to think, that the love of Chriſt paſſing knowledge ſhould import only the love of Chriſt paſſing, *i. e.* excelling *the knowledge, or skill in myſtical interpretations, which the Gnoſticks pretended to*. For as the word γνῶσις put abſolutely, hath no ſuch import, that I know of, in the Holy Scripture; ſo after the mention of all theſe Dimenſions, and *the unſearchable riches* of it, *v.* 8. it ſeems a very faint expreſſion, to ſay it ſurpaſſed that vain and inſignificant Knowledge to which the *Gnoſticks* pretended, their myſtical Interpretations recorded by *Irenæus*, being above meaſure vain and impious, even a Myſtery of Iniquity. And as for the Phraſe ὑπερβάλλουσα τῆς γνώσεως, it is juſtified by

by (f) *Ariſtotle*, who hath it twice in one Chapter, *viz.* ὑπερβάλλειν τὴν συμμετρίαν, *to exceed the meaſure*, ὑπερβάλλειν τῶν πλωτήρων, *to excel other Navigators.*

Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *with all the fulneſs of God.*] Εἰς *pro* ἐν, ſee Note on 1 *Coloſſ.* 20. that is, ſay ſome, with the higheſt degrees of Faith and Love; or with all fulneſs of Spiritual Gifts, eſpecially thoſe of Knowledge and Wiſdom, which might enable them to comprehend the greatneſs of this Love. Thus *Chap.* 4. 10. *He aſcended up on high, that he might fill all things* with Spiritual Gifts mentioned *v.* 10. that he might *give gifts unto men*, v. 1. and *Chap.* 1. 23. his Church is ſtiled *the fulneſs of him that filleth all in all*; *i. e.* who filleth all his Members with his Gifts.

Ver. 20. Now unto him that is able to do exceedingly, above all that we ask or think, according to the power (*of the Holy Ghoſt*) that worketh in us, (*and ſo miraculouſly confirms his Doctrine to the World.*)

Ver. 21. Unto him (*I ſay*) be aſcribed all glory in the (*Aſſemblies of the*) Church by (*and through*) Jeſus Chriſt, (*through whom we offer up all our Prayers and Praiſes*, Hebr. 13. 15. *Eph.* 5. 20.) throughout all Ages, world without end. Amen.

(f) Polit. l. 3. c. 13. p. 447, 448.

CHAP. IV.

Verſe 1. I Therefore the priſoner of the Lord (ἐν Κυρίῳ, *in bonds for Chriſt*,) beſeech you that you would walk worthy of the Vocation wherewith ye are called.

Ver. 2. With all lowlineſs and meekneſs, with long-ſuffering, (*and ſo*) forbearing one another in love.

Ver. 3. Endeavouring (*thus*) to keep the unity of the Spirit in the bond of peace.

Note here from the *Fathers*, That ἐὰν ἡ ἀγάπη ἔχωμεν ἀνεξόμεθα ἀλλήλων, *where love is retained, there will be mutual forbearance.* And from *Zanchy*, That Peace cannot be preſerved without that mutual forbearance, and that Humility which excludes, and that Meekneſs which is oppoſite to Anger and Contention.

Ver. 4. (*For you know that*) There is one body (*of the whole Church,*) and one Spirit (*which animates the whole Body,*) even as you have been called in one hope of your Calling (*i. e. and you know alſo, that you are all called to the ſame hope of Eternal Life.*)

Ἓν πνεῦμα, *one Spirit.*] From theſe, and the former words, *the unity of the Spirit*, it ſeems plain to me that the union of the Myſtical Body of the *Church Catholick* conſiſts in this, that they all have the ſame Spirit communicated to them from their Head *Chriſt Jeſus.* For the whole Body of *Chriſtians* is here ſaid to have *one Spirit*, and their Unity is ſtiled *the Unity of the Spirit. The Body is one*, ſaith the *Apoſtle*, 1 Cor. 12. 12. *for by one Spirit we are all baptized into one Body*, v. 13. And to the whole Body of the Church of *Corinth*, he ſpeaks thus, *Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. *Know ye not that your Body is the Temple of the Holy Ghoſt that is in you*, Chap. 6. 19. Chriſt, ſaith the *Apoſtle* here, Chap. 2. 16, 17, 18. hath reconciled both *Jew* and *Gentile* in one Body unto God, and hath made peace between them, *for by him we have both acceſs by one Spirit to the Father:* ἔχομεν ἐν, and therefore having thus one Spirit, by which we are made one Body, and Sons of the ſame Father, *we are all fellow Citizens of the Saints, and of the Family of God:* and are all built up together *into an habitation of God through the Spirit.* Now hence it follows,

1*ſt*, *That only ſincere Chriſtians are truly Members of that Church Catholick of which Chriſt Jeſus is the Head*, ſince the whole Body is united to him by the Communication of the Holy Spirit, whom the wicked of the World *cannot receive*, John 14. 17. they being *ſenſual, having not the Spirit*, Jude 19.

2*ly*, *That nothing can unite any Profeſſor of Chriſtianity to this one Body, but the participation of the Spirit of Chriſt*; and therefore nothing elſe can make him a true Member of that Church which is his Body. Hence the *Apoſtle* doth inform us negatively, That *if any man have not the Spirit of Chriſt* dwelling in him, *he is none of his*, Rom. 8. 9, 11. and affirmatively, That *by this we know that he abideth in us, by the Spirit that he hath given us*, 1 Joh. 3. 24. And again, *by this we know that he abideth in us, and we in him, becauſe he hath given us of his Spirit*, Chap. 4. 13. for *as many as are lead by the Spirit of God, they are the Sons of God*, Rom. 8. 14. and *becauſe we are Sons, God hath ſent the Spirit of his Son into our hearts*, Gal. 4. 6. It therefore muſt be owned as a certain Truth, that nothing can unite us to that Church and Body of which Chriſt Jeſus is the Head, but the participation of the Spirit.

3*ly*, *That no Error in Judgment, or Miſtake in Practice, which doth not tend to deprive a Chriſtian of the Spirit of Chriſt, can ſeparate him from the Church of Chriſt.*

4*ly*, Hence it demonſtratively follows, That *no Church Governours jointly, or ſeverally, can be by God appointed to be the living Judges, or the infallible Directors of our Faith.* For ſince in Matters of Faith we muſt have a Judgment of Certainty, we cannot own them as ſuch by virtue of that aſſiſtance of the Holy Ghoſt, which alone can make them ſuch, till we are certain that they belong to that Church of which Chriſt Jeſus is Head, and to which only the Promiſe of the Spirit doth belong; *i. e.* till we are certain they are ſincere and upright Chriſtians. Since therefore God hath given us no certain Rule to know this by, we may reſt ſatisfied that he deſigned no ſuch *Magiſterial Guides* ſhould be continued in his Church.

Ver. 5. (*There is alſo to us Chriſtians*) One Lord, one Faith (*in the Lord,*) one Baptiſm, (*by which we do profeſs this Faith.*)

Μία πίστις, *one Faith.*] It plainly is aſſerted in the Holy Scriptures, that there is one *common Faith*, Tit. 1. 4. one *like precious Faith*, 2 Pet. 1. 1. of all that bear the Name of *Chriſtians.* An *unity of Faith*, and *of the knowledge of the Son of God*, to which we muſt all arrive, *Eph.* 4.13. A Faith *once delivered to the Saints*, Jude 3. for which we muſt *ſtrive earneſtly*, and in which we muſt *build up our ſelves*; a *Faith of the Goſpel*, for which we are exhorted *to contend as with one Soul*, Philip. 1. 27. But vain is here the Inference of the *Papiſts*, That *this one Faith muſt be either theirs, and then we cannot be ſaved without it; or ours, and then they cannot be ſaved*; for this *one Faith*, into which all *Chriſtians* were baptized, contains neither the Doctrines in which they differ from us, nor we from them, but only the *Apoſtles Creed*, which the whole *Church* of *Chriſt* for many Centuries, received as a perfect Syſtem of all things neceſſarily to be believed in order to Salvation; as I have fully proved, *Treatiſe of Tradition*, Part the Second, Chapter VII. Sect. 4, 5, 6, 7, 8.

Ver. 6. One God and Father of us all, who is above all (*by his Eſſence,*) and through all (*by his Providence,*) and in you all (*by his Spirit.*)

Εἷς Θεὸς, *one God.*] Here ſay, the *Socinians* that God who is ſtiled *one*, is alſo ſtiled *the Father*, and to him is aſcribed this *Epithete* ſo common among the *Philoſophers*, to denote the Supream Deity, that he is ὁ ὢν ἐπὶ πᾶσι, *God over all.* But to this it is anſwered,

1*ſt*, That we deny not that God the Father is *one God over all*, or that there is one who is both one God, and the Father, only we add that there is alſo one who is one God of the ſame Eſſence, and the Son, and ſo alſo ſay we of the Holy Spirit; and that as the one Lord, and the one Spirit, do not exclude the *Father* from being both Lord, and Spirit, ſo neither doth the *one God and Father* exclude the Son or Holy Spirit from being God, but only from being God the Father. It alſo is to be noted, that the *Primitive Fathers* before the *Nicene Council*, did not ſcruple to diſtinguiſh Chriſt from God the Father, by ſtiling him another God from the Maker of all things, ὑπὲρ ὃν ἄλλον Θεὸν οὐκ ἔστι, *above whom there is no other God.* (a) *Juſtin Martyr* twice deſcribes the *Father* by this diſtinctive Character, that he is God ὑπὲρ ὃν ἄλλον Θεὸν οὐκ ἔστι, *above whom there is no other God*, ſaying, that Chriſt did nothing but what ὁ τὸν κόσμον ποιήσας ὑπὲρ ὃν ἄλλον οὐκ ἔστι Θεὸς, *the Maker of the World, above whom there is no other God would have him do*; and yet he at leaſt twenty times aſſerts that Chriſt is *God*, and *Lord*, and that he is the Perſon (b) δι' οὗ ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν, *by whom he made the Heaven and the Earth, and by whom he will renew them*; the Word of God, δι' οὗ ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν, καὶ ἡ πᾶσα κτίσις ἐγένετο, *by whom he made the Heaven and the Earth, and the whole Creation was made.* So (c) *Irenæus* often ſaith, that the *Father is only to be called God and Lord*; and yet he adds, that this is not ſaid to exclude the Son *who is in the Father, and hath the Father in him, and hath his Principality in all things.*

Ver. 7. But (*though the Body is but one, yet*) unto every one of us (*who are Members of this Body*) is given Grace (*enabling us to ſerve this Body*) according to the meaſure of the Gift of Chriſt.

Ἐδόθη ἡ χάρις, *is given Grace.*] Theſe Graces being therefore the Gift of Chriſt, and not our own, no one ſhould be puffed up, or deſpiſe others on the account of them; nor ſhould any envy others to whom he thinks fit to give them in an higher meaſure.

Ver. 8. Wherefore (*to manifeſt this*) he (*the Pſalmiſt*) ſaith, when he (*Chriſt*) aſcended up on high, he lead captivity (*Satan and Death*) captive, (*Hebr.* 2. 14. *Judg.* 5. 12.) and gave gifts unto men, (i. e. *received them*, Pſal. 68. 19. *to give to them.*)

Διὸ λέγει, *wherefore he ſaith.*] That this *Pſalm* relates to the *Meſſiah*, we learn from the *Jews* themſelves, who interpret this *Pſalm*

(a) *Dial. cum Typh.* p. 275. C. 276. D. (b) P. 340.

(c) *Nemo igitur alius Deus nominatur, aut Dominus appellatur niſi qui eſt omnium Deus & Dominus* —— *& hujus Filius J. Chriſtus Dominus noſter*, l. 3. c. 6 —— *qui & ſolus Deus ſuper quem alius Deus non eſt*, &c. 9. *ipſum Dominum ſequi non oportet, Patrem tantum Deum & Dominum eum qui ſolus eſt Deus, & Dominator omnium, tradentem Diſcipulis, & tamen hæc dicta eſſe pronuntiat de Prophetis quidem, & Apoſtolis Patrem, & Filium confitentibus, alterum autem nominem, neque Deum nominantibus, neque Dominum confitentibus*, l. 3. c. 6. *Filius eſt in Patre, & habet in ſe Patrem, & in omnibus Principatum ejus habet.*

of

of him, for the words *v.* 32. are by them thus paraphraſed, *All Nations ſhall bring Gifts to the King Meſſiah*, Schemoth Rabbah, Sect. 15. Let it be alſo noted, that Chriſt triumphed over *Death and Satan on the Croſs*, Coloſſ. 2. 15. but he led Satan captive more gloriouſly, when after his Aſcenſion he poured his Holy Spirit in his *Apoſtles* and Diſciples, and by that Spirit enabled them to caſt out *Devils* in his Name, and turn Men from the power of *Satan* unto God, *Acts* 26. 18. He alſo then triumphed over Death moſt ſignally, when thus aſcending he became Lord over the Dead, and had *the Keys of Death and Hades in his hands*, Rom. 14. 9. *Rev.* 1. 18.

Καὶ ἔδωκε δόματα, *and gave Gifts.*] That is, ſaith Dr. *Hammond*, *He received Gifts to give to Men*, from the Nature of the Hebrew לקח which ſignifies both to give, and to receive. But ſaith Mr. *Cl. When the word ſignifies to receive, there follows a Dative Caſe*, Exod. 25. 2. *whereas the Hebrew here hath* באדם *which has made Learned Men conjecture that St.* Paul *read* לאדם *to man.* But firſt this is not always true, for *Hoſ.* 14. 2. we read thus *take away iniquity* וקח טוב *and give good*; and where a Dative Caſe is added, an Accuſative either goes before it, as, *thou haſt received* מתנות *Gifts for Men*; and Judg. 14. 2. קחו אותה *Give her to me*; and 2. 3. or elſe follows after it, as 1 *Kings* 3. קחו לי חרב *Give me a Sword.* See Chap. 17. 10. Exod. 18. 2. 25. 2. and as for ב in באדם who knows not that it ſometimes ſignifies *pro*, for, and ſometimes only is the ſign of the Dative Caſe. See *Naldius de Partic. Hebr. p.* 158, 163.

Ver. 9. Now that he aſcended, what is it but (*a demonſtration*) that he deſcended firſt into the lower parts of the Earth.

Εἰς τὰ κατώτερα μέρη τῆς γῆς, *into the lower parts of the Earth.*] That is, into the Grave. So *Pſal.* 63. 9. *They that ſeek my Soul to deſtroy it, ſhall go into the lower parts of the Earth*: i. e. they ſhall fall by the Sword, *v.* 10. *Iſa.* 44. 23. *Sing O Heavens, ſhout the lower parts of the Earth.*

Ver. 10. He that deſcended (*thus into the lower parts of the Earth*) is the ſame who (*after his Reſurrection*) aſcended up far above all Heavens, that he might fill all things (*with his Gifts, according to his promiſe, that when he was aſcended, he would ſend the Spirit upon his Apoſtles and Diſciples*, John 14. 17. 15. 26. 16. 7. Luke 24. 49.

Ὑπεράνω πάντων τῶν οὐρανῶν, *far above all Heavens.*] He being made *higher than the Heavens*, Hebr. 7. 26. that is, then the Airy and the Starry Heavens, and aſcending above them into the Preſence of God, who hath *ſet his Glory above the Heavens*, Pſal. 8. 1. and is exalted above them, *Pſal.* 57. 5, 11. 108. 4, 5.

Ver. 11. And (*accordingly*) he gave ſome Apoſtles (*to reveal his will*,) ſome Prophets (*to explain the Myſteries of Faith*,) and ſome Evangeliſts (*to propagate this Faith to other Nations*, and ſome Paſtors and Teachers (*to inſtruct others in it.*)

Τοὺς δὲ ποιμένας καὶ διδασκάλους, *and ſome Paſtors and Teachers.*] That theſe *Paſtors* and *Teachers* were in the firſt Ages Men of extraordinary Gifts, is evident from this very place; for the preceding words, *He gave Gifts unto Men, ſome Apoſtles, ſome Prophets*, &c. ſhew that all the Perſons mentioned here were Partakers of the Gifts which Chriſt, aſcending up on high, and ſending down the *Holy Spirit*, gave to Men. Hence, among the different χαρίσματα Gifts of the Holy Ghoſt, are reckoned διδασκαλία *teaching*, Rom. 12. 6, 7. and among the Gifts exerciſed in their Aſſemblies διδαχὴ *Doctrine*, 1 Cor. 14. 6, 26. among the Perſons who had received the διαιρέσεις χαρισμάτων, *diverſities of Gifts*, are reckoned after Prophets διδάσκαλοι *Teachers*, 1 Cor. 12. 28. Rom. 12. 6, 7. and here. And ſo (d) *Tertullian* makes mention of them as Perſons *educated with the Grace of Knowledge.* The *Paſtors* ſeem probably the ſame with the κυβερνήσεις *Governments*, 1 Cor. 12. 28. and the ποιμένες, Rom. 12. 8. And it is evident from both thoſe places, that they were alſo Men indued with thoſe Spiritual Gifts there mentioned. Hence it is obſervable of theſe *Doctors*, that when the extraordinary Gifts to the Church ceaſed, their very Names grew out of uſe, they being very rarely mentioned in the ſucceeding Ages of the Church.

Ver. 12. (*And this variety of Gifs was conferred upon them*) For the perfecting (Gr. *compacting*) of the Saints (*into one Body*) for the work of the Miniſtry, (*that they who had them might miniſter to the Temporal Neceſſities, as did the Deacons; and the Spiritual Concerns of others, as did the Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors*) for the edifying of the Body of Chriſt (*in Faith and Love.*)

Ver. 13. Till we all come in the unity of the Faith, and knowledge (*or acknowledgment*) of the Son of God unto a perfect Man, (i. e. *to perfection in knowledge of the Faith, and of the will of God*, Coloſſ. 1. 28.) unto the meaſure of the ſtature of the fulneſs of Chriſt; (i. e. *ſo as to be Chriſtians of a full maturity, and ripeneſs in all the Graces derived from Chriſt Jeſus to the Body.*)

Ver. 14. That (*ſo arriving to this perfection in faith and knowledge*) we henceforth (*may*) be no more Children toſſed to and fro, and carried about with every wind of Doctrine by the ſlight of Men, and cunning craftineſs, whereby they lye in wait to de-

(d) *Eſt itaque frater aliquis Doctor Gratia ſcientiæ donatus.* De Præſcript. c. 3.

ceive

ceive, (Gr. *by the subtilty of Men, through their craftiness for the managing of deceit.*)

Ver. 15. But speaking (*or keeping*) the truth in love, may grow up into (*or increase in*) him in all things, who is the Head even (*into*) Christ.

Note. From these five Verses the *Papists* argue for an Infallible Guide thus: 'Christ 'gave Apostles, Pastors, and Teachers, that 'Christians might not be tossed to and fro 'with every wind of Doctrine; this end 'could not be compassed by giving us such 'Guides and Instructors in Belief, as were 'meerly fallible, and who might lead us into 'Circumvention of Error. Moreover, God 'gave such Pastors to his Church, *till we all* 'come to the Unity of the Faith, which will 'not be till the last days of all, wherefore 'till the end of the World, the World shall 'be provided of them, and by them be secured from being *like Children tossed too and* 'fro.

Answ. I answer, That this Text is so far from proving a Succession of Infallible Guides in Matters of Faith to the Worlds end, that it seems rather to establish the Doctrine of the *Protestants* touching the fulness and perspicuity of the Holy Scripture in all necessary Articles of Christian Faith, and to overthrow the pretended Necessity of *Infallible Guides* in order to that end. For,

1. *To come to a perfect Man*, as to the Unity of Faith, and Knowledge of the Son of God, is in the Scripture Language to be sufficiently instructed in the Articles of the Christian Faith and Knowledge. Thus when our Lord saith to the young Man, *If thou wilt be perfect sell all that thou hast*, Matth. 19. 21. by comparing these words with those in St. *Mark* and St. *Luke*, Mark 10. 21. *one thing is lacking*, or is wanting to thee, Luke 18. 22. It is evident that to be perfect there, is, not to be wanting in the Knowledge or Practise of any thing to be done, that this young Man might have Eternal Life.

When St. *Paul* saith, *We speak Wisdom*, ἐν τοῖς τελείοις, *among them that are perfect*, 1 Cor. 2. 6. the meaning is, say the *Greek Commentators* (e), περὶ τῆς τελείαν ἐφαδιξαμένοις πίστιν, *among those who are perfectly instructed in the Faith*; and when he saith, *As many as are perfect let us mind the same thing*, he speaks of Persons fully instructed in their Christian Liberty; and when he saith, *Leaving the Principles of the Oracles of Christ, let us go on to perfection*, he calls us to advance to a more full Instruction in the Faith and Knowledge of Christ. See Note on 1 *Cor.* 2. 6.

2*ly*, Note that the *Apostles* and first Preachers of the Gospel, were made Ministers of his Church, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, *to teach fully the word of God*, Col. 1. 25, 26. *To teach every Man in all wisdom, that they might present every Man perfect in Christ Jesus*, v. 28. and accordingly, departing from the Churches planted by them, they commended them only *to the Word of Grace which was able to build them up, and give them an Inheritance among all that are sanctified*, Acts 20. 32.

3*ly*, Observe that the *Apostles*, *Prophets*, *Evangelists*, *Pastors* and *Teachers* here named, were given at our Lord's Ascension for these ends; for *when he ascended up on high*, &c. he actually *gave some Apostles*, &c. and that even those *Pastors* and *Teachers* had their χαρίσματα, or Supernatural Gifts of the Holy Spirit to fit them for that end. Whence it demonstratively follows, that those Gifts ceasing soon after, a succession of such Persons was neither promised, nor was necessary to this end; for if so, Christ must be charged with breach of Promise, and being wanting to the Church in what was necessary for the obtainment of those ends.

4*ly*, Observe that these *Apostles*, *Prophets*, *Evangelists*, *Pastors* and *Teachers*, indued with these Supernatural Gifts *for the work of the Ministry, for the edifying of the Body of Christ into a perfect Man*, not doing all, or any of these things in Person since their death, and yet being given for the accomplishing these ends, must be acknowledged to have done all these things, as far as they were needful, by some other way. Now there being no other way in which they could do it, but by their Writings left behind them as a Rule of Faith, and by which, *they being dead, yet speak*, it follows that these Writings, duly attended to, must be sufficient for these ends, and consequently they must both with sufficient fulness and perspicuity instruct us in all the necessary Articles of Christian Faith and Knowledge. Hence (e) *Chrysostom* informs us, that they writ the Gospel πρὸς κατάρτισμὸν τῶν ἁγίων, *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.* In a word, it is evident this Text doth as much prove a Necessity of *Apostles*, *Prophets*, and *Evangelists*, in all future Ages of the Church, to keep her Members fixed in the Truth, as of *Pastors* and *Doctors*, these *Apostles*, *Prophets*, and *Evangelists* being here placed in the first rank of those whom God had given for this end: Since therefore these *Apostles*, *Prophets*, and *Evangelists* were only given in the first Ages of the Church, it evidently follows that the Persons mentioned in this Text, were not given them to do this to the Worlds end.

(e) Theodoret. (f) *In locum.*

Ver.

Ver. 16. From whom the whole Body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, (Gr. *compacted and cemented together by every joynt of ſupply, according to its power in proportion of every part,*) maketh increaſe of the Body to the edifying of it ſelf in love.

Ἐξ ἧς, *from whom.*] That is, from which Head, the whole Body of Chriſtians duly compacted together, ſome ſuſtaining the Office of an Inferiour Head, ſome of an Eye, ſome of an Hand, ſome of a Foot, 1 *Cor.* 12. 15,16,17. by the Aſſiſtance of which every of theſe Parts thus united gives to the whole, according to the particular Proportion of its Gifts, increaſeth, or grows in love, and ſo each Member edifies one another.

Ver. 17. This I ſay therefore, and teſtifie that ye (*who have theſe aſſiſtances in Faith, and Piety,*) walk not henceforth as other (*unconverted*) Gentiles, in the vanity of their (*own*) mind.

Ver. 18. Having the underſtanding darkned, (*and*) being alienated from the life of God, through the ignorance that is in them.

Ver. 19. Who being paſt feeling, (*inſenſible of the vileneſs of their actions,*) have given themſelves up to work all uncleanneſs with greedineſs.

Ἐν ματαιότητι τοῦ νοὸς, *in the vanity of the mind.*] The *Heathen* Idols are frequently in the *Old Teſtament* ſtiled μάταια, *vain things*, and the *Apoſtles* preached to the *Gentiles* to abſtain, and turn ἀπὸ τῶν ματαίων τούτων *from thoſe vain things*, Acts 14. 15. by compliance with which they became *vain in their imaginations, and their fooliſh hearts were darkned*, Rom. 1. 22. And this ſeems to be the *vain converſation* from which, ſaith St. *Peter*, they were redeemed, 1 *Pet.* 1. 18. and the *vanity of the mind* here mentioned.

Ἀπηλλοτριωμένοι, *alienated from the life of God.*] i.e. Not only from that way of Life which God approves of, but which reſembles him in Purity, Righteouſneſs, Truth and Goodneſs.

Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *by the ignorance that is in them.*] This ſeems to refer to their Ignorance of the Nature, the Attributes, and the Providence of God, and of a future ſtate of Happineſs and Miſery. The *hardneſs of their hearts* here mentioned, they had contracted by wicked Habits and Cuſtoms, the frequency of vile Examples, and by thoſe corrupt Principles which made them inſenſible of their Impurity and Laſciviouſneſs, for they committed Whoredom and Adultery, ſaith (g) *Origen*, διδάσκοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι, *teaching that in theſe things they did nothing contrary to good manners.*

Ἐν πλεονεξίᾳ, *with greedineſs.*] *Hoc totum fecerunt in avaritia, dum nunquam luxuriando ſaturantur, nec eorum terminum habet voluptas.* Hieronymus in locum.

Ver. 20. But ye have not ſo learned (*the Doctrine of*) Chriſt.

Ver. 21. If ſo be (*or ſince*) that ye have heard him (*by our preaching,*) and have been taught by him, (Gr. *inſtructed in him,*) as the truth is in Jeſus.

Ver. 22. (*To wit*) That ye put off concerning your former converſation (*in Heatheniſm*) the old man, (i.e. *the habits of ſin you then contracted,*) which is corrupt according to the deceitful luſts, (i.e. *the Luſts which deceive you, promiſing that Pleaſure and Satisfaction which they cannot yield, or which you practiſed whilſt Heathens, being deceived by your Heathen Prieſts, declaring they were acceptable to the Gods, and the Philoſophy and vain deceit of thoſe wiſe Men who allowed them.*

Ver. 23. And be renewed in the Spirit of your mind.

Ver. 24. And that ye (*may*) put on the new man, which after (*the Image of*) God is created in righteouſneſs, and true holineſs.

Τὸν παλαιὸν ἄνθρωπον, *the old man.*] Signifies thoſe evil Habits they ſo long practiſed in the ſtate of *Heatheniſm*, the *New Man*, that Divine Life, that Life of Righteouſneſs and Holineſs which *Chriſtianity* requires, and it is called *Holineſs of Truth*, or Inward Holineſs, in oppoſition to the Outward and Ceremonial Holineſs of the *Jews*.

Ver. 25. Wherefore putting away lying, (*a Vice too common among Heathens, and oppoſite to Truth and Righteouſneſs,*) ſpeak every man truth with his neighbour; for we are members one of another; (*now lying tends to diſſolve Societies, and hurt the Members of the ſame Body.*)

Τὸ ψεῦδος, *lying.*] Which the *Heathen Philoſophers* thought lawful when it was good, or profitable for them; as owning that Rule of *Menander*, Κρεῖττον ὁ ἐλέσθαι ψεῦδος, ἢ ἀληθὲς πονηρόν, *a Lie is better than an hurtful Truth*; and that of *Proclus*, Τὸ γὰρ ἀγαθὸν κρεῖττόν ἐστι τ ἀληθείας, *Good is better than Truth*; and that of *Darius* in (h) *Herodotus*, Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, λεκτέον, *when a Lie will profit, let it be uſed*; and that of (i) *Plato*, He may lie who knows how to do it ἐν καιρῷ. *in a fit ſeaſon*: For *there is nothing decorous in Truth*, ſaith (k) *Maximus*

(g) *Contr. Celſum* l. 4. p. 177. & Hom. 5. in Joh. p. 79. (h) L. 3. p. 191. (i) *Apud Stob.* Serm 12. (k) Diſſ. 3. p. 29.

Tyrius,

Tyrius, but when it is profitable; yea, ſometimes, ſaith he, ᾗ ψεῦδος ἔνιοτε ἀνθρώπῳ, ᾗ τἀληθὲς ἔβλαψεν, *truth hurts, and a lie profits Men.* And to countenance this practice, both (l) *Plato* and the (m) *Stoicks*, ſeem to have framed a Jeſuitical Diſtinction between lying in Words, and with aſſent to an Untruth, which they called, *Lying in the Soul:* The firſt they allowed *to an Enemy in proſpect of Advantage, and for many other Diſpenſations of this Life:* That is, their wiſe Man may tell a lie craftily, and for gain, but he muſt not embrace a Falſhood through ignorance, or aſſent to an untruth.

Ver. 26. (*If you*) Be angry (*take heed*) and ſin not, let not the Sun go down upon your wrath.

Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *be angry and ſin not.*] Theſe words, though ſpoken imperatively, are not a Command to be Angry, but a Caution to avoid ſinful Anger; as when the *Prophet* ſaith to *Nineveh*, *Fortifie thy ſtrong holds, the Sword ſhall cut thee off*, Nah. 3. 14. *i. e.* though thou doſt fortifie them, it ſhall do ſo: And the Son of *Syrach*, *Cocker thy Child, and he ſhall make thee afraid*, Chap. 30. 9. *i. e.* this will be the Iſſue of it. So *Iſa.* 8. 9, 10.

Ὁ ἥλιος μὴ ἐπιδυέτω, *Let not the Sun go down upon thy wrath.*] This Precept, ſaith (n) *Plutarch*, the Scholars of *Pythagoras* obſerved, who, when they had been Angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, *before the Sun went down, they ſhook hands and embrac'd one another.* This muſt the *Chriſtian* do before he offers up to God his Evening Sacrifice, that ſo he may lift up to God *pure hands without wrath*, 1 Tim. 2. 8.

Ver. 27. Neither give place to the (*temptations of the*) Devil.

Note. Let a Man be always careful that he be not Angry, ſay the *Jews*; for *whoſo is angry* (o) omnes ſpecies Gehennæ ei dominantur, *is ſubject to the Dominion of the Infernal Fiends.*

Ver. 28. Let him that ſtole (*before his converſion*) ſteal no more, but rather let him labour, working with his hands that which is good, that he may have to give to him that needeth.

Ὁ κλέπτων, *let him that ſtole*, &c.] This Exhortation was needful, becauſe *in many Nations it was not counted a ſin to ſteal*, ſaith (p) *Sextus Empyricus*, *nor were they much aſhamed at it, when it was objected to them*, ſaith (q) *Bardeſanes.*

Ἵνα ἔχῃ μεταδιδόναι, *that he may have to give.*] This Charity the *Primitive Chriſtians* expected even from them that laboured with their hands. So (r) *Hermas* ſaith, *It is good to give liberally to all that are in need, out of the labours of our own hands.*

Ver. 29. Let no corrupt communication proceed out of your mouths, but that which is good for the uſe of edifying, that it may miniſter grace unto the hearers.

Ἵνα δῷ χάριν, *that it may miniſter Grace.*] That is, ſaith *Theodoret*, that it may be acceptable to, as well as good for the Hearers. See the Note on *Coloſſ.* 3. 16.

Ver. 30. And grieve not the Holy Spirit of God, whereby ye are ſealed up to the day of redemption. (*Chap.* 1. 13, 14.)

Καὶ μὴ λυπεῖτε, *and grieve not the Holy Spirit.*] The *Holy Spirit* being a Divine Perſon, it is certain that he cannot properly be grieved, or vexed as we are. We therefore muſt remove from this Expreſſion, when it is applied to him, all turbulent Motions, all real Pain, Diſquiet, Diſcontent, and look upon it as ſpoken ἀνθρωποπαθῶς, *i. e.* ſo as to intimate we do that to him, which, when 'tis done to Men, creates Grief to them. As *1ſt*, when we refuſe to hearken to his Counſels, rebel againſt his Government, and do that which is oppoſite to his Holy Nature. *2ly*, He is ſaid to be grieved by a *Metonymy* of the Effect, when he acts ſo towards us, as Men are wont to do when they are grieved by us, and diſpleaſed at us, withdrawing their wonted Kindneſs, flying our Company, and abandoning us to our Enemies.

Ver. 31. And (*to this end*) let all bitterneſs and wrath, and anger, and clamor be put away from you, with all malice.

Ver. 32. And be ye kind one towards another, tender hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

(l) Τῇ ψυχῇ περὶ τἀ ὄντα ψεύδεσθαι πᾶσις μισεῖσι, τὸ δ' ἐν τοῖς λόγοις ψεῦδος ποτὲ καὶ τι χρήσιμον, ὀλίγα μὲν ἄξιον ἔδη μίσους. Plato de Rep. l. 2. p. 607.

(m) Τῷ μήτοι ψεύδει ποτὲ συγχρήσεσθαι νομίζουσιν αὐτὸν καλὰ πολλὰς τέχνας ἄνευ συγκαταθέσεως, καὶ δὴ καὶ τὴν ἀπὸ τῶν φαντασιῶν ἀπάτην, καὶ καλὰ τὰ συμφέροντος φερόμενα, καὶ καὶ ἄλλας οἰκονομίας τοῦ βίου πολλάς, ψεῦδος ἂν ὑπολαμβάνειν ἐδέποτε φασὶ τὸν Σοφόν. Stob. de Stoicis, To. 1. l. 2. Tit. 4. § 4.

(n) *De fratr. amor.* p. 488. (o) *Buxt. floril.* p. 135.

(p) Τό τε λησεύειν παρὰ πολλοῖς τῶν Βαρβάρων οὐκ ἄτοπον. Nyr. Hypot. l. 3. c. 24. *Beſſi Coraſii Medi quidam ac Danthelitæ* πάντα ταῦτα λησευκότα ἔθνη. Strabo l. 7. p. 318. C.

(q) Ἀπὸ συφορᾶς πολεμοῦ, καὶ μέχρι τοῦ οἰκιακοῦ, ὡς ἐπὶ ἀναλοκὰς, ὁ λοιδορούμενος ὡς κλέπτης ἢ πανουργῶν. Apud Euſeb. Præpar. Ev. l. 6. c. 10.

(r) Καλὸν ἔν ὄδιν, ἐκ τῶν ἰδίων κόπων, ὧν ὁ Θεὸς ἐπιχορηγεῖ πᾶσιν ὑστερουμένοις παρέχειν ἁπλῶς. Lib. Mand. 2. p. 45.

CHAP.

CHAP. V.

Verse 1. BE ye therefore followers of (*this love of*) God, as (*becomes his*) dear Children.

Ver. 2. And walk in love, as Christ also (*hath given an example, who*) hath loved us, and given himself for us an offering and a sacrifice to God, for a sweet smelling savour.

Προσφορὰν καὶ θυσίαν, *an Offering and Oblation.*] That the Death of Christ is here stiled an Oblation offered up to God for us, cannot be denied: But *Crellius* saith that the Apostle speaks not here of any Expiatory Oblation, because the Oblation here mentioned is said to be offered for a sweet smelling Savour, which Phrase is scarce ever used concerning Expiatory Sacrifices, but chiefly of Burnt-offerings, which were not of themselves Expiatory, and are by *Moses* distinguished from Sacrifices for Sin.

But (1.) That Sacrifices of a sweet smelling Savour were used to make Atonement for, and to Expiate the Sin of Men, is proved from the Sacrifices of *Noah*. For whereas in the Greek we read, that when that Sacrifice was offered God smelled ὀσμὴν εὐωδίας, *a Sacrifice of a sweet Savour*, in the Hebrew he is said to smell את ריח הניחוח *a Savour of Rest*, that is, which made God's Anger to rest, saith the *Jewish* Writers. (a) *Josephus* informs us, That *Noah* by this Sacrifice *entreated that God would now be atoned, and would no more conceive such displeasure against the Earth*, i. e. the Inhabitants of it. And by the *Syriac* Version it is rendred *an Odor of Placability*, because, as *Vatablus* and *Munster* on the place observe, God then ceased from his Anger, and was appeased: So that the first time that this Phrase is used, it is taken for an Expiatory Sacrifice, and is designed to appease the Wrath of God. The Sacrifices which *Job* offered for his Sons and Daughters, and for his three Friends, were Burnt-offerings, as the Phrase והעלה עלות shews, and yet they were offered, the one to expiate for the Sin of his Children, *Job* 1. 5. the other to appease the Wrath of God kindled against his three Friends, *Chap.* 42. 7. Moreover, it is evident from Scripture, that this Phrase ὀσμὴ εὐωδίας, *a sweet savour*, is used not only of Burnt-offerings, but of Sacrifices for Sin; thus, *If any People of the Land sin through ignorance— when his Sin comes to his knowledge*, the Text saith, *he shall bring his offering, a Kid of the Goats, a Female without blemish,* περὶ τῆς ἁμαρτίας, *a Sacrifice for the Sin that he hath sinned, and the Priest shall burn it upon the Altar,* εἰς ὀσμὴν εὐωδίας, *for a sweet Savour to the Lord; and the Priest shall make Atonement for him, and it shall be forgiven him.* To this importance of the Phrase doth *David* manifestly allude, when he saith to *Saul*, If the Lord hath stirred ye up against me, ὀσφρανθείη ἡ θυσία, *let him smell an Offering.* And when this ὀσμὴ εὐωδίας *Sacrifice of a sweet smelling Savour* is applied to Burnt-offerings, they are declared to be *favourably accepted to make Atonement for him that offers them.* This the Son of *Syrach* seems plainly to say of their Sacrifices of sweet Savour in the general, when he speaks thus of *Aaron*, (b) *He chose him out of all the People to offer Sacrifices to the Lord, Incense, and a sweet Savour for a Memorial, to make Reconciliation for his People.* Thus of the Burnt-offerings in *Leviticus* it is said, That *he that brings them shall put his hand upon the head of the Burnt-offering, and it shall be accepted for him to make Atonement for him*, Lev. 1. 4. Now as the (c) Hebrew Doctors tell us, That this Imposition of Hands was always joyn'd with Confession of Sins over the Sacrifice, which Confession still concluded with a Prayer, that the Sacrifice might be an Expiation for them; so the Phrase, *It shall be accepted to make Atonement for him*, Lev. 14. 20. used here and elsewhere concerning Holy Things, is as much as is ever said of Expiatory Sacrifices. Nor is it any Objection to the contrary, that Burnt-offerings are usually distinguished from Sin-offerings; the Reason of that being this, saith (d) *Ainsworth*, that Burnt-offerings were for the Atonement of General Sins, and such as often were unknown to Men, whereas for Special Sins there was appointed a Special Sacrifice and Sin-offering. This, saith (e) Dr. *Outram*, was the Opinion of the *Jews*, that Burnt-offerings were intended for the Expiation of Sin. And this saith (f) Mr. *Selden*, was their practice, to offer these as Expiatory Sacrifices for Strangers.

Ver. 3. But Fornication and all Uncleanness, or Covetousness, (*inordinate desire,*) let it not be once named among you (*that you may walk*) as becometh Saints.

Καθὼς πρέπει ἁγίοις, *as becometh Saints.*] Worthy of Observation is the Note of St. *Jerom* here, *Ex quo Sanctus non potest appellari quicunque extra fornicationem in aliquâ immun-*

(a) Ἐμήνυσε δὲ αὐτὸν ἐκθύσασθαι τὸν Νῶε θυσίαν παρεκάλει, τὴ μηδεμίαν ὀργὴν ἔτι τὴ γῆ ὁμοίαν λαβεῖν. Antiq. Judaic. l. 1. c. 4.

(b) Καὶ ἐκλέξατο αὐτὸν ἐξιλάσασθαι περὶ τῶν λαῶν αὐτοῦ. Eccluſ. 45. 16.

(c) Vide *Outram* l. 1. c. 15. § 8, 9, 10, 11. (d) In Lev. 1. 4. (e) Ibid. (f) De Jure Nat. & Gent. l. 3. c. 2. & c. 6.

ditiâ, & avaritiâ voluptatum qua ſe delectaverit, invenitur.

Ver. 4. Neither (Gr. καὶ, *and let not*) filthineſs, nor (*and*) fooliſh talking, or jeſting, which are (*things*) not convenient (*to your Calling, be uſed among you,*) but rather (*let your employment be that of*) giving thanks.

Ver. 5. For this ye know that no Whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Chriſt and of God (*the Father.*)

That the words μωρολογία and εὐτραπελία, are to be interpreted to an impure ſenſe, may probably be gathered from the words joyned with them, Fornication, Uncleanneſs, Filthineſs, and more probably from the Reaſon rendred for the abandoning them all, *viz. That no fornicator, or unclean perſon, hath any inheritance in the Kingdom of God, or of Chriſt.* Μωρολογία is in the *Rabbinical* Phraſe נבול פֶּה *turpitudo oris*, of which they (g) proverbially ſay כל המנבל פיו *quicunque fœde loquitur perinde eſt, ac ſi introduceret porcum in Sanctuarium.* To commit נבלה *folly in Iſrael*, is to commit Whoredom, or Adultery. And the word by the *Septuagint* is ſometimes rendred τὸ ἀσχήμον, ſometimes ἀφεδρών, ſometimes μοιχεία, and ſometimes ἀκαθαρσία. And the ſolliciting a Woman to Fornication by filthy words, is in the *Targum* expreſſed thus, לא תנבל *non deturbabis verbum oris, Thou ſhalt not ſpeak impurely with thy mouth, to cauſe thy fleſh to ſin*, Eccleſ. 5. 5.

Εὐτραπελία is by *Suidas* rendred μωρολογία, κυφότης, ſcurrility, levity, by *Phavorinus* Βωμολοχία. Now Βωμολόχος is a filthy ſcurrilous man, and in *Ariſtophanes* Βωμολόχοις ἥπισι χαίρειν, is *to be pleaſed with filthy ſcurrilous words.* Hence *Oecumenius* and *Theophylact* reckon them both as ὀχήματα τῆς πορνείας, *the fore-runners or incentives to fornication.*

As for the word πλεονεξία, that it hath ſometimes an impure ſenſe, ſee Note on 1 *Theſſ.* 4. 6. though being here ſtiled *Idolatry*, it ſeems more naturally to relate to the love of Riches, which renders us moſt truly guilty of that ſin. Though it be alſo true, that he who loveth Pleaſures more than God, is guilty of that ſin; and this impurity was a frequent, and almoſt general Appendix of Idol Worſhip.

That the *Epheſians* ſtood in need of theſe Inſtructions, we learn from (h) *Democritus Epheſius*, who ſpeaking of the Temple of the *Epheſian Diana*, hath much ὥσει τῆς τρυφῆς αὐτῶν *of the ſoftneſs and luxury of the Epheſians*; and from (i) *Eualces* in his Book *de Epheſiacis*, who ſaith, ἐν ἐφέσῳ ἱερὰ ἱδρύσαντο ταῖς Ἀφροδίτῃ, *In Epheſus they built Temples to Venus the Miſtreſs of the Whores*; and from *Strabo*, who informs us, That *in their ancient Temples there were old Images, but in their new σκολιὰ ἔργα vile Works were done*, Lib. 14. p. 640.

Ver. 6. Let no man deceive you with vain words, (*as if theſe things might be conſiſtent with the favour of God,*) for becauſe of theſe things cometh the wrath of God upon the Children of diſobedience.

Μηδεὶς ἀπατάτω, *let no man deceive you.*] Among the *Heathens*, ſimple Fornication was held a thing indifferent, the Laws allowed, and provided for it in many Nations; whence the grave (k) *Epictetus* counſels his Scholars only *to whore* ὡς νόμιμόν ἐστι, *according to Law.* And in all places they connived at it. *He that blames young men for their meritricious amours,* ſaith (l) *Cicero, does what's repugnant to the Cuſtom and Conceſſions of our Anceſtors, for when was not this done? when was it not permitted?* This was ſuitable both to the Principles and Practiſes of many of their grave *Philoſophers*, eſpecially of the (m) *Stoicks*, who held it lawful for others to uſe Whores, and for them to get their living by ſuch practiſes. Hence, even in the Church of *Corinth*, ſome had taught this Doctrine. See Note on 1 *Cor.* 6. 13.

Ver. 7. Be ye not therefore partakers of (*with*) them (*in theſe ſins.*)

Ver. 8. For ye were ſometimes (*Children of*) darkneſs, (*being ſubject to theſe deeds of darkneſs*, Chap. 2. 1, 2, 3. Chap. 4. 18, 19.) but now are ye (*Children of the*) light, (*by your faith*) in the Lord; walk (*therefore*) as Children of the light.

Ποτὲ σκότος, *ſometimes darkneſs.*] That the ſtate of the *Gentile* World, both in the *Old* and the *New Teſtament*, is repreſented by a ſtate of darkneſs, and that of *Chriſtians* by a ſtate of light, See Note on *Rom.* 13. 12.

Ver. 9. For the fruit of the (*Holy*) Spirit, (*by which you are enlightned,*) is in all goodneſs, righteouſneſs, and truth, (*and ſo inſtructs you to avoid thoſe deeds of wickedneſs.*)

Τοῦ πνεύματος, *of the Spirit.*] Many *Greek* Copies, and all the *Latin* and the *Syriack*, read τοῦ φωτὸς, *the fruits of the light*, with which you are enlightned. And ſo doth St. *Jerom* here, taking no notice of the other reading.

(g) *Buxt.* Lex. in voce נבל (h) *Athenæus* lib. 12. p. 585. (i) Idem lib. 13. p. 573. (k) *Enchir.* c. 47.

(l) *Abhorret non modo à licentia hujus Seculi, verum etiam à majorum conſuetudine atque conceſſis; quando enim hoc non ſolitum eſt? quando reprehenſum? quando non permiſſum; quando denique, fuit ut quod licet non liceret.* Orat. pro Cœlio, p. 503. n. 37.

(m) Καὶ τὸν Στωϊκὸν ὁρῶμεν, οὐκ ἄτοπον εἶ λέγοντας τὸ ἑταίρᾳ συμπλακῆναι, ἢ τὸ ἐξ ἑταίρας ἐρασθῆναι δικαίως.

Sext. Empir. Pyr. Hypot. l. 3. c. 24.

Ver.

Ver. 10. (*Walk then as Children of the Light,*) Proving (δοκιμάζοντες, *approving*) what is acceptable to the Lord.

Ver. 11. And have no fellowſhip with the unfruitful works of darkneſs (*committed by the Heathens*) but rather reprove them.

Ἐλέγχετε.] Refute them, make them aſhamed of them, by bringing them to the light. Ἔλεγχον γὰρ ἀπὸ τοῦ αἰσχύνειν, ἐλέγχω τὸ κεκρυμμένον ἀνάγκη ὑπὸ εἰς φῶς ἄγω. *Phavorinus.*

Ver. 12. (*They being ſuch as deſerve to be refuted,*) For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

Τὰ κρυφῇ γινόμενα, *done of them in ſecret.*] In their Myſteries, which therefore were ſtiled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of death. Hence even the word μυστήριον hath its name, ſay *Grammarians*, from μύειν τὸ στόμα, *to ſtop the mouth.* The *Eleuſinia Sacra* were performed in the Night, agreeably to the deeds of darkneſs committed in them; ſo were the *Bacchanalia*, hence called *Nyctelia*; and they were both full of deteſtable iniquity, and upon that account, ſaith (n) *Livy*, were baniſh'd by the *Roman Senate* out of *Rome* and *Italy.*

Ver. 13. But all things that are reproved are made manifeſt by the light, (*or being diſcovered by the light, are made manifeſt,*) for whatſoever doth make (*any thing*) manifeſt is light.

Ver. 14. Wherefore (*to ſhew that Chriſtians are light, and ſo obliged to avoid theſe deeds of darkneſs,*) he (*the Lord*) ſaith, Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life.

Λέγει, *he ſaith.*] (o) *Epiphanius* ſaith theſe words were ſpoken by *Elias*, and *Georgius Syncellus* that they were taken from the *Apocryphal* Books of *Jeremiah*; others think they are cited from *Iſa.* 60. 1, 19, 20.

Ver. 15. See then that ye walk circumſpectly, (*or how exactly you walk,*) not as fools, (*running your ſelves into unneceſſary dangers by an indiſcreet Zeal,*) but as wiſe, (*to manage your Affairs ſo as to avoid them by all lawful means.*)

Ver. 16. Redeeming the time, (i. e. *uſing all prudent means to prolong your lives,*) becauſe the days (*in which you live*) are evil, (*and therefore perillous, and ſuch as will require much wiſdom to preſerve you from dangers.*)

Ἐξαγοραζόμενοι τὸν καιρὸν, *Redeeming the time.*] Here

Note 1*ſt*, That the Times of Peril and Sadneſs are ſtiled *evil days*; In this ſenſe *Jacob* ſaith *his days were evil*, πονηραὶ ἐγένοντο, by reaſon of the Troubles he met with from *Laban*, and his Brother *Eſau*, Gen. 47. 9. The *Pſalmiſt*, that the Righteous ſhall not be aſhamed ἐν καιρῷ πονηρῷ, *in the evil day*, Pſ. 77. 19. The *wiſe man* ſhall be ſilent, ſaith *Amoz*, in that time, for it is καιρὸς πονηρὸς, *an evil time*, Amoz 5. 13. *i. e.* a time of *Lamentation*, v. 16. of *darkneſs*, v. 18. and that is by the *Prophet Micah* ſtiled ὁ καιρὸς πονηρὸς, *an evil time*, Micah 2. 2. which brought thoſe Judgments on them which they could not eſcape. And in the cloſe of this *Epiſtle*, to ſtand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to ſtand in the times of fiery Trials and ſevere Perſecutions by the Inſtruments of *Satan*, Chap. 6. 13.

Ἐξαγοραζόμενοι τὸν καιρὸν, *to redeem the time.*] Is by all honeſt ways and prudent Methods to endeavour to avoid the Dangers, and to eſcape the Perſecutions to which theſe perillous Times may render us obnoxious. So when King *Nebuchadnezzar* had threatned that the *Chaldæans* and *Magicians* ſhould be cut in pieces if they declared not his Dream, and they ſtill put him off with this Anſwer, *Let the King tell the Dream, and we will tell him the interpretation*; the King replies, *Of a truth I know* ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *that you would gain the time*; you hope by theſe Anſwers to delay the time of your Puniſhment, and to contrive ſome way to eſcape it. So the *Scholiaſt* upon the place expounds it, καιρὸν ὑμεῖς ἐξαγοράζετε, τουτέστιν ἐπιζητεῖτε ἐπιβάλλειν, διατείνοντες τῇ ἀναλύσει τοῦ καιροῦ σκοποῦντες τὸ παρ' ὑμῶν ζητούμενον, *You hunt after delays, ſeeking by the protracting of the time to make me forget what I aſked of you.* And *Theodoret* expounds it thus, *You prolong the time* ἐκ ἐκδάσεως καιρὸν ἀναμένοντες, *hoping for time to eſcape.* So alſo *Col.* 4. 5. *Walk in wiſdom towards thoſe that are without, i.e.* your *Heathen* Governours and Magiſtrates, *Redeeming the time*, i. e. endeavouring by all true Chriſtian Prudence to avoid the Calamities they are ſtill ready to bring upon them, anſwering them with as much wiſdom and gentleneſs of Speech as you are able; for, walking among *Wolves*, it concerns you to be *wiſe as Serpents.*

Ver. 17. Wherefore be ye not unwiſe (*in managing this, and other affairs,*) but (*act as*) underſtanding what the will of the Lord is, (*viz. that in ſuch caſes he requires you to be* wiſe as Serpents, *and not to caſt* Pearls before Swine, *who will tear you from them; and ſemblably not to ſacrifice your lives by an indiſcreet Zeal in diſcovering thoſe Myſteries, but to ſhew the vileneſs of them with ſuch prudence as may preſerve you from periſhing by the Diſcovery.*)

Ver. 18. And be not drunk with Wine, (*as the Heathens uſed to be in the Feſtivals of their Gods, and eſpecially in their Bacchanalia,*) wherein is exceſs (*Gr.* ἀσωτία, *diſſoluteneſs,*) but be ye filled with the Holy Spirit, *as Chri-*

(n) Lib. 39. Dec. 4. (o) Her. 42. p. 372.

ſtians uſe to be in their Aſſemblies. See *Prov.* 23. 30. 20. 1.)

Μὴ μεθύσκεσθε οἴνῳ, *be not drunk with Wine.*] The *Heathens*, who held Drunkenneſs unlawful at other times, thought it a Duty at the Solemnities of *Bacchus*, and of other Gods. (p) *Plato* ſaith, That *no Man ſhould be allowed to be drunk but at the Solemnities of the Gods that gave them Wine.* And when *Megillus* the *Lacedemonian* had told the *Athenians*, That he ſaw their whole Cities drunk at the Solemnities of *Bacchus*, and that the Inhabitants of *Tarentum* did the ſame, *Marvel not at that*, ſaith the *Athenian*, *for the Law with us requires it.* And (q) *Plutarch* ſaith, That ὀργιάζοντες, ἢ θυσίαις παρόντες, ἢ τελεταῖς, *when they celebrated the Orgia of* Bacchus, *or were preſent at their Sacrifices, or Sacred Myſteries, they allowed themſelves to be delighted* μέχρι μέθης, *even to drunkenneſs.* This was the uſual Appendix of their Sacrifices, they thinking this a Duty, ſaith (r) *Athenæus*, in the Service of their Gods. Hence *Ariſtotle* and others ſay, that Drunkenneſs had its Name from the Intemperance they uſed after they had offered Sacrifice.

Ἐν ᾧ ἐστιν ἀσωτία, *in which is exceſs.*] That ἀσωτία ſignifies *luxury*, is proved from the Prodigal, of whom it being ſaid that he lived ἀσώτως, *Luke* 15. 13. this is interpreted *v.* 30. by *devouring his Living with Harlots*, and from *Heſychius*, who interprets ἀσώτως by the word αἰσχρῶς, *filthy*. *Phavorinus* ſaith the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, *luſtful, and unchaſt perſon*, and hence ἀσώτιον ſignifies a *Stew*, or *Brothel Houſe*. Now that this Drunkenneſs miniſters to this Laſciviouſneſs, as the *Poets* often teach, ſo the Practice and Experience of the *Heathens* found it true, their Compotation and Banquetings ſeldom concluding without the Introduction of lewd Women, and their *Bacchanalia* ending in Whoredom and Adultery, ἀκόλαστον οἶνος, *Prov.* 20. 1.

Ver 19. Speaking to your ſelves in Pſalms, and Hymns, and ſpiritual Songs; (*with which the Chriſtians were inſpired in their Aſſemblies*, 1 Cor. 14. 15, 26.) ſinging, (*them with the mouth,*) and (*alſo*) making melody in your hearts to the Lord.

Ψαλμοῖς καὶ Ὕμνοις, *in Pſalms and Hymns*, &c.] In their *Bacchanalia* they ſung their drunken Hymns to *Bacchus*, ſaying, Εὐοῖ Σαβοῖ, Εὐοῖ Βάκχε, and had their Φαλλικὰ ἐσόμενα. In oppoſition to which drunken and impure Songs, the *Apoſtle* here exhorts the *Chriſtians* to ſing the *Pſalms* of *David*, or the *Hymns* compoſed by Spiritual Men, ſuch as *Zacharias* and *Symeon*, or by the Afflatus of the Spirit vouchſafed to them, 1 *Cor.* 14. 15.

Ver. 20. Giving thanks always for all things unto God, and (*or who is*) the Father (*of us all*, Chap. 4. 6.) in the Name of our Lord Jeſus Chriſt.

Πάντοτε, *always.*] See Note on 1 *Theſſ.* 5. 17.

ὑπὲρ πάντων, *for all things*; for his ſparing Mercies, *Pſal.* 103. 3, 4. his preventing Mercies, *Eph.* 1. 4. *Tit.* 1. 2. his diſtinguiſhing and peculiar Mercies, *Hebr.* 2. 16. for his common Mercies and Benefits daily beſtowed upon us, as well as his extraordinary Favours; for paſt Mercies to be celebrated by Annual Feſtivals, *Exod.* 12. 14, 17, 24. *Lev.* 23. 21. for the Mercies we hope for, 1 *Pet.* 1. 3, 4. for adverſe, as well as proſperous Events, bleſſing him *who doth thus give us warning*, Pſal. 16. 7. but chiefly for Spiritual Bleſſings.

Ver. 21. Submitting your ſelves one to another, (*according to the Divine Ordinance,*) in the fear of God, (*who is the Author of that order.*)

Ver. 22. (*And therefore*) Wives ſubmit your ſelves to your own Husbands as unto the (*Ordinance of the*) Lord, (*the Husband of his Spouſe the Church.*)

Ver. 23. For the Husband is the Head of the Wife, even as Chriſt is the Head of the Church; and (*this*) he is (*as being*) the Saviour of the Body.

Ver. 24. Therefore, as the Church is ſubject to Chriſt, ſo let the Wives be to their own Husband in every (*lawful*) thing.

Ver. 25. (*And ye*) Husbands (*alſo, ſee that you*) love your Wives, even as Chriſt alſo loved the Church, and gave himſelf (*up to the death*) for it.

Ver. 26. That he might ſanctifie it, (*or conſecrate and fit it for his ſervice,*) and cleanſe it, (Gr. *having cleanſed it*) by the waſhing of water, (i. e. *by that Baptiſm which is the Laver of Regeneration*, Tit. 3. 5.) and (*by*) the word (*of his Grace, which is able to ſanctifie us*, Acts 20. 32. John 17. 17.)

Ver. 27. That (*ſo*) he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it might be holy, and without blemiſh.

Μὴ ἔχουσαν σπίλον ἢ ῥυτίδα, *not having ſpot or wrinkle.*] This ſeems to refer to the Accuracy of the *Jewiſh* Baptiſm, who thought not the Perſon well baptized if there were any wrinkle which kept the Fleſh from the Wa-

(p) Πίνειν γὰρ εἰς μέθην ὅτε ἄλλοτε τὸν αὐτὸν τρόπον οὐ ταῖς τῶν θεῶν δίδοται θεοῦ ἑορταῖς. De Leg. l. 6. p. 870. F. Μὴ θαυμάσῃς, ὦ ξένε, νόμῳ ταῦτ' ἡμῖν ἔστω. Ibid. l. 1. p. 777.

(q) *Non poſſe ſuaviter vivi.* Secund. Epic. p. 1101. E.

(r) Σέλδικος γὰρ φησὶ τὸ παλαιὸν, ὅτε ἔθος ἦν οἶνον, ὅτ' ἄλλῳ ἡδυπάθειαν προσφέρεσθαι, μὴ θεῶν ἑορτὴ ἄγοιτο· ἀρῶνας δὲ, καὶ σοφίας, καὶ θαλίας, καὶ μέθας ὀνομάζειν, τὰς μὴ διὰ θεὰς οἰνώδεις δαῖτ' ἀπελαύοντας· ἢ μεθύειν φησὶ Ἀριστοτέλης τὸ μετὰ τὸ πίνειν χρῆσθαι. Athen. l. 2. p. 40. C.

ter, or any Spot or Dirt which was not thoroughly waſhed by it. And thus the Church is cleanſed at preſent from the Guilt of Sin by the Blood of Chriſt, 1 *John* 1. 7. 2 *Cor.* 11. 2. *Coloſſ.* 1. 22.

Ver. 28. So ought Men to love their Wives as their own Bodies, (*they two being made one fleſh, ſo that*) he that loveth his Wife, loveth himſelf.

Ὡς ἑαυτῶν σώματα, *as their own Bodies.*] The *Jews* ſay, *He that loveth his Wife as his own Body, and honoureth her more than his own Body, of him the Scripture ſaith, Peace ſhall be in his Tabernacle, and he ſhall viſit his Tabernacle, and ſhall not ſin.* Talmud. Sanh. Fol. 76. 2.

Ver. 29. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it even as (*doth*) the Lord the Church, (*which is his Spouſe.*)

Ver. 30. For we are Members of his Body, of his Fleſh, and of his Bones.

Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ, *of his fleſh, and of his bones.*] This Phraſe being not only uſed to expreſs an intimate Relation, *Gen.* 29. 14. *Judg.* 9. 2. but being the very words which *Adam* uſed concerning *Eve*, *made out of his rib*, Gen. 2. 23. ſhews that the *Apoſtle* had his eye upon the *myſtical* Senſe of the production of the Woman from the Man, of which the *Jews* ſpeak.

Ver. 31. For this cauſe (*was it ſaid at the production of* Eve, *and her being given for a meet help to* Adam, *Gen.* 2. 24. *that*) a man ſhall leave his Father and Mother, and ſhall cleave to his Wife, and they two ſhall be one fleſh.

Ver. 32. This is a great myſtery, but (*when I repreſent it as ſuch*) I ſpeak (*chiefly of the myſtical ſenſe of it*) concerning Chriſt, and his Church.

Τὸ μυστήριον τοῦτο μέγα ἐστίν, *this is a great myſtery.*] He doth not ſay, as Mr. *Cl.* interprets the words, *But I ſpeak concerning the love of Chriſt to his Church*; nor was that any Myſtery at all, as being long ago revealed, and a thing known to all *Chriſtians*. But this was indeed a Myſtery, till the *Apoſtle* here revealed it to the *Epheſians*, that as the Learned (s) Dr. *Alix* ſaith, The firſt Match between *Adam* and *Eve* was a Type of that between *Chriſt* and his *Church*. And in this, ſaith he, the *Apoſtle* followed the *Jewiſh* Notions; for the (t) *Jews* ſay, according to *Voiſin*, וסוד אדם הוא סוד משיח *and the myſtery of* Adam *is the myſtery of the Meſſiah*, who is the Bridegroom of the Church. Theſe two great Perſons therefore confirm the obſervation of *Munſter*, That *the Creation of the Woman from the rib of the Man, was made by the Jews to ſignifie the Marriage of the Celeſtial Man who is bleſſed, or of the Meſſiah with the Church*; whence the *Apoſtle* applies the very words which *Adam* ſaid concerning *Eve* his Spouſe, to thoſe *Chriſtians* who are the Spouſe of Chriſt, ſaying, *We are Members of his Body, and of his Fleſh, and of his Bones*, v. 30.

Ver. 33. Nevertheleſs (*on the other account alſo*) let every one of you ſo love his Wife as himſelf, and (*let*) the Wife ſee that ſhe reverence her Husband.

(s) The Judgment of the Jewiſh Church. (t) *Tzeror hamor SS. Beriſchitz.*

CHAP. VI.

Verſe 1. CHildren, obey your Parents in (*complyance with the Commandment of*) the Lord, for this is juſt (*that you ſhould yield obedience to them who gave you life.*)

Ἐν κυρίῳ, *in the Lord.*] That is, ſay *Oecumenius* and *Theophylact*, as far as their Commands are conſiſtent with the Will of God.

Ver. 2. (*For*) Honour thy Father and thy Mother, (*with Reverence, Obedience, and Maintenance, ſaith the fifth Commandment,*) which is the firſt Commandment (*in the Decalogue,*) with (*a*) promiſe (*annexed to it.*)

Ἐν ἐπαγγελίᾳ, *with promiſe.*] *i. e.* A Special Promiſe; for that which is annexed to the ſecond Commandment, is rather a General Aſſertion, than a Special Promiſe.

Ver. 3. (*And the Promiſe is this,*) That it may be well with thee, and (*that*) thou maiſt live long upon the Earth.

The *Apoſtle* doth not add theſe words, *which the Lord thy God giveth thee*, becauſe they particularly belonged to the *Iſraelites*, who were to be excluded from their own Land, and he would give them no ground to think they ſhould continue in it. Note alſo hence, that the Goſpel hath its Temporal Promiſes as well as Spiritual, *Matth.* 6. 33. 1 *Tim.* 4. 8. 1 *Pet.* 3. 10, 11, 12. That this Promiſe did not at all concern the *Epheſians*, is Mr. *Cl.*'s miſtake; for God is not the God of the *Jews* only, but alſo of the *Gentiles*, and will reward Moral Duties performed by them, as well as by the *Jews*.

Ver. 4. And ye Fathers provoke not your Children to wrath (*by ſevere treatments and rigid injunctions*, See *Col.* 3. 21.) but (*rather*) bring them up in the nurture and admonition of the Lord, (*inſtructing them in the Principles of Piety towards God, and Faith in our Lord Jeſus.*)

Ἐκτρέφετε, *bring them up in the nurture.*] This, ſaith *Oecumenius*, is the way to make them obedient; and if you furniſh them with Spirituals,

Spirituals, Temporal things will follow. *Make them read the Scripture*, ſaith *Theophylact*, *which is the duty of all Chriſtians; for is it not a ſhame to inſtruct them in Heathen Authors, whence they may learn bad things, and not to inſtruct them in the Oracles of God?*

Ver. 5. Servants be obedient to your Maſters, *(though they be only ſo)* according to the fleſh, *(the ſpirit being immediately ſubject to God alone,)* with fear *(of diſpleaſing them,)* and trembling, *(leſt you juſtly ſhould incur their anger, ſerving them)* in ſimplicity of heart, as *(knowing that in thus ſerving them, you do ſervice)* to the Lord, *(who requires this of you, whoſe Goſpel you will credit by your ſincere obedience to your Maſters for his ſake,* Tit. 2. 2. *and whoſe Doctrine you will blaſpheme by your diſobedience, under pretence of any Chriſtian Liberty from the obſervance of your duty to them,* 1 Tim. 6. 1, 2.)

Ver 6. (*Serve them therefore*) Not with eye ſervice, *(and whilſt they behold you,)* as menpleaſers *(uſe to do,)* but as *(becomes)* the ſervants of Chriſt, *(in this relation)* doing the will of God (*who requires this obedience to them,* 1 Pet. 2. 18, 19, 20.) from the heart.

Ver. 7. With good will doing *(them)* ſervice, as (*conſidering you do it*) to the Lord (*himſelf,*) and not to men *(only.)*

Ver. 8. *(And)* knowing that whatever good any man doth *(out of obedience to the Lord, a reward of)* the ſame he ſhall receive of the Lord, whether he be (*a*) bond(*ſ-man*) or free.

Ver. 9. And ye Maſters do the ſame to them, (*ſhew the like good will to, and concern for them,*) forbearing threatnings, (Gr. ἀνιέντες, *remitting oft the evils which you threaten to them*) knowing that your Maſter alſo is in Heaven, neither is their reſpect of Perſons *(or Conditions)* with him.

Εἰδότες, *knowing.*] (1.) That you with reſpect to God, are Servants, and that as you mete to your Servants, he will mete to you. (2*ly*,) That his compaſſion and readineſs to forgive their Treſpaſſes, ſhould make you alſo ready to remit the Treſpaſſes of your Servants. (3*ly*,) That the Relation of Servants doth not make God leſs ready to ſhew kindneſs to them, and own them as his Children, and therefore ſhould not induce you to deſpiſe, and deal ſeverely with them.

Ver. 10. Finally Brethren, be all of you ſtrong in the Lord, and in the power of his might.

Ver. 11. And *(to this end)* put on the whole Armour of God, that ye may be able to ſtand (Gr. *ground*) againſt all the wiles of the Devil.

Τὰς μεθοδείας, *the wiles.*] That is, ſaith *Phavorinus*, ἐπιβουλὰς, ἐνέδρας, δόλους, the Deceits he puts upon us, the Snares he lays for us, the Machinations he contrives againſt us.

Ver. 12. For we wreſtle not *(only)* againſt fleſh and blood, (i. e. *Men who are compoſed of them*, ſee Note on *Gal.* 1. 16.) but *(alſo)* againſt *(evil)* principalities and powers, (*ſuch as Chriſt triumphed over,* Col. 2. 15.) againſt the Rulers of the darkneſs of this world, (i. e. *thoſe evil Spirits which ſtill rule in thoſe blind then Nations which are yet in darkneſs*, Chap. 5. 8. 1 Theſſ. 5. 5. See Note on *Rom.* 13. 12.) and againſt ſpiritual wickedneſſes in high places, (i. e. *againſt thoſe evil Spirits* which have *their ſtations in the Regions of the Air.* See Note on *Chap.* 2. 2.)

Ver. 13. Wherefore (*I again exhort you to*) take unto you the whole Armour of God, that ye may be able to withſtand (*theſe dangerous Enemies*) in the evil day (*of trial, perſecution, and temptation,*) and having done all, to ſtand (*firm againſt them.*)

That *the Evil Day* is the Day of Trial and Perſecution, ſee Note on *Chap.* 7. 16.

Τὴν πανοπλίαν τοῦ Θεοῦ, *the whole Armour of God.*] Here, and *v.* 10, 11. which makes us *ſtrong in the Lord, and in the power of his might*, conſiſts of ſuch things as either are in us, as Truth, Faith, Righteouſneſs, Peace, the hopes of Salvation; or are to be uſed by us as Prayer, and Attendance on the Word of God, and not in any immediate Influx of the Power of God without the uſe of theſe. Yet this is here ſtiled *the whole Armour of God*, nothing more being requiſite to enable us to come off Victors in this Combat; ſo that in theſe things doth conſiſt the power of his might; or by theſe it is certainly to be obtained.

Ver. 14. Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs.

Ἐν ἀληθείᾳ, *with truth.*] That the Goſpel is throughout the Epiſtles emphatically ſtiled *the Truth*, ſee Note on *Rom.* 2. 8. And this ſeems to be the Truth here mentioned, *viz.* a full perſwaſion of the Truth of that Religion we profeſs, or that ſtedfaſtneſs in the Faith by which we are enabled to reſiſt the roaring Lion, 1 *Pet.* 5. 8, 9. See 1 *Theſſ.* 3. 5. *James* 1. 6. The *Breaſt-plate of Righteouſneſs*, is an exact obſervance of our Duty to God, and a righteous Deportment towards Men in all the Offices of Juſtice, Truth, and Charity, which will beget in us that good Conſcience which will ſupport us in the Day of Temptation, and procure Honour and Eſteem, Love and Compaſſion, from Men.

Ver. 15. And your feet ſhod with the preparations of the Goſpel of Peace.

Ὑποδησάμενοι τὰς πόδας, *and your feet ſhod, &c.*] For Explication of this Phraſe, obſerve firſt, That Shoes were anciently a part of Military Armour; for in the ſtory of *Goliah* there is mention of his *Greaves of braſs upon his legs*, 1 Sam. 17. 6. and in the ſtory of the *Trojan* Wars, κνημῖδες ἀχαιοὶ, *the Grecians which were ſhod with Greaves of braſs*, are the armed *Grecians.*

Gracians. Note ſecondly, That *to be ſhod* doth ſignifie our being ready for the work we go about; thus the *Iſraelites* were commanded to eat the Paſſover *ſhod*; i. e. ready for their Journey out of *Egypt*; and the *Apoſtles* are required to be *ſhod with Sandals*, that they might be ready to go whether their Maſter ſhould be pleaſed to ſend them, *Mark* 6. 8. *The Goſpel of Peace* is either that Goſpel which proclaims Peace with God through Faith in Chriſt, or which lays upon us the higheſt Obligations to live peaceably with all Men: So that the meaning of theſe words ſeems to be this, that ye may be ready for the Combat, be ye ſhod with the Goſpel of Peace, *i.e.* endeavour after that peaceable and quiet mind the Goſpel calls for, be not eaſily provoked, or prone to quarrel, but ſhew all gentleneſs, and all long-ſuffering to all Men, and this will as certainly preſerve you from many great Temptations and Perſecutions, as did thoſe Shoes of Braſs the Soldiers from thoſe ſharp Sticks and Gall-traps which were wont to be laid privily in the ways to abſtruct the marching of the Enemy.

Ver. 16. Above all *(the reſt)* take the ſhield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked *(one.)*

Τὸ θυρεὸν τῆς πίστεως, *the ſhield of faith.*] That Faith which is *the* confident *expectation of things hoped for, the evidence of things not ſeen*, Hebr. 11. 1. for *this is the Victory over the World, even our Faith*, 1 John 5. 4.

Ver. 17. And take the Helmet of Salvation, *(for an Helmet the Hope of Salvation*, 1 Theſſ. 5. 8.) and the Sword of the Spirit, which is the Word of God, *(by hiding which in your hearts you will be preſerved from ſin*, Pſal. 119. 11.)

Τὴν περικεφαλαίαν τοῦ Σωτηρίου, *the Helmet of Salvation.*] i. e. We muſt be well aſſured, that if we *fight the good fight of Faith, there will be laid up for us an immortal Crown of Glory, which God the righteous Judge will give us*, 2 Tim. 4. 8. That he who cannot lye hath promiſed *to him that overcometh to eat of the Tree of Life*, Rev. 2. 7. To *taſte the hidden Manna*, v. 17. *To be a Pillar in the New Jeruſalem*, Rev. 3. 12. That you ſtrive and fight for an *incorruptible Crown that fadeth not away*, 1 Cor. 9. 25. And this Hope will be as an Helmet to defend your Heads from all the ſtrokes of a Temptation.

Ver. 18. Praying always (See 1 *Theſſ.* 5. 17.) with all Prayer and Supplication (1 *Tim.* 2. 1.) in the Spirit, (*See Note on* 1 Cor. 14. 6.) and watching thereunto with all perſeverance and *(with)* ſupplication, (*not for your ſelves only, but)* for all Saints, (*your Charity to others, being a means to procure God's favour to your ſelves.*)

Ver. 19. And for me (*in particular*) that (*a door of*) utterance may be given to me, that I may open my mouth boldly, to make known the myſtery of the Goſpel.

Ver. 20. For which I am an Ambaſſador in bonds, that therein I may ſpeak boldly as I ought to ſpeak.

Λόγος ἐν ἀνοίξει στόματος, *that utterance may be given to me.*] *A door of utterance*, Coloſſ. 4. 6. this is a (u) *Rabbinical* Phraſe, פתחון פה *the opening of the mouth ſignifying an occaſion of ſpeaking, and confidence in ſpeaking.* So that the *Apoſtle* here requeſts their Prayers, that he, being looſed from his Bonds, may have again an opportunity of preaching the Goſpel, and alſo that he may do it publickly and plainly, μετὰ παῤῥησίας, with due confidence and boldneſs.

Ver. 21. But *(and)* that ye alſo may know my affairs, *(and)* what I do (*at Rome*,) Tychicus a beloved Brother, and faithful Miniſter in *(the things of)* the Lord, ſhall make known to you all things.

Ver. 22. Whom I have ſent to you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

Ver. 23. Peace be to the Brethren, and love with faith from God the Father, and our Lord Jeſus Chriſt.

Ver. 24. Grace be with all them that love the Lord Jeſus Chriſt in ſincerity. Amen.

Ἐν ἀφθαρσίᾳ, *in ſincerity.*] *i.e.* Not only with a ſincere love, uncorrupted by the oppoſite love of any Luſt forbidden by him, but with a conſtant and perpetual love, which no temptation can abate, or cauſe to ceaſe, or to wax cold.

(u) Buxt. Lex. Talm. p. 1872.

THE

THE PREFACE TO THE Epistle of St. *Paul* the Apostle TO THE PHILIPPIANS.

IT *is the observation of* Theodoret, Oecumenius, *and others, that* Philippi *was a City of* Macedonia, *under the* Metropolis *of* Thessalonica, *which is confirmed Note on Verse the first.*

This Epistle is by the same Greek Scholiasts *said to be written by St.* Paul *when he was in bonds at* Rome. *That he had been in bonds some time before, we may gather from* Chap. 1. 12, 14. *from the* Philippians *sending* Epaphroditus *to him with relief, and his return to them with this Epistle after a dangerous sickness, and from his hopes to come quickly to them,* Chap. 2. 24. *and therefore he is supposed by the most exact Chronologers to have writ this Epistle in the eighth year of* Nero, *and the sixty second of our* Lord.

That the Apostle *here warns them against the* Gnosticks, *or that these* Gnosticks joyned with the Judaizing Christians to perswade the Gentiles to Judaize, *I have not read in any of the* Ancients; *but the* Greek Scholiasts *agree in this, that he warns them against* (a) τὰ ὑπὸ τῶν ἐξ Ἰουδαίων μὲν πεπιστευκότων, the deceits of the believing Jews, *who endeavoured to corrupt them* προφάσει τῆς σκιᾶς τοῦ νόμου, καὶ περιτομῆς, by imposing on them Circumcision, and the Shadows of the Law, and saying that without these they could not be justified, *and stiling them* the Enemies of the Cross of Christ, Chap. 3. 18, 19. *And this is abundantly confirmed from the whole third Chapter, where the Apostle declares he judges it for their safety to write to them to* beware of Dogs, of evil Workers, and of the Concision. *See Note on* v. 2, 3, 15, 16.

And lastly, It is noted by Theodoret, *and others of the* Fathers, *that* Epaphroditus *mentioned in this Epistle as* their Messenger, Chap. 2. 15. 4. 18. *was also their* Bishop, (b) ἐπειδὴ καὶ ψυχῶν αὐτῶν ἐπετράπη ἐπιμέλειαν, *or the Person to* whom the Care of their Souls had been committed; *though, I confess, the words* ὑμῶν Ἀπόστολον, your Apostle, *doth not prove it.*

(a) Theodoret. Chrys. Theoph.

(b) Theod. Chrysost. Theoph.

A Paraphrase and Comment ON THE Epistle to the PHILIPPIANS.

CHAP. I.

Verse 1. PAul and Timotheus the Servants of Jesus Christ, to all the Saints in Christ Jesus, which are at (Gr. *in*) Philippi, with the Bishops and Deacons (*there*).

Note that *Timothy* is here joyn'd with *Paul* in the Salutation, not in the writing this Epistle. See *v.* 3.

Ver. 2. (*I wish*) Grace to you, and Peace from God the Father, and from our Lord Jesus Christ.

Σὺν Ἐπισκόποις καὶ Διακόνοις, *with the Bishops and Deacons.*] Various are the Expositions of these words, and great are the Contentions about the true import of them. For,

1. Some, with the *Pseud-Ambrosius*, interpret these words thus, *Paul and Timothy the Servants of Jesus Christ, with the Bishops and Deacons that are with us, to the Saints in Philippi.* But as none of the *Greek Fathers* thought fit to take any notice of this strained Exposition, so may the harshness of it appear by comparing it with the like Prefaces to some of the other Epistles; *v. g.* 1 Cor. 1. 1,2. *Paul an Apostle of Jesus Christ, to the Church of God that is in Corinth,* σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with all that call upon the Name of the Lord.* 2 Cor. 1. 1. *Paul an Apostle of Jesus Christ, to the Church of God that is at Corinth,* σὺν τοῖς ἐν ὅλῃ τῇ Ἀχαΐᾳ, *with all the Saints that are in all Achaia,* are places exactly parallel to these words, *Paul and Timothy the Servants of Jesus Christ, to all the Saints that are in Philippi, with the Bishops and Deacons:* and yet can any Man think that *Paul* the *Apostle*, with all that called upon the Name of the Lord Christ, or with all the Saints that were in all *Achaia,* writ to the Church of *Corinth*, which was part of that *Achaia?* 2*ly*, When the *Apostle* takes in those that were with him, as Copartners in writing to another Church, he doth it thus, *Paul an Apostle,* καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the Brethren that are with me,* write to the Churches of *Galatia*, Gal. 1.1,3. Had he then intended to greet the *Philippians* in the like manner, he would have writ in the like stile; *Paul and Timothy,* καὶ οἱ σὺν ἐμοὶ Ἐπίσκοποι καὶ Διάκονοι, *and the Bishops and Deacons that are with me,* to the Church in *Philippi.*

The learned Dr. *Hammond* saith, That *Philippi* was a *Metropolis* which had many *Bishops* under it, on which account it is stiled Πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, *the chief City of that part of Macedonia,* Acts 16. 12. and by *Photius,* τῆς Μακεδόνων ἐπαρχίας Μητρόπολις, *the Metropolis of the Province of the Macedonians.* And *by this,* saith he, *it appears that in* Philippi *there might be more Bishops than one, even as many as there were Cities under that Metropolis.* But this Solution was

First, Unknown to the Ancient *Fathers*, *Chrysostom*, *Theodoret*, St. *Jerom*, who all contend that *Bishops* here must signifie *Presbyters, because there could not be more Bishops than one, properly so called, in one City*; whereas had they known this to have been a *Metropolis*, they must have known that this had been a satisfactory Answer to that Objection.

2*ly*, They tell us that *Philippi* was then under *the Metropolis of Thessalonica, which was the Metropolis of all Macedonia.* Thus (a) *Theodoret* in his Preface to this *Epistle*, saith, οἱ Φιλιππήσιοι τῆς Μακεδονίας ἦσαν ὑπὸ Μητρόπολιν Θεσσαλονίκην, *the Philippians were Inhabitants*

(a) Apud Oecum.

of Macedonia under the Metropolis of Theſſalonica: and *Theophylact*, that they were ὑπὸ Μετρόπολιν τότε Θεσσαλονίκλω τελοῦντες, *then*, when the *Apoſtle* writ this to them, *under the Metropolis of Theſſalonica.* That *Theſſalonica* was then the *Metropolis* of *Macedonia*, is plain from *Antipater* the *Theſſalonian Poet*, who flouriſhed in the times of *Auguſtus Cæſar*, who calleth *Theſſalonica* (b) *the Mother of all Macedonia.* It is called alſo *the Metropolis of Macedonia* by *Socrates*; and in the Eccleſiaſtical ſenſe it is ſo called by (c) *Ætius* the *Biſhop* thereof, in the Councel of *Sardica.* And ſo ſay all the *Notitiæ Antiquæ*, at the end of *Carolus Paulus.* Who ſaith that *Philippi* was no *Metropolis* for the firſt ſix Centuries, but after that *Macedonia* was divided into *prima*, and *ſecunda*, it came to have the Honorary Title of a *Metropolitan*, and therefore might be ſtiled ſo by *Photius*, who lived in the Ninth Century; but by St. *Luke* 'tis not called the firſt City τῆ ἐπαρχίας *of the Province*, but τῆ μερίδος, *of that part of Macedonia*, which they that came from *Thrace* thither, touch'd at, as appears by (d) *Dion*'s deſcription of it, and chiefly from (e) *Diodorus Siculus*, who ſaith, ἡ ὃ πόλις αὐτὴ κειμένη κατὰ τὴς Θράκης, *that this City*, being taken by *Philip*, was very ſerviceable to him, *as lying near Thrace*, and other places very conveniently.

3*ly*, The *Greek* and *Latin Fathers* do with one conſent declare, that τὸς πρεσβυτέρους ὅπως ἐκάλεσε, *the Apoſtle here calls their Presbyters their Biſhops.* So *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact* among the *Greeks*, and among the *Latins*, (f) St. *Jerom*, (g) *Pſeud-Ambroſius*, *Pelagius*, and *Primaſius*; and that not only for the fore-mentioned Reaſon, that *there could be but one Biſhop, properly ſo called, in one City*; but for another alledged by them all, *viz.* that τίως ἐκοινώνουν τοῖς ὀνόμασι, *then the Names were common to both orders*, the *Biſhops* being called *Presbyters*, and the *Presbyters*, *Biſhops.* And this ſaith *Theodoret*, is manifeſt in this place, becauſe he adds here (h) *Deacons to the Biſhops*, *making no mention of their Presbyters.* The Learned Dr. *Pearſon* therefore ſeems δυλεύειν τῇ ὑποθέσι too much to favour his own *Hypotheſis*, when againſt all theſe Teſtimonies both of *Greek* and *Latin Fathers*, he ſaith, 'tis not yet proved that there were then at *Philippi* any *Presbyters* of the ſecond Order, for ſurely this is proved from the Authority of all theſe *Fathers.* He therefore ſaith, (1.) That before the converted *Jews* and *Gentiles* did unite into one Church, there were two *Biſhops* of the ſame Church. This he proves from thoſe words of (i) *Epiphanius*, *Alexandria never had two Biſhops at a time*, ὡς αἱ ἄλλαι Ἐκκλησίαι, *as other Churches had*; but if I am not much miſtaken, this relates not to the *Primitive* and *Apoſtolick* Times, but to the Times of the *Meletians*, who founded *Biſhops*, *Presbyters*, and *Deacons*, and by them [illegible] *Churches*, calling *them Churches of the Martyrs*; whereas thoſe of *Peter*'s Party called theirs *Catholick Churches.* But though this Schiſm continued long, and even in the time of *Theodoret* prevailed in *Egypt*, and, as *Daneus* notes, infected almoſt all *Chriſtian Regions*; yet, ſaith *Epiphanius*, it never ſo prevail'd in *Alexandria* as in other Churches, there being never there two Biſhops, one of the *Catholick*, another of the *Meletian* Churches, as there were in many other places: And if this be the true import of theſe words, 'tis eaſie to diſcern how impertinent they are to the true Expoſition of this place. He adds alſo from the ſame *Epiphanius*, that *Paul* and *Peter* both *Apoſtles* and *Biſhops* of *Rome*, as doubtleſs they alſo were at *Antioch*, and wherever they met, but they were only *Biſhops* there, becauſe *Apoſtles* there, one of the *Jews*, the other of the *Gentiles*, and in this they had no Succeſſors. (k) St. *Jerom* indeed takes notice of this Evaſion; but then he lays the Cenſure of contentious Perſons upon them that made it.

The ſame Learned *Biſhop* adds, That were it true that there were but one *Biſhop* in one City, it would not follow that the word *Biſhops* here could not be taken in the proper ſenſe, becauſe the *Apoſtle* doth not here call them *Biſhops* of the Church, or City of *Philippi*, but only ſaith they were then at *Philippi*, he might write therefore to them whom he knew to be then at *Philippi*, though they were *Biſhops* of other Churches. But (1.) as none of the *Ancients* have ever ſaid one word of any other *Biſhops* then met at *Philippi*, ſo the words ſeem not well conſiſtent with this Evaſion; for writing τοῖς οὖσιν ἐν Φιλίπποις, he doubtleſs writes to the *Saints dwelling in Philippi*, writing therefore to them with the *Biſhops* and *Deacons*, he muſt be ſuppoſed to write alſo to the *Biſhops* and *Deacons* dwelling at *Philippi.*

I therefore acquieſce in the Opinion of

(b) Σοί με Θρηϊκίης σκυληφόρε Θεσσαλονίκη, μήτηρ πάσης πόλιος Μακεδονίης. Authol. l. 1.

(c) Cap. 16. (d) Lib. 47. p. 397. (e) Lib. 16. p. 514. al. 412. (f) Ep. 89. ad Evagr. & Ep. ad Tit. 1. 9. (g) Com. in Ep. ad Epheſ.

(h) Καὶ ἐπαῦσα ὃ δῆλον τοῦτο πεποίηκε· τοῖς γὰρ Ἐπισκόποις Διακόνους συνέζευξε, τῶν Πρεσβυτέρων δὲ πεπαύμενος μνήμην.

(i) Epiph. Hær. 68. § 6. p. 722.

(k) *Ac ne quis in una Eccleſia contentioſe plures Epiſcopos fuiſſe contendat.* Epiſt. ad Evagrium.

Theodoret.

Theodoret, who ſays that St. *Paul* then writ to the *Preſbyters* and *Deacons* of that City, becauſe their Biſhop *Epaphroditus*, whom he ſtiles his Brother and Companion in labour, and fellow Soldier, and their *Apoſtle*, was then with him at *Rome*, Chap. 2. 25. and that he therefore mentions them, becauſe they were ſo inſtrumental in ſending the Contributions to him mentioned *Chap.* 4. 15.

Ver. 3. *(And)* I *(Paul)* thank my God upon every remembrance of you *(in my Prayers.)*

Ver. 4. Always in every prayer of mine for you all, making requeſt with joy.

Ver. 5. *(Which joy I have)* For your Fellowſhip in the Goſpel, from the firſt day until now: (i. e. *for your continuance in the faith, and the profeſſion of the Goſpel.*)

Κοινωνία.] That *fellowſhip*, or κοινωνία here doth not ſignifie their Liberality towards the Propagation of the Goſpel, but their Communion with the *Apoſtles* in the Goſpel, as it doth 1 *John* 1. 3, 7. I gather (1.) From the Phraſe ἔργον ἀγαθὸν, which is emphatically put to ſignifie τὸ ἔργον πίστως, *the work of faith*; as when we are ſaid κατ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in the good work to ſeek for glory*, Rom. 2. 7. that *being the work of God that we ſhould believe in his Son*, Joh. 6. 29. 2*ly*, From the Phraſe, *he that hath begun the good work in you, will perform it to the day of the Lord Jeſus Chriſt*, that being ſtill uſed by the *Apoſtle*, to teſtifie his hopes that they would continue ſtedfaſt in Faith and Obedience, till they receive their Crown, 1 *Cor.* 1. 8. 1 *Theſſ.* 3. 13. 5. 23.

Ver. 6. Being confident of this very thing, that he who hath begun a good work *(the good work of faith)* in *(or among)* you, will perform it to the day of Jeſus Chriſt.

Πεποιθὼς αὐτὸ τοῦτο, *being confident*, &c.] This the *Apoſtle* ſpeaks, not out of any opinion of the Election of all the *Philippians* to Eternal Life, or of the certainty of their Perſeverance to the End by virtue of that Election, for why then doth he exhort them to *work out their ſalvation with fear and trembling*, Chap. 2. 12. *to ſtand faſt in the Lord*, Chap. 4. 1. and to *retain the word of life, that he might have joy in the day of Chriſt, that he had not run in vain, or laboured in vain among them?* Chap. 2. 16. He ſpeaks this therefore from a Judgment of Charity, becauſe, ſaith he, it ſeems juſt, or fit for me to conceive this good hope of you, by reaſon of that great Affection you retain to me, and your Patience in enduring the like Afflictions: Now he that only gives theſe Reaſons of his Confidence, gives us juſt reaſon to conceive he knew nothing of the Neceſſity of their Perſeverance by virtue of any abſolute Election to Salvation.

Ver. 7. Even as it is meet for me to think this of you all, (Gr. τοῦτο φρονεῖν, *to have this care for you all, which I ſhew in my prayers, and my continual remembrance of you*, v. 4.) becauſe I have you in my heart, *(or you have me in your heart,)* inaſmuch as in my bonds, and in the defence and confirmation of the Goſpel, you all are partakers of my grace; (Gr. *as thoſe that are all my Copartners of grace in my bonds*, &c.)

Becauſe you have had your hearts upon me in my Bonds, ſending *Epaphroditus* to miniſter to me in my Neceſſities, *Chap.* 2. 25. and contributing of your own Subſtance to me, *Chap.* 4. 14. ſending once and again to me, whilſt I was in Bonds for the Defence of the Faith, *v.* 15, 16. thoſe things, which being *a ſweet ſavour, a Sacrifice acceptable, and well-pleaſing to God*, v. 18. confirm my hope concerning you, eſpecially when I find you yet ſtanding firm under the like Afflictions, *having the ſame conflict which you ſaw in me*, when I was among you, *Acts* 16. *and now hear to be in me*, Chap. 1. 30.

Ver. 8. (*And of this my care for you I can call God to witneſs,*) For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt, (*or the moſt paſſionate degree of Chriſtian love.*)

Ver. 9. And this I pray (*for you,*) that your love may abound more and more in knowledge, and all judgment.

Ver. 10. That ye may approve *(the)* things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt.

Ἐν πάσῃ αἰσθήσει.] The outward Senſes being the Inſtruments by which we diſcern and diſtinguiſh material Objects; the word αἴσθησις, which is here rendred *judgment*, is from them derived to the Mind, diſcerning and paſſing Judgment on Spiritual Things; and is by *Phavorinus* ſtiled ἡ νοὸς γεῦσις ἀκριβὴς τῶν διαφερόντων, *the exact taſte of things that differ, or are to be diſcerned by the mind*; in which ſenſe the word is often uſed by the *Seventy*, eſpecially in the Book of *Proverbs*, where it is twenty times ſo uſed; and hence it bears the like ſenſe in the *Apoſtle*; and they who have this exactneſs of judgment, are ſaid to have αἰσθητήρια *ſenſes exerciſed*, to diſcern betwixt good and evil, *Hebr.* 5. 14.

Ver. 11. Being filled with the fruits of righteouſneſs, which are *(taught)* by Jeſus Chriſt, to the glory and praiſe of God.

For all that Chriſt does as a *Prophet* ſent from God, or as aſſuming the Perſon of a *Mediator*, muſt refer ultimately to the glory of the Father, *Chap.* 2. 11.

Ver. 12. But *(to proceed to my own Affairs, about which you have been ſo ſolicitous*, v. 7.) Brethren, I would have you know, that the things which have hapned to me, *(through the Malice of my Adverſaries)* have fallen out rather to the furtherance *(than the hindrance)* of the Goſpel.

Ver. 13. So that my bonds in *(and for the cauſe of)* Chriſt are manifeſt in the Palace,

and in all other places, (i. e. *'tis manifeſt not only in the Palace, but throughout all* Rome, *that I am in bonds for the Faith of Chriſt.*)

Ver. 14. And many of the Brethren of the Lord waxing confident by my (*patience, and courage in*) my bonds, are (*become*) much more bold to ſpeak the word of God without fear.

Ver. 15. Some indeed (*there are who*) preach Chriſt even of envy and ſtrife, and ſome alſo of good will (*and kind affection to me, and to the Goſpel.*)

Ver. 16. The one (*party*) preach Chriſt out of contention, not ſincerely, (*not from love to to him, but diſaffection towards me,*) ſuppoſing (*by this means*) to add affliction to my bonds, (*or to bring further tribulation on me now in bonds.*)

Ver. 17. But the other (*party*) preach Chriſt out of love (*to him, and me his Servant,*) knowing that I am ſet up (*or lye in bonds*) for the defence of the Goſpel.

Ver. 18. What then (*ſhall this afflict me? no, ſince*) nevertheleſs, whether in pretence, or truth, Chriſt is (*ſtill*) preached, and I therein do rejoyce, yea and will rejoyce.

For Explication of theſe four Verſes, let it be noted in the general, that they who preached Chriſt ἐξ ἐριθείας, *out of contention*, did not preach Chriſt, or the Goſpel in truth, and out of love to it, *v.* 17, 18. but only in pretence, or upon this occaſion, *from ſtrife and envy* againſt St. *Paul*; and alſo that they did not acknowledge St. *Paul* to be *ſet up*, or by God appointed for the defence and propagation of the Goſpel. Whence it appears that they could not be Perſons, who only did contend with St. *Paul* for the glory of being the moſt diligent & ſucceſsful Promoters of the Goſpel, or ſuch as, envying the *Apoſtles* Glory, ſet up for themſelves, boaſting as if they were the only Publiſhers of the Goſpel. But yet 'tis difficult to aſſign the Perſons here intended by St. *Paul*. *Oecumenius* and *Theophylect* ſay they were the unbelieving *Jews*, who by divulging every where about *Rome*, what was the Doctrine of *Chriſtianity* which *Paul* preached; how oppoſite it was to the *Roman Gods*, and their Worſhip; what Tumults it had cauſed; how many it had turned from their *old Religion* to the Faith of Chriſt; and who he was in whom the *Chriſtians* did believe; thought to enrage the *Emperor* againſt St. *Paul* the great Promoter of this Doctrine. And in this, ſay they, might St. *Paul* rejoice, as giving occaſion to others to enquire into the *Chriſtian* Faith, and ſo to come unto it; for, ſaith *Tertullian*, *deſinunt odiſſe, quod deſinunt ignorare*, when they once know, they ceaſe to hate it; but ſuch cannot be ſaid to preach Chriſt, without an intolerable *Catachreſis*; nor can St. *Paul* be ſuppoſed to rejoice in ſuch a repreſentation of it as they made. Others therefore ſay, with greater likelyhood, theſe were the *Judaizing Chriſtians*, who with the Goſpel taught the Obſervation of the Law, for from theſe aroſe ἔριδες καὶ διχοστασίαι, *ſtrife and diſſentions*, 1 Cor. 1. 11. 3. 3. *Zeal, Animoſities*, and *Contentions*, 2 Cor. 12. 20. and that on the account of this *Apoſtle*, whom they would ſcarce own as an *Apoſtle* of Chriſt, 2 *Cor.* 7. 2. but rather look'd upon as one that *walked according to the fleſh*, Chap. 10. 2. and would have *excluded him from the Churches*, Gal. 4. 16, 17. and yet as their preaching Chriſt, though not ſincerely, the *Apoſtle* may be ſuppoſed to rejoyce, becauſe he knew the time was near when the *Hay and Stubble* they built *on the foundation* ſhould be reveal'd, and the deſtruction of the *Temple* and City of *Jeruſalem*, would ſufficiently confute their vain Additions to the Faith.

Ver. 19. For I know that this ſhall (*be ſo far from accompliſhing their end of adding tribulation to my bonds, that it ſhall*) turn to my ſalvation, (i. e. *my deliverance*) through your prayers (*for me,*) and the ſupply of the Spirit of Chriſt, (*enabling me to plead ſo as ſhall tend to my enlargement*, v. 25.)

Ver. 20. According to my earneſt expectation, and my hope, that (*through the aſſiſtance of the Spirit of Courage which God hath promiſed and given to us*, 2 Tim. 1. 7,) in nothing I ſhall be aſhamed, but (*that*) with all boldneſs, as always (*hitherto,*) ſo now alſo Chriſt ſhall be magnified in my body, whether it be by my life (*now,*) or by my death (*hereafter.*)

Ἐν τῷ σώματί μου, *Chriſt ſhall be magnified by me in my body.*] For if I live in the body, the power of Chriſt will be magnified in delivering me out of ſo great danger. But if I be put to death for his ſake, that power will be magnified, which enables me ſo chearfully to die for the Faith, as I am ready to do.

Ver. 21. For (*the motive*) to me to live is (*the ſervice of*) Chriſt, and to die (*for him*) is (*my greateſt*) gain.

Ver. 22. But if (*it happen that*) I live in the fleſh, this is the fruit of my labour, (Gr. *is worth my labour,*) and what I ſhall chuſe I know not; (i. e. *were it left to my choice, I ſhould be in a ſtrait, which of the two Conditions to chuſe.*)

Ver. 23. For I am conſtrained between (*theſe*) two, having a deſire to depart, and to be with Chriſt, which is far better (*for me then continuing here, were I only to reſpect my own intereſt.*

24. Nevertheleſs (*for me*) to abide in the fleſh is more needful for you.

Πολλῷ μᾶλλον κρεῖσσον, *to depart, and to be with Chriſt, which is much better.*] *Becauſe*, ſaith *Crellius*, *the time betwixt Death and the Reſurrection is not to be reckoned, therefore the Apoſtle might ſpeak thus, tho the Soul hath no*

ſenſe

ſenſe of any thing after death: But could St. *Paul* think a ſtate of Inſenſibility much better than a Life tending ſo much as his did to the Glory of God, to the Propagation of the Goſpel, and the furtherance of the Joy of Chriſtians? Could he call ſuch an inſenſate ſtate, *a being with Chriſt*, and *a walking by ſight*, in oppoſition to the Life of Faith, 2 *Cor.* 5. 7, 8. Others ſay, the *Apoſtle* ſpeaketh thus, becauſe he expected that the general Reſurrection, and this Day of Judgment ſhould be in his time. But the words will not bear this ſenſe: for, the *Apoſtle* ſaith, he is in a conſtraint betwixt theſe two, whether he ſhould chuſe thatLife which would enable him to gain many to Chriſt, and miniſter greatly to the Neceſſities of his Church, or that which would cauſe him to live with Chriſt, *viz.* as to his better part, *i. e.* whether his Body and Soul ſhould be diſſolved, or he ſhould ſtill live in the Fleſh? Now 'tis impoſſible that the ſame Man, at the ſame time, ſhould expect the Reſurrection, and the Day of Judgment, and yet expect to live in the Fleſh, to abide with the Church in the Fleſh, and yet expect that none of the Members of the Church ſhould abide in the Fleſh, but ſhould enjoy that Reſurrection, which would place them with Chriſt as well as himſelf; that he ſhould deſire that his Soul ſhould be diſſolved, or ſeparated from the Body, that it ſhould be abſent from the Body, that he might be preſent with the Lord, and yet at the ſame time expect that Day when he ſhould be clothed upon with his Celeſtial Body. Moreover, he himſelf informs us, that the *Apoſtles* expected only the Reſurrection when other *Chriſtians* ſhould ariſe at the Great Day; for thus he ſpeaks, *He that raiſed up the Lord Jeſus from the dead, will raiſe us alſo by him, and will preſent us with you*, 2 Cor. 4. 14. And this confutes their Gloſs, who ſay the *Apoſtle* expected to be with Chriſt as an eſpecial Priviledge belonging to him as an *Apoſtle*, or a *Martyr* for Chriſt. See the Note on 2 *Cor.* 5. 8.

Ver. 25. And having this confidence *(that you will receive this advantage by my abiding in the fleſh,)* I know that I ſhall abide, and continue with you all for your furtherance (*in,*) and joy of Faith.

Ver. 26. That your rejoycing may be more abundant in Chriſt Jeſus for (*or through*) me, coming to you again.

Ver. 27. Only let (*this be your care, that*) your converſation be as becometh the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear (*a comfortable account*) of your affairs, that you ſtand faſt in one Spirit, with one mind ſtriving together for the faith of the Goſpel.

In one ſpirit with one mind. That is, with love and concord, ſaith *Oecamenius*. See Note on 1 *Cor.* 1. 10, 11.

Ver. 28. And (*being*) in nothing terrified by (*the threats or perſecutions of*) your Adverſaries, (which is to them an evident token of (*your*) perdition, (*viz. that you are an obſtinate people, bent on your own ruine,*) but to you (*it is a token*) of ſalvation, and that of God, *(it being righteous with God to recompence tribulation to them that trouble you, but to you reſt*, 2 Theſſ. 1. 5.)

Ver. 29. For unto you it is given (*by God as an eſpecial favour*) in the behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his Name.

Ver. 30. Having the ſame conflict (*with the enemies of the faith*) which you ſaw in me, (*when I was among you*, Acts 16. 23. 1 Theſſ. 2. 2.) and now hear to be in me.

CHAP. II.

Verſe 1. IF there be therefore any conſolation (παράκλησις, *any force of exhortation*) in (*beſeeching you in the Name of*) Chriſt; if (*there be*) any comfort in (*mutual*) love, if (*there be*) any fellowſhip of the Spirit (*of Love exciting you to it,*) if (*ye have*) any bowels and mercies (*for me the Priſoner of Chriſt.*)

Ver. 2. Fulfil ye my joy (*in this*) that ye be (*all*) like minded, having the ſame love (*one to another*) being of one accord, of one mind (*or minding the ſame thing.*)

Ver. 3. Let nothing be done (*among you*) through ſtrife, (*who ſhall be the greateſt,*) or (*through deſire of*) vain glory, but in lowlineſs of mind, let each eſteem (*an*) other better then himſelf.

Let each eſteem, &c.] This refers not to Judgment, it being not in our power always thus to eſteem of others, but to Practiſe; as if he ſhould have ſaid, Be as ready to aſſiſt and help others, as if you were their Subjects and Inferiours, ſo the Example of Chriſt requires, and ſo his Precept runs, That *he who is the greateſt ſhould be as a Servant* to others.

Ver. 4. Look not every man on his own things, (*or concernaments only,*) but every man alſo on the things of others, (*being concerned for their welfare.*)

Ver. 5. Let the ſame mind be in you (*with reſpect to theſe matters*) which was in Chriſt Jeſus.

Ver. 6. Who being in the form of God (*when*

(when he appeared to the Patriarchs,) thought it no robbery to be equal with God, (Gr. *did not covet to appear as God.)*

Ver. 7. But emptied himſelf *(of his former glory,)* and took upon him the form of a Servant, *(by miniſtring to others,)* and was made in the likeneſs of Man, (Gr. *being in the likeneſs of Man.*)

Ver. 8. And being found in faſhion as a *(n ordinary)* Man, he humbled himſelf *(yet more,)* and became obedient to the death, even the death of the Croſs.

Ἐν μορφῇ Θεοῦ, *in the form of God.*] By this Expreſſion moſt Interpreters do underſtand, that the *Apoſtle* doth intend Chriſt was eſſentially and truly God; but though this be a certain Truth, yet I conceive this cannot be the import of this Expreſſion in this place.

1. Becauſe the *Apoſtle* exhorteth his *Philippians* to Humility after the Example of our Lord; now Humility conſiſts not in the change of Nature, but of Condition; and therefore this exinanition of the form of God, ſeems rather to reſpect our Lord's Condition, than his Nature.

2*ly*, There is no more reaſon to ſay *the form of God* ſignifies the Eſſence of God, than that *the form of a Servant* ſignifies the Eſſence of a Servant; but evident it is that the *form of a Servant* doth not ſignifie the Eſſence, but the State, and the Condition of a Servant, which is a meer Relation; nor doth his *Manumiſſion* change his Nature, but his State.

3*ly*, According to this import of the Phraſe, it cannot well be ſhew'd how he did *empty himſelf* of, or lay aſide this form; for though by taking of a Body he conceal'd, yet could he not be ſaid to empty himſelf of, or lay aſide the Godhead, eſpecially when in that Body he gave ſuch numerous and ſignal demonſtrations of Divine Power and Wiſdom, both in his Miracles, his Doctrine, and Knowledge of the Hearts of Men.

4*ly*, This word μορφὴ, form, both in the *Old* and *New Teſtament*, doth often ſignifie the External Shape: As when 'tis ſaid of (a) *Belteſhaſar*, Dan. 5. 6, 10. and of *Daniel*, Chap. 7. 28. that their (b) *forms were changed*; of *Nebuchadnezzar*, that (c) *his form returned to him*, Dan. 4. 36. of Chriſt, that he appeared to two of his Diſciples, ἐν ἑτέρᾳ μορφῇ, *in another form*, Mark 16. 12. and that μετεμορφώθη, *he was transfigured* before three of them, *Matth.* 17. 2. but it no where ſeems to ſignifie the Eſſence of a Man, either in the *Old*, or the *New Teſtament*.

Grotius and the *Socinians* ſay, That *Chriſt* is ſaid to be *in the form of God*, by reaſon of the Miracles he wrought on Earth, they being Indications of the Power of God reſiding in him. But this Interpretation cannot ſtand:

For (1.) *Chriſt* is here plainly ſaid to have been *in the form of God*, before he took upon him *the form of a Servant*, or the ſimilitude of Man; for as theſe words, *being found in the faſhion of a man, he humbled himſelf, and became obedient to the death*, do ſhew that he was *found in the faſhion of a man* before he *humbled himſelf to become obedient to the death*, ſo, by parity of Reaſon, theſe words, *being in the form of God*, &c. *he emptied himſelf*, and *took upon him the form of a Servant, being found in the likeneſs of man*, do ſhew that he was firſt in the form of God, before that being found in the likeneſs of Man, he took upon him the form of a Servant.

2*ly*, 'Tis plainly here aſſerted, that Chriſt emptied *himſelf of this form of God* at his Humiliation; whereas he never laid aſide his power of working Miracles, but did continue to exert it to his death.

3*ly*, This Power of Miracles is never in the Scripture ſtiled *the form of God*; and were this all that was intended by that Phraſe, both *Moſes* and *Elias*, and our Lord's *Apoſtles*, might upon that account be ſaid to have been *in the form of God*, ſeeing both *Moſes* and *Elias* wrought many Miracles on Earth, and Chriſt declared concerning his *Diſciples*, that they ſhould work *greater Miracles than thoſe which he had done*, John 14. 12.

I therefore by this form of God do underſtand that glorious form in which God on his Throne is repreſented, that *Majeſty*, in which he is ſaid to appear in *Scripture*, and in which the λόγος, or the Word did ſhew himſelf of old to *Moſes* and the *Patriarchs*. For explication of this ſenſe, I ſhall ſhew, 1. How God in the *Old Teſtament* is repreſented as appearing, ſhewing his Form and Glory to the Sons of Men. 2*ly*, That Chriſt did in this form appear to *Moſes* and the *Patriarchs* of old. 3*ly*, That ſince our Lord's Aſcenſion, he hath been inveſted with this form of God, he hath appeared in it, and hath declared it belongs to him, though for the time of his Humiliation, he was pleaſed to depoſe, or put it off. And

1. The Appearance or Similitude of God is repreſented in the *Old Teſtament* in a bright ſhining Cloud, or Light, a Flame of Fire, or the Attendance of an Hoſt of Angels. Thus in that Viſion of the Prophet *Daniel*, *the Ancient of Days did ſit; his Throne was like the fiery Flame, and his Wheels as burning Fire. A ſtream of Fire did iſſue from before him, thouſands of thouſands miniſtred unto him. And ten thouſand times ten thouſand ſtood before him*, Dan. 7. 9, 10. Thus God appeared on Mount *Sinai*, where his Preſence was attend-

(a) Τῦ Βαλτάσσαρ, ἡ μορφὴ ἠλλοιώθη. (b) Ἡ μορφή μου ἠλλοιώθη. (c) Ἡ μορφή μου ἐπιστράφη ἐπ' ἐμοί

d with an Hoſt of Angels, according to that ying of the *Pſalmiſt*, *The Chariots of God re twenty thouſand, even thouſands of Angels, nd the Lord is among them as in Sinai*; where he *Targum* adds, *The word of the Lord deſi- ed to place his Majeſty upon it*; Jehovah welleth לחור only in the Heaven of Hea- ens for ever. He appeared there alſo in a right ſhining Cloud, or flame of Fire; for *he Glory abode upon Mount Sinai, and the loud covered it ſix days, and the ſight of the Glory of the Lord was like devouring fire*, Ex- d. 24. 16, 17. And ſeeing of theſe *Majeſtick ymbols* is to ſee God, *v.* 12. to *ſee the God of Iſrael*, v. 10. that is, ſay *Onkelos* and *Jona- han, the Glory of God.* And when *Moſes* doth again repeat the Decalogue, he adds theſe words, *Deut.* 5. 22, 24. *The Lord ſpake o all your Aſſembly in the Mount, out of the idſt of the fire of the Cloud: And you ſaid, Behold, the Lord God hath ſhewed us his Glo- y, and we have heard his voice out of the idſt of the fire. We have ſeen this day that God oth talk with man, and he liveth. The word f the Lord our God ſhewed the Divine Maje- y of his Glory*, ſaith the *Targum* of *Jona- han*; and *we heard the voice of his word*, ſaith *Onkelos*. And the Prophet *Habakkuk* n his Song of God, ſaith thus, *His Glory co- ered the Heavens, his brightneſs was as the ight, and bright beams came out of his ſide*, ab. 3. 3, 4. There he diſcovered שכנתיה his *Shechinah*, i. e. his *glorious Majeſty*, ſaith he *Targum*. When *Jacob* had a Viſion of Angels aſcending and deſcending, he preſent- y cries out, *This is no other then the Houſe of God, this is the Gate of Heaven, ſurely Jeho- ah is in this place, and I knew it not*, Gen. 8. 17. שכינתא דיי *The Glory of the Lord is here*, ſay the *Targums*. And when God ſhew'd himſelf to the People in the Cloud, then did the Glory, or the Similitude of God appear, as the expreſſion is *Numb.* 12. 8. τὴν δόξαν Κυ- ου, the *Glory of the Lord*, ſaith the *Septuagint*. Thus doth the Scripture repreſent that God who dwelleth in Light inacceſſible, before whoſe Face the Angels do continually ſtand as miniſtring Spirits: And this alſo is the *Rabbinical* expoſition of the כבוד יי (d) *the Glory of the Lord*, that is, either a Ray of Divine Light, or a Guard of Angels.

2*ly*, That Chriſt was in the form of God, even before he took upon him Humane Na- ture, will be apparent, if we conſider that even before he purged our ſins, he was *the brightneſs of his Fathers Glory, Light of Light*, Hebr. 1. 3. and in the Language of the Book of *Wiſdom*, *A pure ſtream flowing from the Glory of the Almighty, the brightneſs of the everlaſting Light*, Wiſd. 7. 25, 26. And that he, at the Concluſion of his Humiliati- on, prays, that God would *glorifie him with the glory which he had with him before the foun- dation of the world*, John 17. 3. That it was the Opinion, both of the Ancient *Jews*, and of the *Chriſtians* from the beginning, that it was the Λόγος, or the *Meſſiah*, who appear- ed to the Patriarchs of old in Light and Splendor, and ſometimes with the Attendance of Holy Angels. And that we have great E- vidence of this Matter, both in the *Old* and *New Teſtament*: In the Books of *Exodus* and *Numbers*, we read that the Children of *Iſrael* tempted the Lord, ſaying, *Is the Lord among us, or not?* Exod. 17. 7. Numb. 21. 6. and that the Lord ſent therefore fiery Ser- pents among them. But in the Tenth Chap- ter of the firſt Epiſtle to the *Corinthians*, we are informed that *they tempted Chriſt, and were deſtroyed of Serpents.* See this Reading juſtified Note on 1 *Cor.* 10. 9. Chriſt there- fore, as to his Divine Nature, was then pre- ſent with, and tempted by them. God alſo ſaith to his People thus, *Exod.* 23. 20, 23. *Behold, I ſend an Angel before thee, to keep thee in thy way, and to bring thee to the place which I prepared; beware of him, and obey his voice, provoke him not; he will not par- don your Tranſgreſſions, for my Name is in him.* Now, the ancient (e) *Rabbins* ſay, this was *the Angel, the Redeemer*; or an uncrea- ted Angel, in whom was *Jehovah*: ſo the words plainly ſeem to intimate this to us, ſeeing the power of Remitting Sins, aſcribed here to him, belongeth only to that God a- gainſt whom they are committed. More- over, when God being incenſed againſt *Iſrael* for making the Golden Calf, had threatned to withdraw himſelf, and only ſend an An- gel before them to drive out the Inhabitants of *Canaan* before them, *Exod.* 33. 2. this ſeems an evil word to the People, and they mourn becauſe of it, *viz.* of thoſe words, *I will not go up in the midſt of thee*; that is, ſay *Onkelos* and *Jonathan*, I will not cauſe שכינתי my glorious Preſence to go up with thee. Nor doth *Moſes* himſelf reſt in this Anſwer, but ſpeaks thus to God, *If thy Pre- ſence go not with me, carry us not up hence*, v. 15. If the *Shechinah* go not with us, ſaith *Onkelos*, εἰ μὴ αὐτός σου, If thou thy ſelf go not with us, ſay the *Septuagint*, *R. Salomon*, and *Aben Ezra*: which ſenſe the following words require, *viz. For wherein ſhall it be known that I and thy People have found grace in thy ſight, is it not in that thou goeſt with us*, v. 16. Whence it is evident, that they were not con- tented with the Promiſe of a created Angel, but required God's Preſence to go with them, and that God granted this Requeſt,

(d) Cofri part. 2. § 2. p. 81. part 4. p. 277, 278.

(e) See Ambr. *in locum.* & Cartw.

v. 17.

v. 17. Thus (f) *Philo Judæus* often informs us, That the *Angel* who went before them was no created Angel, but the Divine Word, or God himſelf; *for*, ſaith he, *Moſes prays to God himſelf to be his Governour in the way that leadeth to himſelf, ſaying, If thou go not with us, carry us not up hence.* And again, *He uſes the Divine Word for a Guide, for ſo ſpeaks the Oracle, Behold, I will ſend my Angel before thy face to lead thee in the way*, Exod. 23. 20, &c.

3*ly*, That after his Aſcenſion to the right hand of Majeſty and Glory, the Lord Chriſt did again reaſſume this form, and appear in this *Majeſtick* Splendor, is evident from the *New Teſtament*; Thus he appeared to *Stephen*, who looking up ſtedfaſtly to Heaven, *ſaw the glory of God, and the Son of Man ſtanding at the right hand of God*, Acts 7. 55. Thus he appeared to a perſecuting *Saul*, in *a Light from Heaven above the brightneſs of the Sun*, ſaying to him, *I am Jeſus whom thou perſecuteſt*, Acts 26. 13. Thus in the Viſion of St. *John*, Rev. 1. 14, 16. *His Eyes were as a flaming fire, and his Countenance as the Sun ſhining in his ſtrength.* Thus he declared he would appear at the deſtruction of *Jeruſalem* to puniſh that rebellious People; *The Son of Man*, ſaith he, *will come in the glory of his Father with his holy Angels*, Matth. 16. 27. Luke 9. 26, 28. And his ſecond Advent ſhall be with the ſame tremendous Glory, for *he ſhall be then revealed from Heaven with his mighty Angels in flaming fire*, 2 Theſſ. 1. 7. 8.

4*ly*, Seeing then this Splendor, and this Attendance of *Holy Angels*, is repreſented in the Scripture as the *Similitude*, the *Shape*, the *Face*, and the *Majeſtick Preſence* of God; ſeeing it is evident, that before the Incarnation the Λόγος or Divine Word had this Glory, and in it did appear to *Moſes* and the *Patriarchs*, and that in order to the exerciſe of a Regal Power over his Church; ſeeing it is certain from the *New Teſtament*, that after his Aſcenſion he again re-aſſumed this form and power, 'tis highly probable this was the form of God here mentioned; this was the likeneſs to God in which at his Humiliation he did *not covet to appear*, but rather choſe to lay aſide, that ſo he might appear amongſt us, not as the Lord of Heaven, attended with an Hoſt of Angels, nor in the dazling brightneſs of his Father's Glory, but in the faſhion of a Man.

Οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *he thought it no robery to be equal with God.*] This Greek Phraſe is only to be met with in *Plutarch*, and in *Heliodorus*; in both which Writers it plainly ſignifies *to covet earneſtly*, or look upon a thing as much to be deſired, and ſnatched at. Thus when *Cybele* went about to allure *Theagenes* to the luſtful Embraces of *Arſace*, ſending him out of the Temple, in a by Apartment, ſhe did (g) ἅρπαγμα ποιεῖν τὸν ξωσήρα, i. e. *ſhe ſnatch'd at the occaſion*, or look'd upon it as a thing deſirable for her purpoſe; and when none of her Propoſals or Allurements would prevail with *Theagenes* to gratifie the Queen's deſires, ſhe brake forth into this Admiration, (h) *What averſneſs from Love is this! A young Man in the flower of his Age thruſts from him, or refuſes a Woman like unto himſelf, and deſirous of him*, ᾧ οὐκ ἁρπαγμα, οὐδ' ἕρμαιον ἡγεῖται τὸ πρᾶγμα, *and does not look upon this as a great offer, and a thing very deſirable.* And when ſhe had found out that his Affection to *Chariclea* was the cauſe of this Averſneſs, ſhe propoſes to *Arſace* the death of *Chariclea* as an Expedient to gain his Affection, and (i) ἁρπαγμα τὸ ῥηθὲν ἐποιήσατο ὁ Ἀρσάκης, *Arſaces embraces the motion as a thing very deſirable, or to be coveted.* So that ἁρπαγμα ἡγεῖσθαι, ſaith *Scmidius*, is *rem optatam perſequi, & ſtudioſiſſimè occupare.*

Τὸ εἶναι ἴσα Θεῷ.] Is to be, or to appear God, or in the likeneſs of God. So the Adverb ἴσα is adverbially uſed frequently in the *Septuagint*, anſwering to the Hebrew *Caph*, Job 5. 14. *They grope in the noon day*, ἴσα νυκτὸς, *as in the night*, Chap. 10. 10. *Haſt thou not cruddled me* ἴσα τυρῷ *as Cheeſe*, Chap. 11. 12. *Man is born* ἴσα ὄνῳ ἀγρίῳ *like a wild Aſſes colt*, Chap. 13. 12. *your remembrance is unto* ἀποσβέσμασι *like unto Aſhes*; and v. 28. *he conſumeth* ἴσα ἀσκῷ *as a Bottle*, Chap. 15. 16. *Man drinketh in iniquity* ἴσα ποτὸν *as drink*, Chap. 24. 20. *Wickedneſs ſhall be broken* ἴσα ξύλου *as a Tree*, Chap. 27. 16. *He prepareth Raiment* ἴσα πηλῷ *as the Clay*, Chap. 28. 2. *Braſs is molten out of the Stone* ἴσα λίθῳ *as the Stone*, Chap. 29. 14. *I put on Judgment* ἴσα διπλοΐδι *as a Robe*, Chap. 40. 15. *He eateth Graſs* ἴσα βοσὶν *as an Ox*, Iſa. 51. 23. *Thou haſt laid thy body* ἴσα τῇ γῇ *as the earth*, Wiſd. 7. 1. *I my ſelf am a mortal Man* ἴσον ἅπασι *like to all men. And the firſt voice I utter'd was* ἴσα κλαίων *weeping as all others do*, v. 3. So that the ſenſe of theſe words ſeems to me to be this, That though Chriſt in his former Appearances ſtill repreſented himſelf in the form and likeneſs of God, yet coming now into the World for the Salvation of Mankind, he did not covet or deſire to appear in that *Majeſtick* Splendor and Authority, but rather choſe to come in the Similitude of a Man,

(f) Διόπερ ἔυχῃ) Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι φησὶ τὸν αὐτὸν ἄγνωστον ὄντα λέγων δῆλα ἐμὲ μὴ αὐτὸς σὺ συμπροάγῃς, μή με ἀνάγῃς ἐντεῦθεν. De Migrat. Abrah. p. 324. C. Ἡγεμόνι τῇ ὁδῷ χρῆται λέγων· ἴσθι χρησμὸς ὤν, ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

(g) Heliodor. l. 7. p. 322. (h) p. 340. (i) p. 337.

and in the Form of a Servant. Nor doth this Expoſition give any advantage to the *Socinians*, but equally confutes their *Hereſie*, and gives a better Anſwer to their Arguments, than the uſual Expoſition can give. For,

1. Hence the Præ-exiſtence of Chriſt before his being born of the Bleſſed Virgin, is proved to a demonſtration.

2. Hence alſo is it evident, that there muſt be two Natures in Chriſt; that of the Λόγος, which appeared from the beginning to the *Patriarchs*; and that which he received when as Man he was conceived in the Virgins Womb.

3. Hence it appears that this Nature, in which he appeared before his Conception in the Virgins Womb muſt be Divine. For what other Nature could appear in the form of God, and challenge to it ſelf the Glory which by the *Jews* was ſtill eſteemed a certain indication of the Divine Preſence, and in the *New Teſtament* is ſtiled *the Glory of the Father*? Eſpecially if we conſider, that he who thus appeared hath the incommunicable Name *Jehovah* ſo oft aſcribed to him, is ſtiled *the Judge of the whole Earth*, and either challengeth to himſelf the Divine Attributes, and Offices, or never doth refuſe them, when they are offered to him by Men. Moreover, where is the Humiliation, or the Exinanition here mentioned, in that Chriſt would not be, or appear as God in the World, if, having only an Human Nature, he could not do ſo without being Guilty of the Blaſphemy the *Jews* laid to his Charge, *that he being a Man made himſelf God?* whereas he differ'd in nothing from an ordinary Man, but only in the extraordinary Gifts conferred by God upon him. And if his Nature was Divine, it of neceſſity muſt be Eternal, ſince the Divine Nature can have no beginning of Exiſtence.

Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *and being in the likeneſs of Man.*] That our Lord had the Real Nature, and not only the outward Shape or Reſemblance of a Man; that he had a Body conſiſting of Fleſh, Blood, and Bones; a Soul and Spirit; and ſo all the conſtituent Parts of a Man, the *Scripture* plainly teſtifies. Nor doth this Phraſe, ἐν ὁμοιώματι, *in the likeneſs of Man*, contradict it, it being uſed of a real Likeneſs by the participation of the ſame Nature as to kind. Thus *Adam* is ſaid to beget a Son, ἐν ὁμοιώματι αὐτοῦ, *in his own likeneſs*, who yet was certainly of the ſame Nature with him. And Chriſt is ſaid ὁμοιωθῆναι *to be made like to his Brethren* by the participation of the Nature of *Abraham*, and his communion with them in the ſame Fleſh and Blood, *Hebr.* 2. 14, 16, 17. And 'twas both proper and elegant for the *Apoſtle* to uſe this expreſſion here, by reaſon of the oppoſition he deſigned to ſhew, betwixt Chriſt's former glorious, and his then preſent humble ſtate, he being then ἐν μορφῇ τοῦ Θεοῦ, *in the form of God*, now ἐν ὁμοιώματι τῶν ἀνθρώπων, *in the likeneſs of a Man.*

Μορφὴν δούλου λαβών, *he took upon him the form of a Servant.*] This Phraſe cannot import only his taking of the Human Nature, that being ſufficiently expreſſed, by ſaying that *he was made in the likeneſs of Man*; beſides, he ſtill retains the Humane Nature, but doth not now retain the form of a Servant, but of *the Lord of all things.* Nor are we to underſtand by it *his outward Poverty which equall'd him to Servants*, ſaith the Learned *Grotius*, *as having nothing of his own*; for that is not the ſtate of a Servant only, but of a Son in his minority, and of many unfortunate Perſons who were never Servants. Nor 3*ly*, muſt we underſtand by it, with the *Socinians*, his Submiſſion to be uſed as a Slave or Servant, by being whipt, and bound, and crucified; for that is the Humiliation which he ſuffered after he had taken upon him the form of a Servant, as theſe words plainly ſhew, *He took upon him the form of a Servant, and being found in the faſhion of a Man, he became obedient to the death.* Nor is this proper to a Servant, but to a *Malefactor*; for a Servant is not leſs a Servant when he is not whip'd, or ſcourged. He therefore may be rather ſaid to have taken upon him the form of a Servant, by miniſtring to Men, and being among them *as one that ſerved*, for as the buſineſs of a Servant is to do nothing for himſelf, but for the good of others, and to ſpend himſelf in miniſtring to their advantage; ſo the Son of Man *came not to be miniſtred to, but to miniſter*; and, at the cloſe of that Miniſtry, *to give his Life a Ranſom for many.*

Ver. 9. Wherefore God hath exalted him, (*even as to his manhood,*) and given him a Name (*a Dignity and Majeſty which is*) above every Name (*of Majeſty*, Eph. 1. 21. Hebr. 1. 4.)

Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The *Fathers* on this place adviſe us, εἰς τὴν ἀνθρωπότητα καὶ οὐκ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer theſe things, not to the Divine, but Human Nature*, the *Apoſtle* not ſpeaking here of the exaltation of the Divine Nature of Chriſt by the manifeſtation of his concealed Glory and Power, but of the Exaltation of that Nature which had ſuffered; for this Exaltation is in Scripture repreſented as the Reward of our Lord's Salutary Paſſion; for *we ſee him*, ſaith the *Apoſtle*, *who was made a little lower than the Angels for the ſuffering of death, crowned with glory and honour*, Hebr. 2. 9. And again, The Elders about the Throne ſay, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and Glory*, Apoc. 5. 12. 4. 11.

Moreover, St. *John* declares that this Dominion and Power was given to the Son of Man, becauſe he was ſo, *John* 5. 27. though it was

given to the Man Chriſt Jeſus, becauſe the fulneſs of the Godhead dwelled in him.

Ver. 10. That at the Name of Jeſus every knee ſhould bow, (*humbly acknowledging his Authority; even thoſe*) of things in Heaven, (*i.e. the holy Angels,*) and things in Earth, (*i.e. Men,*) and things under the Earth, (*the dead, who being raiſed by him, ſhall acknowledge his power; for to them the Apoſtle doth apply theſe very words of the Prophet Iſaiah*, Rom. 14. 11, 12. Rev. 5. 13.

Ver. 11. And that every tongue, (i.e. *Men of all Nations and Languages*, Rev. 7. 13.) ſhould confeſs that Jeſus is the Lord, to the Glory of God the Father.

Εἰς δόξαν, *to the glory.*] He does not ſay, as the *Socinians* contend, that Chriſt is exalted, to the Glory of God the Father, though that be true of the advancement of his Human Nature; but he ſaith, that being thus exalted, he is to be acknowledged of all Tongues and Nations as their Lord, to the Glory of the Father; nothing more tending to his Glory, then that all Perſons owning Chriſt as their Lord, and yielding Obedience to him, ſhould abound in theſe Works of Righteouſneſs *which are through Jeſus Chriſt to the Glory of God the Father*, Chap. 1. 11. Eph. 1. 12. Moreover, ſeeing the Father thus exalted the Humanity of Chriſt, ſince he united the Λόγος to the Human Nature, for *it pleaſed the Father, that in him ſhould all fulneſs dwell*, what hinders that this Exaltation ſhould be ſaid to be to the Glory of God the Father, from whom he received even the Divine Nature?

Ver. 12. Wherefore beloved, (*remembring the Dignity of Chriſt, and your Subjection to him,*) as ye have always obeyed, not as in my preſence only, (*when you had me to be your Monitor,*) but much more now in my abſence, (*which God by the workings of his holy Spirit ſupplies,*) work out your own Salvation with fear and trembling.

Ver. 13. For it is God who (*in my abſence, by his inward teachings*) worketh in you, both to will and to do of his own good pleaſure.

Ἐν τῇ ἀπουσίᾳ μου, *in my abſence.*] *i. e.* When I was preſent with you, I by my Counſels and Exhortations ſtirred you up to deſire, and do what was according to the Mind of God. He, in my abſence is more immediately preſent with you by the inward Motions of his Holy Spirit, to excite you both to will, and do what is well pleaſing to him. Having therefore now all things adminiſtred more immediately by God, which are requiſite to make you willing, and able to perform your Duty, it doth more highly concern you to work out your Salvation. Thus (k) *Ignatius* ſaith, That he being now in Chains, and going to *Rome* to receive the Crown of Martyrdom, the Church of *Syria had God, inſtead of him to be her Paſtor*, and that *Chriſt alone was to be over her*; this ſenſe, I gather from theſe words, *much more in my abſence*; for what other reaſon can be offer'd of thoſe words then that which this Interpretation gives.

Hence it is evident that God worketh in us *to will and to do*, not by a Phyſical Operation, which makes it neceſſary for us to will, and to do what he would have us do; for why then doth the Apoſtle admoniſh his *Philippians to work out their Salvation with fear and trembling*? for what is more abſurd then to exhort another to do himſelf, what God doth for him without his concurrence; or to require him to will, what he cannot but will and do, for this reaſon, becauſe another renders it neceſſary for him ſo to will? and what ground of fear can there be, leaſt God ſhould fail in his work? That the word ἐνεργῶν doth not require this ſenſe, is evident, becauſe in *Scripture* it occurs very often, where it muſt be underſtood, not of a *Phyſical*, but only of a *Moral* operation; as when *Satan* is ſaid ἐνεργεῖν, *to work in the Children of Diſobedience*, Eph. 2. 2. and of the Myſtery of Iniquity that ἐνεργεῖ *it now works*, 2 Theſſ. 2. 7. 2*ly*, When it is attributed to thoſe Cauſes which produce not their Effects by any *Phyſical*, but only by a *Moral* Operation, as when the word is ſaid to be ἐνεργὴς, *powerful*, Heb. 4. 12. *The Word*, ὁ ἐνεργεῖ, *which effectually works in them that believe*, 1 Theſſ. 2. 13. *that faith worketh by love*, Gal. 5. 6. that Charity is ἐνεργὴς *effectual*, Philem. 6. and of Concupiſcence that ἐνεργεῖτο it *worketh in our Members*, Rom. 7. 5. 3*ly*, When it is aſcribed to God ſending upon Men ἐνέργειαν πλάνης, *the efficacy of deceit*, for ſurely God worketh no evil *Phyſically*. In a word, Did God thus work in us to to will and do, the Work would be no more aſcribed to us, than the Motion which was impreſs'd on the Body of *Lazarus* when he came out of the Grave, or upon *Paul* when wrapt up to the third Heaven, could be aſcribed to them; and the Will would not deſerve that Name, as being neither free, nor praiſe-worthy.

Ver. 14 (*And*) Do all things without murmurings and diſputings; (i. e. *obey the Precepts of the Chriſtian Faith, and of your Spiritual Monitors chearfully, and without grudging, and readily, without exacting a reaſon of every Command they lay upon you.*)

Ver. 15. That ye may be blameleſs, and harmleſs, (*as becomes*) the Sons of God, (*being*) without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World.

Ver. 16. Holding forth (ἐπέχοντες, *holding*

(k) Ἀντὶ ἐμοῦ ποιμάνει τὸν Θεὸν χρὴ, μόνος αὐτὸν Ἰησοῦς Χριστὸς ἐπισκοπήσει, Ep. ad Rom. § 9. fol.

faſt) the word of life (*under all Perſecutions and Temptations,*) that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain.

Ver. 17. *And as for me a Priſoner, if I not only ſhould continue abſent from,* ἀλλ' εἰ καὶ) But if I be (*alſo*) offered upon the Sacrifice and Service of your Faith, (i. e. *that I may preſent you Gentiles an acceptable Sacrifice to God through Faith, and the Sanctification of the Holy Spirit,* Rom. 15. 16.) I joy and rejoyce with you all, (*I count theſe Sufferings the matter, not of my ſorrow, but my joy.*)

Εἰ καὶ σπένδομαι, *if I be offered.*] The *Apoſtle* here hath an elegant Alluſion to the *Jewiſh* Sacrifices: They were prepared for the Altar on which they were to be offered by the *Levites* and the *Prieſts*, and this was their λειτουργία *Service*, and there was poured upon the Sacrifice *Oil* or *Wine*, which was the σπονδὴ or *libation*; if then, ſaith the *Apoſtle*, whilſt I am thus λειτουργῶν, wholly employed in rendring you *Gentiles* an acceptable Sacrifice to the Lord, my Blood ſhould be the *libation* to be poured out upon this Sacrifice, I ſhould rejoyce even thus to die in your Service, and for the confirmation of your Faith. See Rom. 15. 16.

Ver. 18. (*And if this come to paſs,*) For the ſame cauſe (*or in the like manner*) alſo do ye joy, and rejoyce with me.

Ver. 19. But (*though I ſpeak thus*) I truſt in the Lord Jeſus, (*that he will work ſuch a deliverance for me*, Chap. 1. 19, 25. *as that not needing him ſo much here, I may be able*) to ſend Timotheus ſhortly to you, that (*whatever be my condition here*) I alſo may, (*or I may yet*) be of good comfort, when I know your ſtate, (i. e. *your ſtedfaſtneſs in the Faith, and your Charity to one another.*)

Ver. 20. (*To ſend Timothy, I ſay,*) For I have no man (*with me*) like-minded, who will (*ſo*) naturally (*and with like affection*) care for your eſtate.

Ver. 21. For all (*here*) ſeek their own (*intereſts and ſafety,*) and not the things which are Jeſus Chriſt; (*that is, comparatively to* Timothy *and* Epaphroditus, *mentioned* v. 25. *for I find others too generally more concerned for their own ſafety, than for advancing the Kingdom of Chriſt with the hazard of their own lives and fortunes.*)

Ver. 22. But ye know the proof, (*ye have had experience*) of him, that as a Son with the Father, he hath ſerved with me in the Goſpel; (*yielding honour and obedience to me, and with the like ſpirit labouring to promote the affairs of the Goſpel.*)

Ver. 23. Him therefore I hope to ſend (*to you*) preſently, ſo ſoon as I ſhall ſee how it will go with me, (i. e. *what will be the iſſue of my bonds.*)

Ver. 24. But I truſt (*or I truſt alſo*) in the Lord, that I my ſelf (*being ſet at liberty*) ſhall come ſhortly (*to you.*)

Ver. 25. Yet (*being not hitherto able either to come my ſelf, or to ſend Timothy;*) I ſuppoſed it neceſſary to ſend to you Epaphroditus my Brother and Companion in labour, and fellow Souldier, but your Meſſenger, and he that miniſtred to my wants.

Ὑμῶν δὲ Ἀπόστολον, *your Apoſtle.*] So they were uſually ſtiled who gathered Sacred Money, and carried it up to *Jeruſalem*. And ſo, ſay ſome, he calls *Epaphroditus*, becauſe he brought the Contributions of the *Philippians* to him at *Rome*. But the word *Apoſtle* is never uſed in the *New Teſtament*, but either of thoſe who were in the ſtrict ſenſe *Apoſtles* of the Lord, or elſe were eminent Miniſters and Preachers of the Goſpel; thus *Titus*, and the Brother of St. *Paul*, (which is the uſual Appellation of St. *Timothy*, ſee Note on *Hebr.* 13. 23.) are ἀπόστολοι, *the Apoſtles of the Churches*, 2 Cor. 8. 22, 23. and *Andronicus* and *Junia*, who had long preached the Goſpel, are ſtiled ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *eminent among the Apoſtles of Chriſt.* I therefore conclude with *Theodoret* upon the place, and upon *Chap.* 1. 1. That (1) *the Epiſcopal care of this Church was committed to him*, And that this is the import of the word *Apoſtle* here.

Ver. 26. For he longed after you all, (i. e. *deſired much to ſee you,*) and was full of heavineſs, becauſe that ye had heard that he had been ſick, (*as knowing your affection to him would render you full of ſorrow upon his account.*)

Ver. 27. For (*And*) indeed he was ſick, nigh unto death, but God had mercy upon him, and not on him only, but on me alſo, leſt by his death I ſhould have ſorrow upon ſorrow.

Note. Here we find that *Epaphroditus* was not recovered by the Gift of Healing, then frequent in the Church, that Gift being not exerciſed, by them to whom it was imparted, at their own pleaſure; but as God was pleaſed by a ſpecial Inſtinct, and a ſtrong Faith to excite them to the exerciſe of it; theſe Gifts being therefore given for the ſake of Unbelievers, to convince them of the truth of the Chriſtian Faith, God thought not fit that it ſhould be ordinarily exerciſed upon Believers, leſt it ſhould be look'd upon not as a Gift, but as the Effect of Art or Skill, or a thing done among them by Confederacy.

Ver. 28. I ſent him therefore the more carefully, that when you ſee him again (*recovered,*) ye may rejoyce (*on the account of it,*) and

(1) Σαφῶς πάνυ ἐδίδαξεν, ὡς ἡ ἐπισκοπικὴ οἰκονομία αὐτὸς ἐπιτέτροφε, ἔχων Ἀποστόλου, φησὶ, τάξιν.

that I alſo may be the leſs ſorrowful, (*finding your ſorrow for him turned into joy.*)

Ver. 29. Receive him therefore in the Lord (*and for his ſake*) with great gladneſs, and hold ſuch (*as ſtand thus affected to his Service*) in reputation.

Ver. 30. Becauſe for the work of Chriſt (i. e. *the promotion of his Goſpel, and the miniſtration to me the Priſoner of the Lord,*) he was nigh unto death, not regarding (*but freely hazarding*) his own life, to ſupply your lack of ſervice towards me.

Παραβολευσάμενος, *not regarding his life.*] Or as others read, Παραβολευσάμενος, or Παραβολευσάμενος, *hazarding his life*; that is, ſay the *Greek Commentators*, εἰς κίνδυνον ἑαυτὸν ἐμβαλὼν, *he brought himſelf in danger of death*; not by venturing on the *Emperor*'s diſpleaſure, but by labouring ſo as to contract a dangerous Diſeaſe, (which he did, ſaith the *Apoſtle*, *to ſupply your lack of ſervice towards me.*) Which is not ſo to be underſtood, as if he charged them with any want of Service or Affection to him, (ſee *Chap.* 4. 10.) but thus, that *Epaphroditus* did this, being preſent with him, to ſupply that Service, which they, being abſent, were not in a capacity to perform.

CHAP. III.

Verſe 1. FInally (τὸ λοιπὸν, *henceforth*) my Brethren, rejoice in the Lord. To write the ſame things (*which I have delivered to you by word of mouth*) to me is not grievous, but (*for*) to you it is ſafe.

Ἀσφαλὲς, *it is ſafe.*] *Viz.* Becauſe things only delivered by word of mouth may ſlip out of memory, *Litera ſcripta manet.* Here is St. *Paul*'s judgment againſt Oral Tradition.

Ver. 2. (*I therefore exhort you again, to*) Beware of dogs, beware of evil workers, beware of the conciſion.

Τὺς κύνας, *Dogs.*] It is the obſervation of the (a) *Fathers*, that the name of *Dogs* was anciently given to the *Gentiles*, as being without the Covenant, according to thoſe words of Chriſt, *It is not meet to take the Childrens bread, and give it to dogs*; but with the Things the Names are now changed, they being now without the Covenant, *Apoc.* 22, 15. and the believing *Gentiles* admitted to it, and therefore they are called the Children, but the *Jews* Dogs. And 'tis well noted by (b) Dr. *Lightfoot*, that our Lord uſed this Language, Matth. 15. 26. *not to expreſs his own Sentiments of the Gentiles, but in compliance with the common Language of the Jews, who proverbially ſaid the Gentiles are likened to Dogs, whereas we are God's peculiar People, even his Sons and Daughters.* Where alſo is obſerved by the ſame worthy Perſon, That even the *Talmudiſts* ſay of the Generation in which the *Meſſiah*, or the Son of *David* ſhould come, that *the Synagogues ſhould become Stews, and the faces of that Generation ſhall be as Dogs.*

Evil workers.] For they labour only to pull down God's Building, and to deſtroy the Church of Chriſt. Elſewhere he ſtiles them *deceitful Workers*, 2 Cor. 11. 13. not ſpeaking of the *Gnoſticks*, as ſome imagine, but of the *Jews*; for ſo it follows, *Are they Hebrews? are they Iſraelites? ſo am I*, v. 22.

Τὴν κατατομὴν, *the Conciſion.*] For Circumciſion being no longer a Rite of entring into Covenant with God, it is no better then a cutting off the Fleſh; and they who ſtill inſiſted on it as a thing neceſſary to Juſtification and Salvation, cut themſelves off from Chriſt, *Gal.* 5. 2, 3.

Ver. 3. For we are the (*true and ſpiritual*) Circumciſion, which worſhip God in the Spirit (*of our mind*, Eph. 4. 23.) and rejoyce in Chriſt Jeſus, and have no confidence in the (*Circumciſion of*) the fleſh, (*as if that would commend us to God.*)

No confidence in the fleſh.] That the *Jews* had a great confidence in the Merit of Circumciſion, ſee Note on *Rom.* 2. 13.

Ver. 4. Though, (*were this any proper ground of confidence,*) I might have alſo confidence in the fleſh, (*as well as they who boaſt of this; for*) if any other man think that he hath whereof he might truſt in the fleſh, I (*have*) more (*reaſon ſo to do.*)

Ver. 5. (*For I was*) Circumciſed the eighth day, (*the very day preſcribed by the Law*, Gen. 17. 12.) of the ſtock of Iſrael, (*my Parents and Anceſtors being all of Iſrael,*) of the Tribe of Benjamin, (*that Tribe which cleaved to Judah, and revolted not with Jeroboam to the Worſhip of the Calves*, 1 Kings 12. 21.) an Hebrew of the Hebrews, (*both by Nation and Language*,) 2 Cor. 11. 22. Acts 21. 40.) as touching (*the obſervance of*) the Law, a Phari-

(a) Τῦτο πάλαι τῶν ἐθνῶν ἰδίῳ ὄνομα· ἐκ ἔστι γάρ, φησιν ὁ Κύριος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ δοῦναι τοῖς κυναρίοις· ἀλλὰ μετέθηκε μετὰ μικρὸν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη υἱοὶ, Ἰσραὴλ δὲ πρωτοτόκων) κυνές. Theodoret. Chryſoſt. Oecum. Theoph.

(b) Harm. p. 136.

riſee

riſee, *(one of the ſtricteſt Sects of our Religion,* Acts 26. 5.)

Περιτομὴ ὀκταήμερος, *circumciſed the eighth day.*] The *Jews* themſelves ſay, that Circumciſion before that time was no Circumciſion, and that after the time it was of leſſer value. See *Buxtorf. Synag. Jud. cap.* 4. *p.* 109. And (c) *Origen* informs us, that *the Jews held that the Circumciſion performed on the eighth day was that which was chiefly intended, and that the performing it on any other day was only allowed in caſe of ſickneſs:* Hence they thought it neceſſary to circumciſe a Child on the Sabbath day, though all manner of Work was forbidden on that day, rather then defer Circumciſion a day beyond the time, *John* 7. 22. and made it a Rule, that (d) *the Reſt of the Sabbath gives place to Circumciſion.* And this Opinion, as it agrees with the Text *Gen.* 17. 12. ſo it ſeems to have obtained long before our Saviour's time; for the *Septuagint* and the *Samaritan* Verſion read thus, *The uncircumciſed Male, who is not circumciſed,* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, ſhall be cut off, he hath broken my Covenant,* Gen. 17. 14

Ver. 6. Concerning zeal *(for the Jewiſh Religion, I have ſhewed that above others, in)* perſecuting the Church *(of Chriſt;* Acts 22. 3, 4. 26. 11.) touching the righteouſneſs which is in *(and by)* the Law, *(I have lived)* blameleſs *(as to that,* Acts 23. 1.)

Ver. 7. But what things *(of this nature)* were *(then reputed)* gain to me, thoſe I *(have)* accounted *(as)* loſs, for Chriſt *(s ſake.)*

Ver. 8. Yea doubtleſs, and I count all things *(of this world)* but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, (i. e. *obtain an intereſt in him, and the bleſſings purchaſed by him.)*

Ver. 9. And be found in him, not having my own righteouſneſs, which is of the Law, *(which cannot juſtifie me, but leaves me ſtill under the Curſe of it,* Rom. 3. 20. Gal. 3. 10) but that which is of the Faith of Chriſt, *(viz.)* the righteouſneſs which is *(approved)* of God, (i. e. *the righteouſneſs which is*) by faith *(in Chriſt.)*

Τὴν ἐκ Θεοῦ δικαιοσύνην, *the righteouſneſs of God.*] That the *Righteouſneſs of God* in St. Paul's ſtile, doth always ſignifie the Righteouſneſs by Faith in Jeſus Chriſt dying for us, See Note on *Rom.* 1. 17. And hence it is evident that the *Apoſtle* cannot here ſpeak of the Righteouſneſs of Chriſt *imputed* to us: For 1. he does not oppoſe to his own Righteouſneſs, which is of the Law, the Righteouſneſs of Chriſt *imputed* to him, but his own faith in Chriſt *imputed unto him for righteouſneſs,* Rom. 4. 5. 2*ly*, He ſpeaks of his Faith in Chriſt dying, and ſhedding his Blood for him, and therefore not of his Active Obedience, conſtituting us righteous as Chriſt was, but of his Paſſive Obedience, procuring for us Juſtification, or the Remiſſion of Sin.

Ver. 10. That I may know him, *(to be the Meſſiah, and the Saviour of the World, which knowledge is neceſſary to Life Eternal,* John 17. 3. 1 *Cor.* 2. 2.) and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.

Καὶ τὴν δύναμιν, &c. *the power of his Reſurrection.*] i. e. The power exerciſed in his Reſurrection, *by which we are begotten to a lively hope of an inheritance incorruptible,* 1 Pet. 1. 3, 4. and are aſſured of our own Reſurrection, 2 Cor. 4. 14. Col. 2. 12. this being that knowledge he ſo earneſtly requeſts for his *Epheſians,* Chap. 1. 19, 20. And alſo the power of it to aſſure us of our Juſtification through Faith in him, *Rom.* 4. 24, 25. and of our freedom from Condemnation, *Rom.* 8. 34.

Τὴν κοινωνίαν, &c. *the fellowſhip of his Sufferings.*] By being conformed to his death; (1.) Spiritually by dying unto ſin, as knowing that *if we be* thus *conformed to him in the likeneſs of his death, we ſhall be* like unto him *in his Reſurrection,* and ſhall live with him, *Rom.* 6. 5, 8. And 2*ly*, by ſuffering and taking up the Croſs for his ſake, as knowing that *if we thus ſuffer with him, we ſhall be alſo glorified with him,* Rom. 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13.

Ver. 11. If by *(theſe, or)* any *(other)* means I might attain to the reſurrection of the dead, *(promiſed by him to all his faithful Servants and Sufferers.)*

Ver. 12. (*For I can*) not *(look upon my ſelf)* as though I had already attained, *(or caught hold of the prize of my high calling,* v. 14. *the reſurrection of the dead,* ver. 11.) or were already perfect, (i. e. *crowned with it,*) but I follow after, *(or purſue it,)* if that I may apprehend, *(or reach)* that *(prize,)* for *(the obtaining of)* which alſo I am apprehended of Chriſt Jeſus. (*For when I fled from him he caught hold on me, converted me to the faith, that believing in him I might obtain life everlaſting,* 1 Tim. 1. 15, 16. εἰ καὶ, *if that,* or *that alſo.* See Note on 1 *Tim.* 5. 10.)

Ver. 13. Brethren, I count not my ſelf to have apprehended, (i. e. *caught hold of the prize,*) but this one thing I do, forgetting *(not looking after)* thoſe things which are behind, and reaching forth to thoſe things which are before,

Ver. 14. I preſs toward the mark *(the Goal)*

(c) Λέγουσι γὰρ οἱ Ἰουδαῖοι τὴν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν σεσημασμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιττοῦ γίνεσθαι. Contr. Celſ. l. 5. p. 263.

(d) Buxt. ibid. cap. 16. p. 366.

for

for the (*obtaining the*) prize of the high calling of God in Chriſt Jeſus.

Ὡς ἐπὶ δρόμου τὰ πάντα λέγει.] *He in theſe Verſes makes a continual alluſion to the race run in the Olympian Games*, where he that ran was ſtill ἔμπροσθεν ἐκτεινόμενος *upon the ſtretch*, and *preſſing forwards*, without looking back to thoſe whom he had left behind, and purſuing the Goal, that coming firſt to it, he might catch hold of the Prize, and ſo be crowned with it. And two things are here noted by the *Fathers* worthy of our Obſervation, 1. That if this great *Apoſtle*, who had ſuffered ſo many things, and was *in death often*, and who had laboured ſo abundantly, οὔπω ἐδόκιμε περὶ τὴν ἀναστάσεως ἐκείνης, *was not yet confident of a bleſſed reſurrection, but only ſtriving, if ſo be he might attain unto it*, ſuch as we muſt have leſs ground of confidence. 2*ly*, What continual diligence and labour this purſuit requires; for you know, ſaith *Chryſoſtom*, with what great ſtretch the purſuer runs, he looks upon no Man, he throws out of the way every thing that might hinder him; he imploys his Body, Eye, Strength, Soul and Mind upon the work, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς ἓν δὲ τὸ βραβεῖον μόνον, *looking to nothing elſe, but only to the prize.*

Ver. 15. Let us therefore, as many as be perfect, (*or throughly inſtructed in our Chriſtian duty,*) be thus minded (*as I have told you I am*, i.e. *ſo as to believe the Circumciſion of the Spirit, not that of the Fleſh, and the Righteouſneſs which is of God by Faith, are the things eſpecially to be regarded for the obtaining of this prize*;) and if in any thing ye be otherwiſe minded, (*imagining the Judaical performances may alſo commend you to God,*) God ſhall (*in due time*) reveal even this unto you, (i.e. *he will convince you of the no neceſſity of theſe things in order to his favour.*)

Ver. 16. Nevertheleſs (*in the mean time*) whereto we have already attained, (i.e. *as far as we have attained to the knowledge of it,*) let us walk by the ſame rule, (viz. *that Circumciſion availeth nothing, but a new Creature*, Gal. 6. 15, 16.) let us mind the ſame thing.

Τέλειοι, *perfect.*] That to be perfect, is to be ſufficiently inſtructed in the true Grounds and Principles of Chriſtian Faith, hath been ſhewed, Note on 1 *Cor.* 2. 6. and on *Matth.* 19. 21. And by comparing this Paſſage with the Diſcourſe of the ſame *Apoſtle* in his fifth and ſixth Chapters to the *Galatians*, we may learn what it is τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame rule*; for as there he ſharply inveighs againſt the *Galatians*, for hearkning to the Teachers of the Neceſſity of Circumciſion, ſo here he warns his *Philippians* to beware of them and their Doctrine, from *v.* 2. to the 7th; as there he oppoſeth to Circumciſion *the Croſs of Chriſt*, in which alone he gloried, *Gal.* 6. 14. ſo here he oppoſeth to it *the fellowſhip of his Sufferings*, v. 8, 9. As there he ſays he is perſwaded of his *Galatians*, that εἰς ἄλλο οὐδὲν φρονήσουσιν, *they will be no otherwiſe minded*, Gal. 5. 10. ſo here he exhorts his *Philippians* τὸ αὐτὸ φρονεῖν, *to mind the ſame thing*, v. 16. As there he teaches them by his own example not to yield to thoſe who urged upon them Circumciſion, *Gal.* 2. 14, 20. ſo here he exhorts the *Philippians to walk* in this caſe, *as they had him for an example*, v. 17. which example he had laid before them, *v.* 4—9. And as there he promiſeth Mercy and Peace, τοῖς τῷ κανόνι τούτῳ στοιχήσουσιν, *to them that walked by the Rule*, or Canon, he had there laid down, *Gal.* 6. 15, 16. ſo here he admoniſheth the *Philippians* τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule*, this Rule muſt therefore be that which he there lays down, *That in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* Thoſe who are fully perſwaded of this, he ſtiles *the perfect*, requiring of them a Life exactly conformed to this Rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand when God, by deſtroying the *Jewiſh Temple*, and diſcovering the *Jewiſh Church* and *Oeconomy*, would further reveal this truly to them, and convince them of the vanity of theſe Judaical Performances.

Ver. 17. Brethren, be ye followers of me (*in this matter, who have renounced all my Jewiſh Priviledges*, and mark them (*for your Patterns*) who walk ſo as he have us for an example, (*of the ſpiritual Circumciſion, and of minding the prize of our high calling.*)

Ver. 18. For many (*Zealots for the Law, ſo*) walk as I have told you often, and now tell you even weeping, that they are the Enemies of the Croſs of Chriſt.

Ver. 19. Whoſe end is deſtruction, whoſe god is their belly, whoſe glory is in their ſhame, who mind earthly things.

Ὧν τὸ τέλος, *whoſe end is deſtruction.*] That the deſcription here given of theſe Men agrees well with the manners of the *Gnoſticks*, cannot be denied; but yet that the *Apoſtle* ſpeaketh not of them, but of the *Jews*, moſt Ancient and Modern Commentators do aſſert. And there ſeems reaſon to prefer this latter Expoſition, (1.) Becauſe he ſaith he had told his *Philippians* often of theſe Men; now v. 1. he informs them that he then writ to them of the ſame things which he had before ſpoken to them by word of mouth, *viz.* that they ſhould beware of thoſe *Jews* whom he there ſtiles *Dogs*, *evil Workers*, *the Concision*. 2*ly*, He oppoſes his own Example, who had renounced all his *Jewiſh Priviledges*, and the example of thoſe who worſhipped God in the Spirit, and rejoyced in *Chriſt Jeſus*, and had no confidence in the Fleſh, *v.* 3, 17. to the example of theſe Men. And (3*ly*,) the deſcription he gives of them is agreeable to what he elſewhere ſaith of the ſame *Jews*. For,

1. They

1. They were *Enemies to the Croſs of Chriſt.* That being not only a ſtumbling block to the unbelieving *Jews*, 1 Cor. 1.23. but being alſo overthrown by them who preached up the Neceſſity of Circumciſion, and of Legal Obſervations to Salvation; for hence, ſaith the *Apoſtle*, it follows, that *Chriſt is dead in vain*, Gal. 2. 21. that then *the ſcandal of the Croſs is ceaſed*, Gal. 5. 10. and that *Chriſt would profit them nothing who were upon this account circumciſed*, Gal. 5. 2. and that they *were fallen from grace*, v. 4. And from the *Apoſtle's* diſcourſe in the beginning of this Chapter, it appears, ſaith *Eſthius*, that he here ſpeaketh of theſe Men.

2. That *their end was* to be *deſtruction*, the *Apoſtle* teacheth in theſe words, *Such are falſe Apoſtles, deceitful workers, whoſe end ſhall be according to their works*, 2 Cor. 11. 13, 15. and this he ſpeaks of them who were *Hebrews* and *Iſraelites*, v. 22. as alſo here v. 4.

3. That *their god was their belly*; i. e. that they chiefly had regard to that, as we learn from the ſame *Apoſtle*, ſaying, *Theſe ſerve not the Lord, but their own belly*; which, ſaith *Theodoret*, he ſpeaks of the evil defenders of the Law. See Note on *Rom.* 16.18. that they were γαστέρες, *ſlow bellies*, or luxurious People, *Tit.* 1. 12. ſee Note there; they devoured thoſe they perverted, 2 *Cor.* 11. 20. Their *glory was in their ſhame*; that is, ſay the *Ancient Fathers*, in the Circumciſion of the ſhameful Member; ſay others, in thoſe evil works, *v.* 2. which ought to be the matter of their ſhame, they being ſuch as *blaſphemed the Name of God among the Gentiles*, Rom. 2.24. they minded earthly things, *counting gain godlineſs*, 1 Tim. 6. 5. Tit. 1. 11.

Ver. 20. (*Imitate us, I ſay,*) For our converſation (*or our City*) is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.

Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *our Converſation is in Heaven.*] So (e) *Philo* repreſents God's Prieſts and Prophets; for having ſaid of Men, οἱ μὲν γῆς, οἱ δ' οὐρανοῦ, *ſome are of the Earth, ſome of Heaven*, he adds, that of the latter ſort are the *Prieſts* and *Prophets*, who tranſcending all ſenſual things, would not be called κοσμοπολῖται, *Citizens of the World*, but tranſlating themſelves into the intellectual World dwell there, ἐγγραφέντες ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτείᾳ, *being enrolled in the polity of incorporeal and incorruptible beings.* They, ſaith the *Apoſtle*, *mind earthly things*, and ſo are κοσμοπολῖται, Men who have this World for their City, (f) *Nos autem Civitatem Cœlum habemus*, but we have Heaven for our City, as living in expectation *of a City whoſe builder and maker is God*, Hebr. 11.10.

Ver. 21. Who ſhall change our vile Body (*now ſubject to corruption, paſſions, and ſorrows,*) that it may be faſhioned like unto his glorious Body, according to the working whereby he is able even to ſubdue all things to himſelf.

Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *our vile Body.*] *The Body of our Humiliation*; that is, ſaith *Methodius*, our Body which ταπεινοῦται ἀπὸ σφάλματος, *is humbled by the fall, and become mortal. That Body*, ſaith (g) *Irenæus*, *which is humbled by falling into the Earth, and which ſhall be transformed from a mortal and corruptible, into an immortal and incorruptible Body.*

Note here, (1.) What a value is put upon the Reſurrection, and Redemption of the Body from Corruption, as if it were the chief thing which *Chriſtians* waited for, and expected from our Saviour at his coming, *Rom.* 8.23.

2. Note the Divine Power in Chriſt, to whom is here aſcribed that Reſurrection which is frequently made an Indication of the Godhead, it being *God who raiſeth from the dead*, Rom. 4. 17. Acts 26. 8. and which is aſcribed to the exceeding greatneſs, and to the energy of his mighty Power, *Eph.* 1. 19. and yet is here aſcribed to the energy of Chriſt. And

3*ly*, Note the pious obſervation of the *Fathers*, That their Folly can never be ſufficiently lamented who deprive themſelves of ſuch a glorious Reſurrection; ſo *Oecumenius* and *Theophylact.*

Note 4*ly*, That (h) *Philo* and the *Platoniſts* ſo call theſe Bodies, ὡς ταπεινοῦσιν ἐπάγοντα τῇ ψυχῇ, becauſe theſe earthly Tabernacles do *humble and depreſs the Soul.*

(e) Libro de Gigant. p. 227. E. (f) So *Bud.* renders theſe words.

(g) *Quid eſt humilitatis corpus manifeſtum eſt, quod eſt corpus, quod eſt caro, quod & humiliatur cadens in terra, tranſfiguratio autem ejus, quoniam cum ſit mortalis & corruptibilis, immortalis fit, & incorruptibilis.* L. 5. c. 13.

(h) Quis Rer. Div. Hæres. p. 405. C.

CHAP.

CHAP. IV.

Verſe 1. WHerefore my Brethren, dearly beloved, and longed for, my joy and my crown, ſo ſtand faſt in the Lord; *(as thoſe who do expect his coming to confer theſe bleſſings on you,* 1 Cor. 15. 58. *or ſo ſtand faſt in the liberty wherewith Chriſt has made you free, as I have taught you,* Gal. 5. 1.)

Ver. 2. I beſeech *Euodius*, and beſeech Syntyche, to mind the ſame thing in *(the concerns of)* the Lord.

Τὸ αὐτὸ φρονεῖν, *to mind the ſame thing*] here, is not to be of the ſame Judgment in all things, for no Man can become of the ſame Judgment with another by entreaty, but only by conviction: The Exhortation therefore is, (1.) to have the ſame Love to one another, Chap. 2. 2. with the ſame Soul and Spirit to promote the Goſpel of Chriſt, Chap. 1. 27. to walk by the ſame Rule, as far as they have attained to the knowledge of it, Chap. 3. 16.

Ver. 3. And I entreat thee alſo, true yoke-fellow, help thoſe Women who labour'd with me in the *(promotion of)* the Goſpel, with Clemens alſo, and other my fellow labourers, whoſe names are written in the Book of Life.

Σύζυγε, *yoke-fellow.*] That this yoke-fellow cannot be St. *Paul*'s Wife, is certain; (1.) Becauſe he declares himſelf an unmarried Man, 1 *Cor.* 7. 7. *i. e.* either a Virgin, or a Widower. (2*ly*,) Becauſe a Woman cannot be ſtiled γνήσιος, but γνησία σύζυγος. It is unlikely he ſhould mean *Epaphroditus*, he being not then at *Philippi*, but with him at *Rome*. v. 18. It may be therefore one of thoſe Rulers of the Church whom he ſaluted in the front of this Epiſtle.

Ἐν βίβλῳ ζωῆς, *whoſe Names are written in the Book of Life.*] This is a *Judaical* Phraſe, viz. *They ſhall not be written in the Book of Eternal Life, which is written for the juſt of the Houſe of Iſrael,* Targum in Ezek. 13. 9. and it doth not ſignifie the abſolute Election of any to Eternal Life, but only their preſent right to that Inheritance by virtue of the Obedience of Faith, *Rev.* 20. 15. 21. 27. For (1.) the *Apoſtle* declares of all the *Jews* to whom he writ, that they were come to the General Aſſembly of the Firſt-born, who *were written in Heaven*, Hebr. 12. 23. and yet he in the following Verſe ſaith to them, *See that ye refuſe not him that ſpeaketh.* (2.) Chriſt threatneth to ſome, that he would *blot out their Names out of the Book of Life*, Rev. 22. 19. and promiſeth to him that overcometh, that he *would not blot his Name out of the Book of Life*, Rev. 3. 5. and God himſelf ſaith to *Moſes*, *Whoſoever hath ſinn'd againſt me, him will I blot out of the Book which I have written*, Exod. 32. 32, 33. that is, *out of the Book of the Juſt* ſaith the *Targum* of *Jonathan*.

Ver. 4. Rejoyce in the Lord always, and again, I ſay, rejoyce.

Ver. 5. Let your moderation be known unto all men, *(for)* the Lord is at hand.

Τὸ ἐπιεικὲς, *your Moderation.*] Your Meekneſs and Patience under all your Trials. *Be ye patient*, ſaith St. *James*, *for the coming of the Lord is at hand*, Chap. 5. 8. See *Hebr.* 10. 36, 37. This is almoſt the conſtant ſenſe of the *Greek* word in the *Septuagint*, where it anſwers to the חנן and רחם and ſignifies to be *gracious* and *propitious*, 1 Sam. 12. 22. Ezra 9. 4. Pſal. 85. 4. Ἐπείνεσας εἰς ἡμᾶς μετὰ πάσης ἐπιεικείας σου, *Thou haſt dealt with us according to all thy goodneſs, and thy great mercy.* So Cant. puer. v. 18. *Let us torture the juſt man, that we may know* τὸ ἐπιεικὲς αὐτοῦ, *his meekneſs*, Wiſd. 2. 19. *Thou judgeſt* ἐν ἐπιεικείᾳ, *with mildneſs*, Chap. 12. 18. *He will yield to your deſires*, ἐπιεικῶς καὶ φιλανθρώπως, *favourably and kindly*, 2 Macc. 9. 27. So the *Syriac* and *Arabick*, who render it *manſuetudo veſtra*. So *Phavorinus*, ἐπιεικὴς, πρᾶος, πρὸς τὸ εἶκειν, τὸ ὑποχωρεῖν.

Ὁ Κύριος ἐγγύς, *the Lord is at hand.*] So *the Apoſtles thought*, ſaith *Grotius* upon the place; tacitly inſinuating that they were miſtaken in this matter: But this Expoſition reflecting very injuriouſly upon the Authority of the *Apoſtles*, and the Spirit by which they ſpake, and that of the *Fathers*, ὁ κύριος ἐγγὺς ἡ ἡμέρα ἐκείνη, *the Day of Judgment is at hand*, being found by Experience falſe, we of neceſſity muſt have recourſe to ſome other Expoſition of their words, when they ſo often tell the Chriſtians to whom they write, *That the Lord is at hand*; that *he ſtands even at the door*, James 5. 9. that *the coming of the Lord draweth nigh*, v. 8. that *the end of all things is at hand*, 1 Pet. 4. 7. that *the day of the Lord is near*, Hebr. 10. 25. that *it is but a little while and* ὁ ἐρχόμενος, *he that is coming will come, and will not tarry.* I ſay, we muſt of neceſſity, for Expoſition of theſe places, have recourſe to ſome *other* Advent of our Lord, for it is by no means to be granted, that the *Apoſtles* were miſtaken in their apprehenſions of this matter, and that they confidently aſſerted that the great Day of Judgment was then at hand, when after Sixteen hundred years it is yet far off, the Deſtruction of *Antichriſt*, the Calling of the *Jews*, and the *Millenium* ſucceeding theſe great *Epochas* being to precede that day. For this bold Conjecture ſhakes the Foundations of the *Chriſtian* Faith, it imputes not only Fallibility, but actual Falſhood to the Writers of theſe *Epiſtles*, and makes them guilty of Falſhood in the Promiſes of the *New Teſtament*, and in the Motives which they

they uſed to encourage Believers to a Chriſtian Patience under the preſſures they endured, and renders them Deceivers of their Hopes. Let it be therefore noted,

1. That theſe Expreſſions are chiefly uſed in the *Catholick Epiſtles*, and the *Epiſtle* to the *Hebrews*, that is, in the Epiſtles directed to the *Jewiſh Churches*, who were no Strangers to theſe Phraſes, and who were well acquainted with a tremendous Advent of the Lord to puniſh the Rebellions and Infidelity of that Nation: So for inſtance, *Joel* 2.1. *All the Inhabitants of the Land* (of Judah) *ſhall be confounded,* διότι πάρεστιν ἡμέρα Κυρίου, ὅτι ἐγγύς, *becauſe the Day of the Lord is at hand, a Day of Darkneſs and Gloominess, a Day of Clouds, and of thick Darkneſs.* And *v.* 11. *The Day of the Lord is great and very terrible, who can abide it?* And *v.* 31. *The Sun ſhall be turned into darkneſs, and the Moon into blood, before the great and terrible Day of the Lord come.* Zach. 14. 1, 2. *Behold, the Day of the Lord cometh, and I will gather all Nations againſt Jeruſalem to battle.* Mal. 3. 2. *Who may abide in the Day of his coming, and who ſhall ſtand when he appeareth?* And Chap. 4. 1. *Behold, the Day cometh that ſhall burn as an Oven.*

2*ly*, There is alſo frequent mention of this Time and Day in the *New Teſtament*, when the Lord would come to deſtroy the unbelieving *Jews*, and alſo of the nearneſs of that Time; for the *Baptiſt* calls them to Repentance from this very Motive, that *the Ax was then laid to the Root of the Tree*, Matth. 3.10. *That one was coming whoſe Fan was in his hand*, v. 12. Our Saviour ſpends a whole Chapter in ſpeaking περὶ ὑμέρας ταύτης *of that Day*, Matth. 24. 36. and *of the coming of the Son of Man* to the deſtruction of that Nation, *v.* 27, 37. *of the coming of the Lord*, v. 42. *of the Age in which he would thus come*, v. 34. *of the ſigns when his coming was* ἐγγὺς *near at hand.* ἐπὶ θύραις, *at the door*, (which are the very words, both of St. *Paul* and of St. *James*,) when there would be a τέλος, *an end of all things* belonging to the *Jewiſh Temple* and Conſtitution, *v.* 14. Now to this coming of the Lord, foretold by his own ſelf in the very Expreſſions of the *Prophets*, and in the words uſed here by the *Apoſtles* in their writings to the *Jewiſh Converts*, we may very well refer the words fore-cited, and if there be any other of like nature.

And the fitneſs of theſe Exhortations to Meekneſs and Patience, on the account of the nearneſs of this Day, and Advent of the Lord to puniſh the Unbelieving *Jews*, will be apparent from this Conſideration, that they were the chief Perſecutors of thoſe of their own Nation who embraced the *Chriſtian* Faith, *Rom.* 15. 31. 1 *Theſſ.* 2. 14. And they alſo ſent out their Meſſengers to other *Nations* to repreſent the *Chriſtians* to them as the worſt of Men, and to excite them to joyn with them in the Perſecution of them, as *Juſtin M.* doth inform us; and therefore it muſt be very acceptable to the poor perſecuted *Chriſtian Jews*, to hear that theſe Enemies of the Croſs of Chriſt, theſe Inſtigators of the *Heathen* to perſecute them, ſhould by the coming of our Lord to deſtroy their Church and Nation, be diſabled from doing them any farther Miſchief; and alſo that thoſe deceitful Workers of the ſame Nation, who troubled the Churches with preaching the Neceſſity of Circumciſion, and the obſerving the Law of *Moſes*, ſhould not be able long to inſtil thoſe Doctrines, their *Church* and *Temple* being to be ſhortly ruined, and they themſelves being no longer able to obſerve the Law.

Ver. 6. Be careful (*anxiouſly ſollicitous*) for nothing, but in every thing by Prayer and Supplication (Gr. *deprecation*) with Thankſgiving, let your requeſts be made known (i. e. *preſented*) unto God.

Ver. 7. And the Peace of God which paſſeth underſtanding, ſhall keep your hearts and minds (*ſtedfaſt*) in Chriſt Jeſus.

Εἰρήνη Θεοῦ, *the peace of God.*] As ἀγάπη Θεοῦ, and χάρις Θεοῦ, do generally ſignifie the Love and Favour of God to us, ſo εἰρήνη Θεοῦ, *the peace of God* moſt naturally imports the Peace and Reconciliation which we have with God thro' Faith in Chriſt, for *being juſtified by Faith we have peace with God.* Hence is the Goſpel, which proclaims this Pardon and Juſtification to Believers, ſtiled *the Goſpel of Peace*, Eph. 6. 15. *the preaching peace by Jeſus Chriſt*, Acts 10. 30. Eph. 2. 17. *who is our peace*, v. 14. and in the Preface to all the Epiſtles, the *Apoſtle* wiſheth to the *Chriſtians* χάρις ἐν εἰρήνῃ, *Grace and Peace through God the Father and our Lord Jeſus Chriſt.* So that the ſenſe of theſe words ſeemeth to be this, the Senſe and Experience of the Divine Favour, and the inward Peace and Security which ariſeth from it, ſhall be ſufficient to keep you ſtedfaſt in the Faith of Chriſt. He promiſeth not deliverance from Calamities, but inward peace and tranquility of Mind under them, and that as the effect of conſtant Prayer, and a ſenſe of the Divine Favour to them.

Ver. 8. Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, if there be any (*thing*) praiſe (*worthy,*) think on theſe things (*to do them.*)

Hence two things may be noted, 1. That there are things naturally honeſt, juſt, lovely, and praiſe-worthy. 2. That there is no vertue, nothing praiſe-worthy, but what falls under the compaſs of this General Precept.

Ver. 9. Thoſe things which you have both learned, and received, and heard (*from me,*)

and seen in me, do; and the God of peace, (*the giver of internal peace,*) shall be with you.

Ver. 10. But I rejoyced (ἐχάρην δὲ, *for this cause I rejoyced*) in the Lord greatly, that your care of me (i. e. *to supply my wants,*) hath flourished again, wherein you were also careful, but you lacked opportunity.

I rejoyced in the Lord.] i.e. In your Liberality, not as a thing tending only to supply my Wants, but as a thing highly acceptable to the Lord, v. 8. and as a fruit of your Affection to him, which he will reward, v. 17.

Ἐφ' ᾧ ἐφρονεῖτε, ἠκαιρεῖσθε δέ, *of which thing you were still mindful, but you wanted ability.*] οὐκ εἴχετε ἐν χερσὶν, καὶ ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, you were not in a condition to help me,* Theodoret, Chrysostom, Theophylact; though *Oecumenius* and *Pharorinus* render it, with our Translation, καιρὸν οὐκ εἴχετε, *you lacked opportunity.*

Ver. 11. I speak not this in respect of (*any desire in me that you, or others should supply my*) wants, for I have learnt in whatsoever state I am, therewith to be content.

Ver. 12. I know how to be abased, and how to abound; every where, and in all things I am instructed both to be full, and to be hungry, both to abound, and to suffer need.

Ver. 13. I can do all (*these, and other*) things (*required by Christianity*) through Christ that strengthens me.

Hence the *Fathers* observe three things, (1.) That the Art of Contentment requires much Learning, Exercise, and Meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; Abundance having destroyed more then Penury, and exposed them to more pernicious Lusts. (3.) That our Proficience in this, or any other Vertue, is to be ascribed, not to our selves, but to the Divine Assistance.

Ver. 14. (*But*) notwithstanding (*this my proficiency*) ye have done well, that ye did (*thus*) communicate with (*me in*) my affliction.

Ver. 15. Now, ye Philippians, know also, (*for your honour,*) that in the beginning of (*my preaching*) the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but you only, (i. e. *I have received supplies from no other Church but yours.*)

Ver. 16. (*You indeed kindly did it,*) For even when I was in Thessalonica ye sent once and again to (*supply*) my necessities.

Ver. 17. (*And of this I remind you,*) Not that I desire a (*further*) gift (*for my own benefit,*) but (*because*) I desire fruit that may abound to your account (*in the day of the Lord, who will not then forget your labour of love, in ministring to his Saints,* Hebr. 6. 10.)

Ver. 18. (*I say, not that I desire any more,*) For I have received all (*that can be needful for me,*) and abound, I am full, having received of Epaphroditus the things which were sent from you, (*which are*) an odor of a sweet smell, a sacrifice acceptable, and well pleasing to God.

There were two Altars, saith Dr. *Hammond*, in the Temple of the *Jews*, the Altar of Incense within the *Temple*, and that of Sacrifice without in the Court; on these two were offered all things that were offered to God; and under these two Heads, an *Odor of Incense*, and a *Sacrifice*, are Works of Charity here represented, as being the prime things now under the Gospel to obtain God's favour and acceptation.

Ver. 19. But (*and*) my God shall supply all your need, according to his riches in glory (i.e. *his glorious riches*) in Christ Jesus, (i.e. *he shall return you a supply of your spiritual wants for your charity to me in temporals.*)

Ver. 20. Now unto God, and (i. e. *who is*) our Father, be glory for ever and ever. Amen.

Ver. 21. Salute every Saint in Christ Jesus: the Brethren which are with me greet you.

Ver. 22. All the Saints salute you, chiefly they that are of Cesars household.

Ver. 23. The grace of our Lord Jesus Christ be with you all. Amen.

THE

THE PREFACE TO THE Epiſtle to the *COLOSSIANS.*

THAT St. Paul *writ this Epiſtle to the* Coloſſians, *when he had not yet ſeen them, is the Opinion of moſt of the* Ancient Scholiaſts; *This is confeſſed even by* Theodoret, *though he ſaith this doth not follow from the words cited to confirm this Opinion, but the contrary. The words are theſe;* I would have you know what great ſollicitude I have for you, and for them of Laodicea, and for as many as have not ſeen my face in the fleſh, *Col.* 2. 1. *which he renders thus,* Not for you only, and for them of Laodicea, but alſo for them that have not ſeen my face in the fleſh: *But the connective Particle being not* ἀλλὰ, *or* ἀλλὰ καὶ, but alſo, *but only* καὶ, and, *ſeems to favour our Tranſlation, and the Opinion of the* (a) Ancients. *He adds that the* Apoſtle *went from* Phrygia, *of which* Coloſs *was the* Metropolis, *whence he collects he muſt have preached there. But this will not follow; ſince the firſt time he only went through* Phrygia en paſſant, *Acts* 16.6 *and the ſecond time,* Chap 18. 23. *he only ſtaid to confirm the Brethren already converted, but that he came to* Coloſs *is not ſaid. The Arguments offered to prove he had not then ſeen them, ſeem ſtronger, as appears not only from the words now cited, but from other expreſſions in the ſame* Epiſtle; *for he intimates* Chap. 1 4. *that he had only* heard of their Faith in Chriſt; *and* v. 7. *that they had learned the Faith, not from him, but* Epaphras, *whom he ſtiles* to them a faithful Miniſter of Jeſus Chriſt.

Note alſo, That this Epiſtle *was writ at the ſame time with that to the* Philippians, *and ſo* A. D. 62.

As for the occaſion of it (b) Theodoret *informs us, that it was writ againſt thoſe* Jewiſh Chriſtians *who endeavoured to impoſe the Obſervation of the* Law *upon the* Gentile *Converts, as is apparent from his Caution to them to beware of them who* ſpoiled them after the Rudiments of the World, *Chap.* 2. *v.* 8. *and that becauſe they were* Circumciſed in Chriſt, *v.* 11. *and he had* blotted out the hand writing of ordinances which was againſt them, *v.* 14. *and from the Inference thence made,* Let no Man judge you therefore in Meat, or in Drink, or in reſpect of an Holy day, or of the new Moons, or of the Sabbath days, which are a ſhadow, *v.* 16, 17. *The reſt ſay that it was written againſt them who ſow'd among them* (c) Jewiſh *and* Heatheniſh *Doctrines; and in particular againſt them who endeavoured to bring in* (d) *the Worſhip of* Angels; *of the* Gnoſticks *here mentioned by* Eſthius *they have not one word to ſay.*

(a) Chryſoſt. Oecum. Theoph. ἐκ ἑωρακὼς μὴ αὐτὺς, his *quos in Carne minimè vidit.* Ambroſ.

(b) Ἡ δὲ ὑπόθεσις τῆς ἐπιστολῆς ἔστιν αὕτη, τινὲς τῶν Ἰουδαίων πεπεδυκότων ὀξυπάτησαν, καὶ παρεσκεύασαν τύτυς φυλάτειν τὸ νόμε τὰ ἐκτετιλ.

(c) Παρεσπάρησαν δὲ καὶ Πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικάς. Chryſ. Τὰς Κολοσσαεῖς ἠθέλησέν τινὲς, ἀπατῆσαι σοφίσμασιν ἑλληνικοῖς καὶ τῆς εἰς Χριςὸν πίςεως, καὶ τῶν ἐν νόμῳ βρωμάτων, καὶ ἑορτῶν. Oecum.

(d) Ποτὲ μὲν τὸ δόγμα αὐτοῖς ἐνεπολίτευσε· ὥσπερ γὰρ, ὑ διὰ τῆς γῆς, ἀλλὰ δι' ἀγγέλων προσαχθῆναι τῷ Θεῷ, ἄτοπον ἡγέντο τὸν τῆς Θεᾶς πρόνοιαν ἐν ἐσχάτοις καιροῖς φανῆναι, ὅπου γε ἐν τῇ παλαιᾷ πάντα δι' Ἀγγέλων ἐγένετο. Theoph.

A Paraphraſe and Comment ON THE Epiſtle to the *COLOSSIANS.*

CHAP. I.

Verſe 1. PAul an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus our Brother.

Ver. 2. To the Saints and faithful Brethren in Chriſt, which are at Coloſs (*writeth thus,*) Grace be unto you, and Peace from God our Father, and the Lord Jeſus Chriſt.

To the Saints.] See Note on 1 *Cor.* 1.1.

Note that the Holy Ghoſt is not mention'd in theſe places, becauſe he is the Fountain of this Grace, and by him God the Father, and the Son dwelleth in us, *John* 14. 23. So that praying for this Grace, is praying for the Communion of the Holy Ghoſt.

Ver. 3. We give thanks to God, and (*who is*) the Father of our Lord Jeſus Chriſt, praying always for you.

Καὶ.] As the Hebrew ו, hath oft the import of *id eſt* in the *Old Teſtament*; ſee *Noldius*, p. 280. 27. ſo *Matth.* 23. 5. *Thy King cometh ſitting upon an Aſs,* καὶ πῶλον, i. e. *a Colt the foal of an Aſs*; ſee *Matth.* 11. 2, 7. *Luke* 19. 30, 35. *John* 12. 14, 15. and frequently it ſignifies *nempe*, to wit; ſo that Mountain, הר לבנון *to wit, Lebanon*, Deut. 3. 26. So *Judg.* 6. 25. 2 *Sam.* 20. 14. *Jer.* 21. 7. ſo *John* 12. 23. We ſtone thee for Blaſphemy, καὶ ὅτι, to wit, *becauſe thou being a Man, makeſt thy ſelf God*, 1 Cor. 15. 24. *That with one mouth ye may glorifie God,* καὶ πατέρα, *who is the Father of our Lord Jeſus Chriſt.* So *Gal.* 1. 4. *Phil.* 4. 20. *Coloſſ.* 2. 2. *James* 7. 3, 9. As therefore God, who is *the God of Iſrael*, was the *Characteriſtick* of the true God to the *Jewiſh* Nation: So *God, who is the Father of our Lord Jeſus Chriſt*, is the *Characteriſtick* of the ſame God to the *Chriſtians*, who worſhip him under that Title, as being the *Father of our Lord Jeſus Chriſt*, and in him *our Father*, we being the Sons of God through Faith in him, and deriving all our Bleſſings from the Father through him.

Ver. 4. Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the Saints, (*which love is ſtill the fruit of a true faith*, 1 Cor. 13. 2. Gal. 5. 6.)

Ἀκούσαντες, *hearing.*] From this *verſe*, and from *Chap.* 2. 1. it is evident that St. *Paul* did not in perſon preach to the *Coloſſians*, and indeed that he never had ſeen them, they being converted by *Epaphras*, Chap. 1. 7, 23. and perhaps alſo by the means of *Timothy*, who therefore is mention'd in the beginning of this Epiſtle as ſaluting them together with *Paul.*

Ver. 5. (*We give thanks, I ſay,*) for the hope (*of an eternal Inheritance*, 1 Pet. 1. 3.) which is laid up for you in Heaven, whereof ye heard before (*from Epaphras*) in the word of the truth of the Goſpel (*preached by him.*)

Ver. 6. Which (*Goſpel*) is come to you, as it is (*alſo heard of*) in all the world, and bringeth forth fruit (*in them,*) as it doth alſo in you, ſince the day ye (*firſt*) heard of it, and knew (ἐπέγνωτε, *acknowledg'd,*) the grace (*and favour*) of God (*to you,*) in truth (*and ſincerity.*)

Ἐν παντὶ τῷ κόσμῳ, *In all the World.*] And *which is preached to every Creature under Heaven*, v. 23. This by an uſual *Hyperbole* is to be underſtood of the moſt noted Parts of the World, from which the reſt might hear of it. In which ſenſe *Cyrus* ſaith, that God had given him *all the Kingdoms of the Earth*, Ezra 1. 2. And God, ſaith *Jeremiah*, will call for a Sword upon *all the Inhabitants of the Earth*, Jer. 25. 29. *i. e.* of the whole Kingdom of *Babylon, and the ſlain of the Lord ſhall be from one end of the Earth to the other*, v. 26. *over all the Kingdoms of the World*, v. 26. And the *Romans*, *Aſiaticks*, and *Egyptians*, &c. are ſti-

led

led *devout men out of every Nation under Heaven*, Acts 2. 5.

Ver. 7. As ye (*have*) alſo learned of Epaphras our dear fellow ſervant, who is for you a faithful Miniſter of Chriſt.

Ver. 8. Who alſo declared to us your love (*to me*) in the Spirit: (*your ſpiritual and affectionate love to me, wrought in you by that Spirit, whoſe fruit is love.*)

Ver. 9. For this cauſe we alſo, ſince the day we heard of it, (*i. e. this your affection to us,*) do not ceaſe to pray for you, and to deſire (*of God,*) that ye might be filled with the knowledge of his will, (*advancing*) in all (*the gifts of*) wiſdom, and ſpiritual underſtanding.)

Ἐν πάσῃ σοφίᾳ, *in all wiſdom.*] Among the Spiritual Gifts vouchſafed for the Edification of the Church, are reckoned *the Word of Wiſdom, and of Knowledge*, 1 Cor. 12.8. whereby they are enabled through the Spirit to know the things which were given them of God, 1 *Cor.* 2.12. and to compare Spiritual Things with Spiritual, *v.* 13. For the abundance of theſe Gifts vouchſafed to the Churches, he ſometimes gives thanks, as 1 *Cor.* 1. 4, 5, 7. *Eph.* 1. 3. And for the increaſe of them he ſometimes prays, as here, and *Eph.* 1. 17.

Ver. 10. That (*having thus attain'd to the knowledge of the things of God,*) ye might walk worthy of the Lord to all well-pleaſing, (i. e. *ſo as to pleaſe him in all things,*) being fruitful in every good work, and increaſing (*ſtill more*) in the knowledge of God.

Ver. 11. (*That knowing the hope of the Calling, and the riches of the Glory of the Inheritance of the Saints*, Eph. 1.19. Rom. 15. 13. *ye may be*) Strengthened with all might, according to his glorious power, unto all patience, and long ſuffering with joyfulneſs, (*Eph.*3.16.) (i.e. *that through the ſpirit of glory and power*, 1 Pet. 4. 14. 2 Tim. 1. 7. *given to you, you may be enabled conſtantly to ſuffer all afflictions you endure for the ſake of Chriſt, and of the glory he hath promiſed, with patience and joy.*)

Ver. 12. Giving thanks to the Father, who hath (*thus prepared, and*) made us meet, to be partakers of the Inheritance of the Saints in light, (*for which we ſuffer*, 2 Theſſ. 1.5.)

Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτί, *who has made us meet to be partakers of the inheritance of the Saints in light.*] The other reading, *viz.* καλέσαντι, *who hath called you*, for ἱκανώσαντι, *who hath made you meet*, is contrary to all the old Verſions, the *Syriack*, *Arabick*, and *Vulgar*, and all the *Greek Scholiaſts*, and therefore not to be admitted as a various Lection, but only as the Miſtake of ſome Copyeſt. Note alſo that here is an Alluſion to the Inheritance of the *Jews* in *Canaan*, ſtiled ſo oft the *Land of their Inheritance*, for it was divided into ſo many μερίδες, or places meaſured out by Line, to be poſſeſſed by the ſeveral Tribes, excepting that of *Levi*, and then by Lot aſſigned to every reſpective Tribe, *Joſh.* 13. according to God's Commandment, *Numb.*26.55. 33.54 and that Diviſion which thus came to any of them by Lot, was his μερὶς κλήρου, *the Portion which by Lot befel him*; but ſaith the *Apoſtle*, we are made meet not for an earthly Inheritance, as that was in *Canaan*, but for that heavenly Portion God hath allotted us in Heaven, the Region of Light and Happineſs, we being already tranſlated into the Kingdom of his Son Chriſt, become his Subjects, and ſo under his Care, and Conduct, and Protection, Ruled by his Word, which is *the Word of Life*, and by his Spirit, the earneſt of his Inheritance, and ſhall hereafter be advanced by him into his heavenly Kingdom.

Ver. 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son, (*or the Son of his love.*)

Ἐκ τῆς ἐξουσίας τοῦ σκότους, *the power of darkneſs.*] That Darkneſs ſignifies the ſtate of *Heathen* Ignorance, ſee Note on *Rom.* 12.2. The Power of it is that power which *Satan* the Prince of Darkneſs had over the *Heathen* World to keep them in *Idolatry*, and brutiſh Luſts, *Eph.* 2.2. Hence the *Apoſtle* ſaith he was ſent unto the *Gentiles*, *to turn them from darkneſs to light, and from the power of Satan unto God*, Acts 26.17. See Luke 22. 53.

Ver. 14. In whom we have redemption through his Blood, even the redemption of (*our*) ſins. (See Note on *Eph.* 1. 7.)

Ver. 15. Who is the image (*and repreſentation to us*) of the inviſible God, the firſtborn (*or Lord*) of every Creature.

Εἰκὼν τοῦ Θεοῦ, *the Image of the inviſible God.*] The *Socinians* contend that Chriſt is here ſtiled the Image of the Inviſible God, becauſe he by his Goſpel hath made known the Will of God unto us; in this ſenſe, ſay they, he is ſtiled the Image of God, 2 *Cor.* 4. 3. and in this ſenſe he ſaith to *Philip*, *He that hath ſeen me hath ſeen the Father*. *Schlictingius* notes that he is called the Image of God, now that he is in Heaven, and ſo not according to any thing appertaining to him which is inviſible, but according to ſomething by which he may be ſeen and known, *i. e.* ſaith he, as he hath made himſelf known to us in the Goſpel.

But the more natural import of the Phraſe ſeems to be this, That Chriſt is *the Image of God*, as making him who is inviſible in his Eſſence, conſpicuous to us by the Divine Works he wrought, they being ſuch as plainly ſhewed, that in him *dwelt the fulneſs of the Godhead bodily*; for an inviſible God can only be ſeen by his Effects of Power, Wiſdom, and Goodneſs, by which, ſaith the *Apoſtle*, *from the Creation of the World the inviſible things of God*, to wit, *his Power and God*

haed,

head, have been made known by the things that are made, Rom. 1. 20. He therefore, who in the Works both of the Old and New Creation, hath given us ſuch clear declarations of the Divine Power, and Wiſdom, and Goodneſs, is upon this account as much an *Image* of God as any thing can be; to this ſenſe the Image of God here ſeems neceſſarily reſtrained by the connective Particle ὅτι, he is the Image of God, *for by him all things were created.* Moreover, that this place is parallel to that in the *Epiſtle* to the *Hebrews*, the words ſufficiently declare; here he is *the image of God*, there *the brightneſs of his glory, and the expreſs image of his Perſon*; here he is *the firſt-born*, or Lord of every Creature, there *the heir of all things*; here it is ſaid *that all things were created by him*, there that he *made the World*; here that *by him all things do conſiſt*, and there that *he ſupporteth all things by the word of his power*; now that there he is ſtiled *the image of Gods Glory*, and *the Character of his Perſon*, by reaſon of that Divine Power, Wiſdom, and Majeſty which ſhin'd forth in his Actions, *Schlictingius* is forc'd to confeſs. It is not therefore to be doubted that he is here ſtiled *the image of God* in the ſame ſenſe. And it is highly probable that he is called the Image of the inviſible God, as appearing to the *Patriarchs*, and repreſenting to them that God, who lives *in light inacceſſible, to which no mortal Eye can approach*, according to theſe frequent Deſcants of the (a) *Anti-Nicene Fathers*, That *God the Father being inviſible, one whom no Man hath ſeen, or can ſee, he appear'd to the Patriarchs by his Son.* And that in this ſenſe Chriſt ſaith to *Philip, He that hath ſeen me hath ſeen the Father*, he himſelf intimates, by adding, That the *Father abiding in him did the works he perform'd*, John 14. 9, 10, 11. and that they ought to believe that *he was in the Father, and the Father in him for the works ſake.* And in the *Epiſtle* to the *Corinthians* he is plainly ſtiled *the image of God* for the like reaſon, *viz.* becauſe that *God, who at firſt created light out of darkneſs, had ſhin'd upon the Gentiles, to make known to them the glory of God, in the Perſon of Jeſus Chriſt.* Now this Glory of God is *Chap.* 3. thoſe miraculous Gifts of the Holy Ghoſt, by which the Goſpel was confirm'd, and *Chap.* 4. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *the excellency of the Power of God.*

Πρωτότοκος πάσης κτίσεως, *the firſt-born of every Creature.*] Since therefore, ſay the *Socinians*, the Firſt-born is of the order and number of thoſe things of which he is the Firſt-born; therefore Chriſt being here ſtiled *the Firſt-born of every Creature*, muſt be in the order, and of the number of Creatures. But this Inference is neither conſiſtent with their own Principles, nor with the words of the *Apoſtle*: Not with their own Principles, for in what rank of Creatures will they place Chriſt? if among the old, then they muſt allow him an Exiſtence before the beginning of the World, which yet they peremptorily deny: if among the new, they muſt confeſs he had a Nature which wanted to be renew'd, chang'd and reform'd; that in him, as well as in us, though in him before us, *all old things paſſed away, and all things became new*; ſince otherwiſe he cannot be of the order and number of them who underwent this change.

2*ly*, This Opinion cannot conſiſt with the words of the *Apoſtle*, who ſtiles Chriſt *the firſt-born of every Creature, becauſe by him all things were created*, ὅτι ὃς πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα. Now he who is therefore the Firſt-born of the whole Creation, becauſe he created all things, cannot himſelf be any part of the Creation, either in Heaven or Earth, or be numbred amongſt his Creatures; Chriſt therefore, ſaith our excellent *Primate*, is here ſtiled ὁ πρωτότοκος, as being the Lord of all things. For firſt, 'tis reaſonable to conceive that ὁ πρωτότοκος πάσης κτίσεως, *the firſt-born of every Creature*, ſhould be the ſame in ſenſe with that of the ſame *Apoſtle* in the parallel place, where he is ſtiled ὁ κληρονόμος πάντων, *Heir of all things.* Now thus it will ſignifie in this ſenſe, according to that of *Juſtinian, To act as an Heir, is to act as a Lord; for the Ancients uſed the word Heir for a Lord.* Pro Hærede ſe gerere eſt pro Domino gerere; veteres enim Hæredes pro Dominis appellabant. *Inſtit. l.* 2. *Tit.* 19. § 6.

2. In this ſenſe is the word *primogenium* uſed in the Scriptures, for becauſe the Dominion and Principality anciently followed the *primogeniture*, according to thoſe words, *He gave the dominion to Joram*, ὅτι ἦν ὁ πρωτότοκος, *becauſe he was the firſt-born*, 2 Chron. 21. 3. it came in common uſe to ſignifie that Dominion. So of *David*, ſaith God, *I will give him to be* בכור, πρωτότοκον, *the firſt-born, high above the Kings of the Earth. I will give him* τὴν βασιλέων ἁπάντων τὴν ὑπεροχίαν *power over all Kings*, ſaith (*) *Aquilus. I will ſet him* ὑπέρτατον τῶν βασιλέων τῆς γῆς, *the Supream over the Kings of the Earth*; So *Symmachus. No*, ſaith Mr. C. *this doth not ſignifie a Lord over other Kings, but a moſt excellent and glorious King.* But for this we ſhall not acquieſce in his bare word againſt the Opinion of all the Ancient Commentators on the place, ſeeing the foregoing words, *v.* 26. *I will ſet his hand in the Sea, and his right hand in the River*, are equivalent to theſe, *I will give him power over the Kings of the Philiſtins*, on the one hand, See

(a) Iren. l. 4. c. 37. p. 372. vide c. 26. Tertull. adv. prax. c. 16. Novatian c. 26. Euſeb. demonſtr. Evang. l. 1. c. 5. p. 11. B.
(*) See Theodoret. in locum.

2 *Sam.* 8. 12. and over the *Syrians* on the other, v. 6. *He shall have*, saith the *Chaldee*, שולטנותי, *his Empire over the Kings of the Earth. I will elevate him over them*, saith the *Syriack*; and so accordingly we find he did, exalting him over the *Syrians*, who were *Tributaries* to him, 2 *Sam.* 8. 6. *and over all the Kings* which were Servants to *Hadarezer*, 2 *Sam.* 10. 19. And this was necessary to be done, to render him a fit Type of that *Son of David*, who was to be *King of Kings, and Lord of Lords*. And thus he is also πρωτότοκος ἐκ τῶν νεκρῶν, *the first born from the dead*, v. 18. as being *Lord over the dead*, since *for this cause he died, and rose again*, ἵνα κυριεύσῃ, *that he might be Lord over the dead, and over the living*, Rom. 14. 9. and so might be ἐν πᾶσιν πρωτεύων, *primus tenens p. imperium habens in omnibus*, præ-eminent in all things. Since then the First-born is naturally the Heir, and so the Lord of the Family, and therefore the word *Heir* amongst the *Ancients* did signifie *Lord*; seeing St. *Paul*, who here stiles him *the first-born*, doth in a place parallel to this, stile him *the Heir of all things*, why may we not conceive the Person of whom *David* was a Type, may be also here stiled *the first-born*, as being *Prince* over, and high above all Creatures, they being all the work of his hands? For so the Reason follows:

Ver. 16. For by him (*who is the first-born of every Creature*) were all things created that are in Heaven, and that are in Earth, visible (*the Sun, Moon, and Stars,*) and invisible, (*the whole Host of Angels,*) whether they be (*named*) Thrones or Dominions, Principalities or Powers, all things were created by him, (*as the Cause,*) and for him, (*as the end of their Creation.*)

[Ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *all things were created by him that are in Heaven, and that are in the Earth.*] The Glosse of the (b) *Socinians*, and of (c) *Grotius* who here follows them, runs thus; That *so Christ is here ascribed, not the Creation of the old World, and all things that are in it; but only the Creation, that is, the Renovation of all things under the Gospel state, or the Reformation of Mankind by Jesus Christ*, and the Gospel preached to them, and the Reconciliation of Angels to Men. But this Interpretation is so forced, and remote from the most usual sense of the words; and 'tis so flat and mean, to say that *Jesus Christ was before every new Creature*, that is to say, before the Renovation made by himself, or rather by his *Apostles* after his Exaltation, and to prove this by that very Renovation, that even Mr. *Cl.* is forced to reject it as evidently false, which it will certainly appear to be from these Considerations.

1*st*, That the *Apostle* speaks here of the Creation of such things as are not capable of this Moral Creation, *viz.* the Creation πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, *of all things visible upon Earth*: Now the τὰ ὁρατὰ, *Rom.* 1. 20. and the τὰ βλεπόμενα, *Hebr.* 11. 3. i. e. *the things which are made, and seen*, comprise the whole visible Creation, all things without Life, Metals, Stones, Elements, all Vegetables, and all Beasts, and did the Gospel come to make a Moral Renovation among these? Did *Christ*, and his *Apostles* preach to Stones or Trees? 2*ly*, Under all things in Heaven, and all things invisible, must be comprised all the good *Angels*, which are therefore elsewhere stiled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, *Eph.* 1. 21. 3. 10. 1 *Pet.* 3. 22. Now they cannot be proper Subjects of this new Creation, or *Moral* Renovation; for of this new Creation the Scripture never speaks but in relation to an old, which was to be abolished, changed, and done away by it; for in them who are made καινὴ κτίσις, a new Creation, *all old things are past away, and all things are become new in them*, 2 Cor. 5. 17. They *put off the old Man, and put on the new, which is created after God in righteousness and holiness*, Eph. 4. 22, 24. *Col.* 3. 9, 10. Now it is manifest that nothing of all this can agree to the good *Angels*, and much less to the evil *Angels*, who are still Creatures, and therefore not to be excluded from Expressions so general as these are.

2*ly*, The words in this sense were far from being true when the *Apostle* spake them, for a very small Remnant of the *Jews* were then converted to the *Christian* Faith, and of the *Gentiles* few, in comparison of those multitudes which afterwards embraced the Faith; and yet the *Apostle* plainly speaks of a Creation wholly past already, using the *Aorist* in those words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created*; and the *Perfect Tense* in these words δι' αὐτοῦ τὰ πάντα ἔκτισται, *by him all things were created.*

3*ly*, Though the *Socinians* may be able to produce some few Instances where the word κτίσις and κτίζειν are to be taken in a Moral Sense, yet cannot they shew one Instance where the Creation of all things in Heaven and in Earth, visible and invisible, is ever used in a Moral Sense, or concerning any other Creation then that of which *Moses* speaks, saying, *Thus the Heaven and the Earth were made, and all the Host of them*, Gen. 2. 1.

4*ly*, The *Apostle* afterwards begins his Dis-

(b) *Reliqua est* ἐκτίσθη *interpretari ordinata sunt, novum quendam statum sunt consecuta-Angeli hominibus, homines inter se reconciliati sunt sub Christo.* Grot.

(c) *Quia ex Christi exaltatione, & divino quod accepit imperio, consecuta est hæc Angelorum, hominumque reformatio, ac renovatio, per illum, & in illo facta esse dicitur, seu illi creati, id est renovati dicuntur.* Crellius in locum.

course

course of this Moral Creation or Reconciliation of the World to God by Christ, and the Renovation of his Church in these words, *v.* 18, 19, 20 *And he is the Head of the Body the Church*, &c. *For it pleased the Father— by him to reconcile all things to himself, whether they be things in Earth, or things in Heaven.* Ver. 21. And *you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the Body of his Flesh by death, to present you holy, and unblameable, and unreprovable in his sight.* Now these things being thus connected by the Particle γὰρ, to what he had before said of the Creation of all things by Christ, demonstratively shew that he was not then speaking of that Renovation, which he begins to speak of in these following words.

5*ly*, This Exposition of this place touching a true, a proper Creation of all things by *Jesus Christ*, is by the (d) *Fathers*, from the beginning, laid down as a *Rule to which the Orthodox keeping close, might easily shew that the Hereticks, who held the World was created by Angels, deviated from the Truth.* Now this was the Heresie of (e) *Simon Magus* and *Cerinthus*, as *Irenæus* there informs us.

Ver. 17. And he is before all things (*as to his being*,) and by him all things consist.

Ver. 18. And he is the Head of the Body the Church, (Gr. *of the Church as to government and causal influence*,) who is the beginning (*of the Christian Church*,) the first-born from the dead, that in all things he might have the preeminence.

Ver. 19. For it pleased the Father that in him should all fulness (*of Divine Power*) dwell, (*all fulness of power to create, redeem, preserve and raise the Church, which is his Body*).

For Explication of these words it is to be noted, That the great end of our *Saviour*'s Sufferings was to rescue our Bodies, condemned for Sin to death, from that mortality, and to bestow on all, whom God should give him, Eternal Life, by raising of their Bodies to a state of Incorruption; for *because the Children were partakers of Flesh and Blood*, and thereby subject to Mortality, *he also took part of the same, that through death he might destroy him that had the power of death, that is the Devil, and might deliver them, who through the fear of death, were all their lives time subject to bondage*, Hebr. 2. 14,15.

That therefore the Church, which is his Body, is represented as the Church *of the first-born, enrolled in the Heavens*, Hebr. 12. 23. a Church against which *the Gates of Hades*, or of Death, *shall not prevail* to hinder their Enjoyment of this Resurrection to a Life of Happiness; they are the Sons of God, and therefore *Children of the Resurrection*, Luke 21. 36. therefore *Heirs of God, joynt Heirs with Christ*, who shall be glorified with him, *Rom.* 8. 17. shall be *delivered from the Bondage of Coruption, into the glorious Liberty of the Sons of God*, v. 21. shall have the *Adoption, to wit the Redemption of the Body*, v. 23. and they are also represented as Persons fore-ordained to be conformed to the Image of Christ, by having *their vile Bodies changed into the likeness of Christ's glorious Body*, v. 29.

Note 2*ly*, That to this end was Christ raised, that he *the first-born from the dead*, might raise up his whole Body from the dead, he being raised from the dead as *the first-fruits of them that slept*, 1 Cor. 15. 20. for to this end *Christ both died and rose again, that he might be Lord both of the dead, and of the living*, Rom. 14. 9. and God hath therefore exalted him, that at the Name (i.e. *the power*) of Jesus, *every Knee should bow, of things in Heaven, in the Earth, and under the Earth*, Philip. 2. 10. that is, the Bodies of the dead; for by this Argument, and from these very words, the *Apostle* proves the Resurrection, and a future Judgment, *Rom.* 14. 10, 11, 12. He is therefore so *the first-born of the dead*, as to be the *Lord* of them, according to our former Interpretation of the word *first-born*, and as to have power to *raise them up who sleep in him, and bring them with him*, 1 Thess. 4. 14. to *give Eternal Life unto them, and raise them up at the last day*, John 5. 28, 29. 17. 2. And thus hath he the preeminence in all things, being *Lord* of all Creatures, dead and living, and giving both their first and their new Being to them, and rendring his Members conformable to his glorious Image, that so they may be joynt Heirs with him in Glory. And this is the constant Doctrine of (f) *Irenæus*, who informs us that *Christ died, that he might be the first-born from the dead, and the Prince of*

(d) *Cum teneamus autem nos Regulam veritatis, id est, quia sit unus Deus Omnipotens qui omnia condidit per verbum suum, nam omnia per ipsum facta sunt, & sine ipso factum est nihil, ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quandam dispositionem, sive aeterna, & ea omnia non per Angelos—Sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus, esse praestans,—hanc ergo tenentes Regulam, licet valde varia, & multa dicant, facile eos deviasse a veritate arguimus.* Iren. l. 1. c. 19.

(e) *Ea quibus & mundum hunc factum dicit.* c. 20. de Cerintho c. 25.

(f) *Usque ad mortem pervenit ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vitae, prior omnium, & praecedens omnes.* L. 2. c. 39.

Life.

Life. (g) *That the death of this juſt Man gave him the principality of things under the Earth, he having before the principality in heavenly things, that they who denied the Reſurrection of the Fleſh, contradicted the ſalvation of that for which the whole diſpenſation of the Son of God was deſign'd, that he died that exiled Man might be deliver'd from condemnation, and might return without fear to his Inheritance.*

Ver. 20. And having made peace through the blood of his Croſs by him who reconciled all things to himſelf, (Gr. *and by him to make all things friendly in him, making peace betwixt them by the Blood of his Croſs,*) by him, I ſay, (*did he thus reconcile all things,*) whether they be things in earth, or things in heaven.

Ἀποκαταλλάξαι, *to reconcile.*] This word, ſay *Heſychius*, *Suidas*, and *Phavorinus*, ſignifies φιλοποιῆσαι, *to make friends*, or *to reduce Perſons to their former amity.* This by the *Fathers* is thus explain'd, That whilſt Man continued in his Obedience to God, Angels and Men were in a perfect Friendſhip, but when Men became diſobedient to their Sovereign Lord, the Angels became averſe to them (h), becauſe their Lord was diſhonoured by them: But God being reconciled unto us by the death of his Son, they alſo became Friends and miniſtring Spirits to us, and we became of the ſame Church and Body with them, under the ſame head Chriſt Jeſus, *Hebr.* 12. 22. *And ſo all things in Heaven and Earth were gathered into one Chriſt.* Eph. 1. 10.

Εἰς ἑαυτὸν, *to himſelf.*] This I would render *in him*, for ſo the parallel place requires, where it is ſaid, that *God did recapulate all things* ἐν Χριστῷ *in Chriſt*, Eph. 1. 10. and ſo εἰς frequently imports, it being uſually put with an Accuſative Caſe, inſtead of ἐν with a Dative; ſo *Pſal.* 16. 10. *Thou wilt not leave my Soul* εἰς Ἅιδου *in Hell.* Matth. 2. 23. *He dwelt* εἰς πόλιν *in a City.* Chap. 10. 14. εἰς ὄνομα προφήτου, *in the name of a Prophet.* So εἰς τὸν ἀγρὸν ὤν, *he that is in the field*, Mark 13. 16. is Mat. 24. 18. Luke 17. 31. ἐν τῷ ἀγρῷ. So Luke 11. 7. *My Children are with me,* εἰς τὴν κοίτην, *in the Bed.* John 1. 18. *He that is* εἰς τὸν κόλπον *in the boſom of the Father.* Acts 23. 11. *As thou haſt been witneſs of me* εἰς Ἰερουσαλὴμ *in Jeruſalem, ſo muſt thou do alſo* εἰς Ῥώμην *in Rome.*

Ver. 21. And you (*Gentiles*) that were ſometimes alienated (*from the life of God*, Eph. 4. 18.) and enemies in your mind (*to him*) by wicked works, yet now hath he reconciled (*to the Father.*)

Ver. 22. In the body of his fleſh through death, to preſent you (*to the Father*) holy, and unblameable, and unreproveable in his ſight, *Eph.* 1. 4. 5. 27.

Ver. 23. (*As you will be*) if you continue in the faith grounded and ſettled (*in it,*) and be not moved away (*by the floods of affliction, or by the blaſts of perſecution which may come upon you*, Matth. 7. 24, 25.) from the hope of the Goſpel, (i. e. *the hope laid up for you in heaven*, v. 5) which you have heard (*of from Epaphras*, viz. *the hope*) preached to every Creature under Heaven, (i. e. *Gentile as well as Jew,*) whereof I Paul am a Miniſter.

Note. Hence it follows, that they who have true faith, and juſt ground of hope, may fall away from them.

Ver. 24. Who now rejoyce in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.

Τῶν θλίψεων τοῦ Χριστοῦ, *the afflictions of Chriſt.*] Chriſt having told us, that what is done to his Members is done to him, *Matth.* 25. 40, 45. The Afflictions of his Members are ſtiled the *Perſecutions* and *Afflictions* of Chriſt, *Acts* 9. 4, 5. Now the *Jews* ſpeak much of the Afflictions of Chriſt, and his Diſciples, comprehending both under the name of חבלי המשיח (i) *the afflictions of the Meſſiah*, dividing them into three parts, of which, ſay they, the *Fathers* and the preceding Generation ſuffered one part; another part was ſuffered by the Generation of deſtruction, or by the *Jews* deſtroy'd by *Titus*; and a third by the Generation of the *Meſſiah*, or by his Diſciples. Of theſe Afflictions of Chriſt, I, ſaith the *Apoſtle*, have already had a ſhare, and I go on to fill up the reſidue of theſe my Sufferings in the Fleſh, which I am to bear in the diſcharge of my Miniſtry for the benefit of his Church. And ſutable to this Interpretation is that of *Lyranus* on the place, *Paſſiones Chriſti dupliciter accipiuntur, uno modo pro illis, quas ſuſtinuit in corpore proprio, & ſic nihil ibi reſtat adimplendum, alio modo pro illis quas in finem uſque ſeculi patietur in corpore myſtico, & ſic reſtant multarum paſſionum reliquiæ adimplendæ.*

Ver. 25. Whereof I am made a Miniſter according to the diſpenſation of God, which is given to me for you (*Gentiles*,) to fulfil (πληρῶσαι, *fully to preach*) the word of God.

Ver. 26. Even the myſtery (*of the calling of*

(g) *Verbum caro factum eſt, ut quemadmodum in Cœlis principatum habuit Verbum Dei, ſic et in terra haberet principatum, quoniam homo juſtus, qui peccatum non fecit, principatum autem habeat eorum quæ ſunt ſub terrâ, ipſe primogenitus mortuorum factus.* L. 4. 37. *Quæcunque enim cum gravitate ſummâ dixerunt Hæretici, in ultimum ad hoc deveniunt, ut blaſphement Fabricatorem, & contradicunt ſaluti Plaſmatis Dei, quod quidem eſt caro, propter quam omnem diſpoſitionem feciſſe filium Dei multis modis oſtendimus.* Lib. 4. Præfat. *Ipſe moriens ut exiliatus homo exiret de condemnatione et reverteretur intrepidè ad ſuam hæreditatem.* Ibid. cap. 19.

(h) Ἀποστέφουσι γὰρ ἡμᾶς, καὶ τῶν Ἀγγέλων οἱ δῆμοι διὰ τὸ ὑβρίζεσθαι ὑπ' αὐτῶν Δεσπότην καὶ τῶν ἀνθρώπων. Theod.

(i) Midraſh Tehillim. in Pſal. 2. 7. & Sanhedrin. c. 10. Vide Buxtorf Lex. Talm. p. 700.

the Gentiles to the ſame hopes and priviledges with the believing Jew, Eph. 3. 3, 4, 5, 6.) which hath been hid from (*paſt*) Ages, and (*from former*) Generations, (*v.* 5.) but now is made manifeſt (*by the Apoſtles and Prophets*, v. 5.) to the Saints.

Ver. 27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, (*Eph.* 3. 8, 9.) which is Chriſt (*preached to, and received*) in (i. e. *among*) you, (*as*) the hope of glory.

Ver. 28. Whom we preach, warning every man, and teaching every man in all (*ſpiritual*) wiſdom, that (*ſo*) we may preſent every man perfect (i. e. *fully inſtructed*, See Note on Eph. 4. 13.) in Chriſt Jeſus.

Ver. 29. Whereunto (εἰς ὃ, *for which thing*) I alſo labour (*earneſtly*,) ſtriving according to his working, who worketh in me mightily, (i. e. *according to the mighty power of God aſſiſting me, to confirm the Doctrine of Chriſt by ſigns and miracles and mighty deeds*, Rom. 15. 19.)

CHAP. II.

Verſe 1. (*I Say, I labour* ἀγωνιζόμενος *ſtriving to make every man perfect in Chriſt Jeſus,*) For I would have you know what conflict (ἡλίκον ἀγῶνα, *with contention in prayer*, Chap. 4. 2.) I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh.

Ver. 2. (*Praying*) that their hearts might be comforted, being knit together in (*mutual*) love, and (*that they may advance*) unto all riches of full aſſurance of underſtanding to the acknowledgment of the myſtery of God, and (*i. e.*) of the Father, and of Chriſt.

Εἰς ἐπίγνωσιν, for ἐν ἐπιγνώσει, *in the knowledge.*] See Note on *Chap.* 1. 20.

Τοῦ μυστηρίου τοῦ Θεοῦ, *the myſtery of God even the Father, and of Chriſt.*] *i. e.* The Diſpenſation of the Divine Grace of God in offering Salvation to the *Gentiles* by Chriſt, and conferring on them, equally with the *Jews*, the Bleſſings of the Goſpel. This is the Myſtery which, ſaith he, *in the former Ages was hid, but now is manifeſted to the Saints, to whom God would make known what was the riches of the glory of this myſtery among the Gentiles, which is Chriſt (preached) among you (as) the hope of glory*, v. 26, 27. This, ſaith he, *is the myſtery which from the beginning hath been hid in God*, Eph. 3. 9. *the myſtery of God, and of Chriſt*, v. 3, 4, 5. *That the Gentiles ſhould be fellow heirs* (with the believing Jews,) *and of the ſame body, and partakers* (with them) *of his promiſes in Chriſt by the Goſpel*, v. 6. See alſo *Rom* 16. 25, 26. *Col*, 4. 3. And that the *Gentiles* might have a perfect knowledge of this Myſtery, and to the Riches of Divine Grace, and Love to them in it, is the *Apoſtle*'s Prayer, *Eph.* 3. 16, 17, 18, 19. But whereas *Crellius* and *Schlictingius* here note, that the Article καὶ *and*, added to the word *Chriſt*, diſtinguiſhes him as well from God, as from the Father. It doth no ſuch matter; but only diſtinguiſheth the Myſtery of the Father ſending his Son into the World to be a Saviour to the *Gentiles*, from the myſtery of Chriſt procuring this Salvation for them by his Blood. *The Eccleſiaſtical Tradition*, ſaith (a) *Irenæus, teacheth us to believe in God the Father Omnipotent, who made Heaven and Earth, and in one Jeſus Chriſt the Son of God, incarnate for our Salvation, our Lord, God Saviour, and King.* And ſo theſe words may be conſtrued the Myſtery of both the Father and Chriſt. See Note on *Chap.* 1. 3.

Ver. 3. In whom are hid all the Treaſures of Wiſdom and Knowledge.

Ἐν ᾧ.] Some make theſe words relate to the Myſtery mention'd in the foregoing Verſe. But it ſeems rather to reſpect the Perſon of Chriſt as Mediator, the knowledge of whom, ſaith the *Apoſtle*, hath an excellency beyond all other knowledge, *Philip.* 3. 8. for ἐν ᾧ καὶ ἐπεριτμήθητε *in whom you are circumciſed*, v. 11. and ἐν ᾧ *in whom you are riſen again*, v. 12. plainly relate to Chriſt's Perſon and his Performances as *Mediator*; and the whole following Chapter ſpeaketh of him, and of the Benefits we have received ἐν αὐτῷ *by him.* The *Apoſtle* alſo doth apply this to him by ſaying, v. 6. *as you have received the Lord Jeſus Chriſt, ſo walk in him*; and by warning us againſt the deceit of vain Philoſophy, becauſe *in him dwelleth all the fulneſs of the Godhead.* But yet ſeeing theſe hid Treaſures of Chriſt's Wiſdom are reveal'd to us by his Goſpel only, and thence alone we obtain all our knowledge of him as our *Mediator*, and of all the Offices he ſuſtains as ſuch, there ſeemeth to be no great difference betwixt referring this to his Perſon, and referring it to his Doctrine.

Ver. 4. And this I ſay, leſt any Man ſhould beguile you with enticing words. (*See Note on* v. 8.)

Ver. 5. For though I be abſent (*from you*) in the fleſh, yet am I preſent with you in the Spirit, (*by which I diſcern your affairs, as Eliſha*

(a) Τὸν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, τὸν σεσαρκωμένον εἰς τὴν ἡμετέραν σωτηρίαν ἕνα Χριστὸν Ἰησοῦν τὸν Κύριον ἡμῶν, καὶ Θεὸν, καὶ Σωτῆρα, καὶ Βασιλέα--πᾶν γόνυ κάμψῃ. L. 1. C. 2.

did his Servant, 2 Kings 5. 26. *See* 1 Cor. 5. 3.) joying, and beholding *(beholding with joy)* your order, and ſtedfaſtneſs in the faith of Chriſt.

Τὴν τάξιν ὑμῶν, *your order.*] As to walk diſorderly in the *Apoſtle*'s ſtile, is not to walk according to the Traditions they had received from the *Apoſtles*, or Preachers of the Goſpel, 2 *Theſſ.* 3. 6. So their order may import their compliance with them in Manners, Diſcipline, and Union. And therefore it follows,

Ver. 6. As ye have therefore received Chriſt Jeſus the Lord, (*by the teaching of Epaphras*, Chap. 1. 7.) ſo walk ye (*ſtedfaſtly*) in him.

Ver. 7. Rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving (*to him who called you to it.*)

Ver. 8. Beware leſt any man ſpoil you (*or make a prey of you*) through (*Heathen*) Philoſophy and vain deceit, (*leading you*) after the traditions of men, (*or*) after the rudiments of the world, (*the Jewiſh Rudiments and Traditions*, Gal. 4. 3.) and not after (*the Doctrine*) of Chriſt.

Διὰ τῆς φιλοσοφίας, *by Philoſophy*, &c.] What is the παραλογία, *the enticing ſpeech*, v. 4. and the *Philoſophy, and vain deceit*, which the *Apoſtle* warns them againſt, is not ſo eaſie to determine. Some good Interpreters refer what follows in this Chapter to the *Hereſie* of *Simon Magus* and the *Gnoſticks*, to which many paſſages in this Chapter may be well applyed. Others refer them to the *Jewiſh Doctors*, who had then mixed the *Philoſophy* of the *Heathens* with their Ceremonial Worſhip, and had thence learned to allegorize it, and others do divide the matter betwixt *Jew* and *Gentile*. For that the *Jewiſh Doctors* are very much concerned in this Chapter, we learn from v. 14, 15, 16. and *the Rudiments of the World* relate to their Legal Obſervations, as being common to them with the *Gentile* World, ſee Note on *Gal.* 4. 8. *The Commandments of Men*, or their Traditions, may alſo have reſpect to them who were the zealous Aſſertors of them, *Matth.* 15. *Acts* 21. 21. And indeed this Verſe ſeems to be the Key to, or the Foundation of all that follows in this Chapter. Ranking the Diſcourſe of the *Apoſtle* under theſe two Heads, *viz.* Cautions againſt the Seductions of the *Jews* zealous for obſervation of their Rites and Ceremonies, and againſt the Seductions of *Heathens* by their *vain Philoſophy* dreſs'd up by them anew, both as to its Doctrines and Morals, and ſet off with the moſt ſpecious pretences, ſtiled here παραλογία, *enticing ſpeech.*

Ver. 9. (*Of which Philoſophy you can have no need.*) For in him dwelleth all the fulneſs of the Godhead bodily.

Πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulneſs of the Godhead.*] This fulneſs, according to the *Gnoſticks*, was made up of their *thirty Æones*. The *Heathens*, beſides the Supream God, owned many other *local Gods* preſiding over *Nations*, and ſo made up the plenitude of the Godhead of them all, as of ſo many partial *Deities*. Againſt ſuch Opinions the *Apoſtle* here aſſerts that the whole *fulneſs of the Godhead* dwelt in Chriſt, and that bodily, *i. e.* in his Body, as its *Temple*. And, ſay the *Fathers*, as the Soul dwelleth in the Body; ſay others, bodily, that is, eſſentially. The *Apoſtle* doth not roundly ſay that *Chriſt is God*, but expreſſes his Divine Nature thus, partly to repreſent to the *Jews* the Divinity of Chriſt, with alluſion to the God of *Iſrael* dwelling in the *Temple*, partly to oppoſe him to the πλήρωμα of the *Gnoſticks*, and to the partial Deities of the *Heathens*. Here therefore it is to be obſerved,

1. That the *Apoſtle* doth not here ſay that the Divinity is aſſiſtant to Chriſt, but that the fulneſs of it doth κατοικεῖν *reſide in him*, which is never ſaid in Scripture of any other Perſon, but of him alone, who having ſtiled his Body *a Temple*, John 2. 19, 21. *the fulneſs of the Deity* may be properly ſaid to dwell in him bodily, as it dwelt *ſymbolically* in the Ark. Note

2*ly*, That Chriſt is not here ſaid *to be filled with the fulneſs of God*, as the Church is by reaſon of the Gifts with which ſhe was repleniſhed, and the Doctrine ſhe had received from God, *Eph.* 1. 23. But the *whole fulneſs of the Godhead* is here ſaid to reſide in him. Now θεότης and τὸ θεῖον doth never ſignifie the Gifts of God, or the Doctrine of the Goſpel, but the Divine Nature only; nor can the Will, or Revelation of God, be ſaid *to dwell bodily* in any Perſon. I conclude therefore that (b) *the Body born of the Virgin, receiving the whole fulneſs of the Godhead bodily, was immutably united to the Divinity, and deified, which made the ſame Perſon, Jeſus Chriſt, both God and Man.*

Ver. 10. And ye are compleat in him, (*as to all ſaving knowledge and vertue*, 1 Cor. 1. 30.) who is the Head of all Principality and Power, (*Eph.* 1. 20.)

Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *the Head of all*

(b) Τὸ ἐκ τῆς παρθένου Σῶμα Χορηγὸν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀτρέπτως ἡνῶσθαι, καὶ τεθεοποιῆσθαι, ἓν χάριν ὁ αὐτὸς Θεὸς καὶ Ἄνθρωπος Ἰησοῦς Χριστός. Concil. Antioch. ad Paulum Samoſat. Tom 1. p. 848.

Principality and Power.] (c) *Epiphanius* informs us that *Simon Magus* deviſed ſome Names of Principalities and Powers, ſaying, That *none could be ſaved who learnt not the Sacred Diſcipline, and how to offer his Sacrifices to the Father of all things, by theſe Principalities and Powers.* In oppoſition to theſe things, ſay ſome, the *Apoſtle* aſſerts that Chriſt created all theſe Principalities and Powers, *Chap.* 1. 15. and was the Head, and *Lord* of them, and ſo in him, without their aſſiſtance, the *Coloſſians* were compleat, and fully inſtructed to Salvation.

Or elſe theſe things may be refer'd to *Cerinthus* and his Followers. For

1. He lived in the *Apoſtle*'s times, and was a great Oppoſer of the Truth of the Goſpel, and particularly an Enemy to (d) St. *Paul*, becauſe he contended it was not neceſſary for the *Jews*, nor lawful for the *Gentiles* to obſerve the Law of *Moſes*, for which *Cerinthus* was a Zealot. And he, ſaith the ſame (e) *Epiphanius*, *reprov'd St.* Peter *for going in to the Uncircumciſed, and raiſed the Tumult in* Antioch *about Circumciſion.*

2*ly*, He liv'd long in (f) *Egypt*, and was inſtructed in *Philoſophical* Sciences; and from thence went and ſet up his Sect in *Aſia* the leſs, and *Syria*, ſay (g) *Theodoret* and *Epiphanius*. Being therefore skill'd in *Philoſophy*, and ſetting up his Hereſie in *Aſia minor*, where *Coloſs* was, he may well be here reflected on by St. *Paul*, eſpecially if we conſider how much his Opinions agreed with thoſe which are here cenſured by him. For

3*ly*, He was zealous for Circumciſion, and other Obſervances of the Law of *Moſes*, and ſo concern'd in what is here ſaid *v.* 11, 14, 15, 16, 17. 2*ly*, He ſaid (h), *the World was made by Angels, or inferiour Virtues, and not by the Supream God; and that he himſelf received his Doctrine by the Revelation of Angels.* 3*ly*, He held Jeſus to be born of *Joſeph* and *Mary* as other Men, and Chriſt to have *deſcended upon him, and at his Paſſion to have return'd to his Pleroma.* And St. *John* refuted him, ſaith *Irenæus, by eſtabliſhing the Principle of one* God *Omnipotent, who made all things viſible and inviſible by his word*, which is the very thing the *Apoſtle* in this Chapter doth aſſert.

Ver. 11. In whom alſo ye are circumciſed with the Circumciſion not made with hands, (*as that of the Jews is, but conſiſting*) in putting off the body of the ſins of the fleſh, (*which is done*) by the (*ſpiritual*) Circumciſion of Chriſt, (*and ſo ye need not any Legal Rites to make you compleat Chriſtians.*)

Ver. 12. (*We being*) buried with him in Baptiſm, (*the outward Symbol of our Spiritual Circumciſion, and ſo dead unto Sin*, Rom. 6. 3, 4) wherein we are alſo riſen with him (*to newneſs of life*, Rom. 6. 4. *and to the expectation of a future life with him*, v. 8.) through the faith of the operation of God, who raiſed him from the dead, (*by which faith we believe that he will raiſe us alſo from the dead*, Eph. 1. 19, 20. 1 Theſſ. 4. 14. 1 Pet. 1. 3.

Τῇ ἀπεκδύσει, &c. *the putting off the body of the ſins of the fleſh.*] Thus (i) *Philo* informs us, That Circumciſion imports *the cutting off our ſinful pleaſures and paſſions, and our impious opinions.* See *Rom.* 2. 28, 29.

The *Apoſtle* here plainly diſcourſeth againſt thoſe *Hereticks*, or falſe *Apoſtles*, who laboured to introduce the Neceſſity of Circumciſion. Now that *Cerinthus* was one who pleaded for the Neceſſity of it, *Epiphanius*, St. *Auſtin*, and others do inform us; but that *Simon Magus* did ſo, I find not in Church *Hiſtory*. The (k) *Apoſtolical Conſtitutions* ſpeak of ſome falſe *Apoſtles* who held it neceſſary περιτέμνεσθαι νομίμως to circumciſe Men

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(c) Ὀνόμαζε δέ τινα ὁ αὐτὸς ὑποπίπτων ἀρχῶν τε καὶ ἐξουσιῶν — μὴ ἀλλως ἔχειν δύνασθαι σώζεσθαί τινα, εἰ μὴ τὸν μάθοι ταύτην τὴν μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας πρὸ Πατρὸς τῶν ὅλων διὰ τῶν ἀρχῶν τούτων, καὶ ἐξουσιῶν ἀναφέρῃ. Hær. 21. § 4. p. 58.

(d) Τὸν δὲ Παῦλον ἀθετῆσαι διὰ τὸ μὴ πείθεσθαι τῇ περιτομῇ. Hær. 28. § 4, 5, 8.

(e) Οὗτος δέ ἐστιν, εἷς τῶν ἐπὶ τῶν Ἀποστόλων, ὁ παρελθὼν ἐργασάμενος ὅτι οἱ περὶ Ἰάκωβον μεγέφασιν εἰς τὴν Ἀντιόχειαν ἐπιστολὴν — ἔστος πρεκίνε περὶ τῆς Πέτρου ἀναλθόντος εἰς Ἱερουσαλὴμ, τὰ πλήθη τῶν ἐκ περιτομῆς λέγων ἐκόντα ἐις ἀνδρας ἀκροβυσίαν ἔχοντας. Hær. 28. § 2.

(f) Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδεύσεις ἐπιτηδεύσας ἐις τὴν Ἀσίαν ἐφοίτησε. Hær. fab. l. 2. c. 3.

(g) Ἐγένητο δ' ἔτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων καὶ τὸ κηρύγματος τὴν αἵρεσιν πεποιήται. Hær. 28.

(h) *Cerinthiani à Cerintho mundum ab Angelis factum eſſe dicentes, & carne circumcidi oportere, atque alia hujuſmodi legis præcepta ſervare.* Auguſt. de Hær. cap. 8. Epiph. Hær. 28. § 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ Ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν, ὡς δι' Ἀγγέλων ὑπὸ δεδεισμένας ἀνυσάντων, ἐπεισάγει. Cajus apud Euſeb. Hiſt. Eccl. l. 3. c. 28.

Illi dicunt alterum quidem fabricatorem mundi, alium autem Patrem Domini, et alium quidem fabricatoris filium, alterum vero de ſuperioribus Chriſtum, quem et impaſſibilem perſeveraſſe deſcendentem in Ieſum filium Fabricatoris, et iterum revoluſſe in ſuum pleroma, et eam conditionem quæ eſt ſecundum nos non à primo Deo factam, ſed à virtute aliquâ valdè deorſum labente et abſciſſâ ab eorum communicatione quæ ſunt inviſibilia et innominabilia. Iren. l. 1. c. 25. l. 3. c. 11. p. 257.

(i) Ὅτι τὸ περιτέμνεσθαι ἡδονῶν, καὶ παθῶν πάντων ἐκτομὴν, καὶ λύσης ἀναίρεσιν ἀσεβῶς ἐμφαίνῃ. De Migrat. Abr. p. 315. A. B. de Circumciſ. p. 626.

(k) Lib. 6. cap. 12.

according

according to the Law, but then they are diſtinguiſhed from the impure Hereſie of *Simon Magus*, who was ſo far from contending for the obſervation of the Law and *Prophets*, that he taught his Followers (l) νόμῳ καὶ προφήταις μὴ χρῆσθαι, *not to regard them*; (m) μηδὲ φρίττειν, *nor to fear the threats of the Law*, as being not the Law of God, ἀλλ' ἀφισταμένης δυνάμεως, *of ſome evil power*, ſaith *Theodoret*; and declaring, ſaith (n) *Epiphanius*, that *whoſoever believed the Old Teſtament incurred death*. Note

2*ly*, That the *Apoſtle* ſpeaking here of the Circumciſion made without hands, and of the Circumciſion made in Baptiſm, and conſiſting in the putting off the Sins of the Fleſh, cannot by the Circumciſion of Chriſt, mean his own Perſonal Circumciſion which was made with hands, but that which he hath inſtituted in the room of it, *viz.* Baptiſm. Note

3*ly*, That Baptiſm therefore is a Rite of Initiation to the *Chriſtians*, as Circumciſion was to the *Jews*; for by virtue of our Spiritual Circumciſion in Baptiſm, he proves we have no need of the outward Circumciſion to be a Type of the Purity obtained by Baptiſm.

3*ly*, Hence I infer that Baptiſm is *Chriſt's* Ordinance for Infants of believing Parents, as Circumciſion was of old for the Infants of the *Jews*; for if it had been otherwiſe, and *Infants* under *Chriſtianity* had not been received by any fœderal Rite into Covenant with God, the objection of the Neceſſity of Circumciſion as to them, would have ſtill held, they entring into Covenant by no other Rite, and ſo remaining Strangers from the Church of Chriſt, and as much alien from *the Adoption, the Covenant, and Promiſes*, as the *Gentiles* were; which ſure the *Jews* would have objected, if truly they could have done it, to the reproach of *Chriſtianity*. That Inſtitution therefore muſt, for the Comfort and Satisfaction of their Parents, afford ſome way of Sanctifying theſe *Infants*, or of Admitting them among the number of God's Children, which being confeſſedly no other then that of Baptiſm, it muſt be ſuppoſed to allow that to them, that by it, in the Phraſe of (o) *Irenæus*, *Infantes & parvuli renaſcantur in Deum*, Infants and little Children may be regenerated.

Ver. 13. And you (*Gentiles*) being dead (*before*) in your ſins, and (*by reaſon of*) the uncircumciſion of the fleſh, hath he (*God*, v. 12. quickned together with him (*by his Spirit*,) having forgiven you (*through faith*) all (*your former*) treſpaſſes.

Καὶ τῇ ἀκροβυστίᾳ τ σαρκὸς, *and the Circumciſion of the fleſh.*] By the defect of Circumciſion they being, ſaith the *parallel* place on that account without Chriſt, being *Aliens from the Commonwealth of Iſrael, and Strangers from the Covenant of Promiſe*, Eph. 2. 11, 12.

Ver. 14. (*And*) blotting out the hand writing of (*Legal*) Ordinances that was againſt us, which was contrary to us, and (*doing this, ſo that he*) took it out of the way, nailing it to his Croſs.

Χειρόγραφον τοῖς δόγμασιν, *the hand-writing of Ordinances*] Δόγμα is a Reſcript or Ordinance concerning any thing, a Royal or Imperial Decree, *Dan.* 2. 13. 3. 10, 12, 29. 6 8, 10, 13, 15, 26. *Luke* 2. 1. *Acts* 17. 7. Hence Ritual Preſcriptions ars called δόγματα, *Ezek.* 20. 26. *The hand-writing of Ordinances*, in the parallel *Epiſtle*, Eph. 2.15. is *the Law of Commandments* ἐν δόγμασι *in Ritual Ordinances*, or the Ceremonial Law; and it is ſaid here to be againſt, and contrary to the *Gentiles*, as being *a middle wall of partition*, hindring them from coming to God, and putting an enmity betwixt them and God's People, *v.* 14, 15. which Chriſt hath taken away by aboliſhing and diſſolving the Obligation of it, and admitting the *Gentiles* fellow-heirs of the ſame Promiſes and Bleſſings with the *Jews* without it; or it is contrary to us, as being the miniſtration of death and condemnation, 2 *Cor.* 3. 7, 9.

Ver. 15. And having ſpoiled Principalities and Powers, he made a ſhew of them openly (*thus deſpoiled of their Authority*,) triumphing over them in it, (i.e. *by virtue of the ſame Croſs.*)

Ἐν αὐτῷ, *in it.*] 'Tis certain that (p) *Origen*, and others of the *Ancients*, read ἐν ξύλῳ, *on the wood*; ſo did the *Arabick* Verſion; others read ἐν ἑαυτῷ, *in himſelf*; but ſeeing that Reading, as St. *Jerom* teſtifies, is only of the *Latin* Copies, and ſince *Chryſoſtom, Theodoret, Oecumenius, Theophylact* read as we, and moſt Copies do, without taking notice of any other Reading, we may rely ſecurely on it.

Τὰς ἀρχὰς καὶ ἐξουσίας.] The *Principalities and Powers* here mentioned, are the Powers of Wickedneſs, the Spirits of Satan, who is ſtiled ἡ ἐξουσία τῦ σκότους, *the power of darkneſs*, Luke 22. 53. and *of the air*, Eph. 2. 2. ὁ ἀρχὼν, *the Prince of this World*, John 12. 31. 14. 30. whoſe Emiſſaries are the *the Principalities and Powers, the Rulers of the darkneſs of this World, the ſpiritual wickedneſſes in high places* againſt which we wreſtle, *Eph.* 6. 12. Theſe Powers *Chriſt* deſtroyed by his Croſs, becauſe, as the *Apoſtle* ſaith, *through death he deſtroyed him that had the power of death, that is, the Devil, and delivered them who, through the fear of death, were all their lives ſubject to bondage*, Hebr. 2.14,15. Moreover, the *Heathens* lay under two great Inſelicities, (1.) That they were *Aliens from the*

(l) Ibid. (m) Hær. fab. l. 1. c. 1. (n) Hær. 21. § 4. (o) Lib. 2. cap. 39.
(p) Hom. in Mat. p. 283, 288, 285. in Joh. p. 144.

Commonwealth of Iſrael, and Strangers from the Covenant of Promiſe, and without God in the World; the Remedy which Divine Wiſdom found out, and our Lord's Salutary Paſſion effected with reſpect to this, is diſcourſed of in the preceding Verſe. 2*ly*, That they were ſubject to the power and deluſions of Evil and *Apoſtate* Spirits, *walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.* Theſe Principalities and Powers Chriſt diſpoiled on the Croſs, by the Name of a crucified *Jeſus*, and by the very ſign of the *Croſs*, caſting out the Prince of the World from his Dominions, *Temples*, *Oracles*, and from thoſe Humane Bodies he poſſeſſed, and ſo openly convincing the *Heathens* that the *Deities* they ſo long worſhipped, were evil Spirits, and by the Miracles wrought in his Name, drawing them from their *Heathen* Worſhip to him: And this Expoſition is confirmed from theſe words, *He made a ſhew of them openly*, which plainly ſeemeth to refer to this conqueſt over them. Moreover, it may be noted that *Simon* and *Cerinthus* held (q), τὸν μὲν τὸν ἀπὸ ἀρχῶν τούτων, καὶ ἐξουσιῶν καὶ κακίας κατασκευασμένον, that *the World was made by theſe evil Spirits*, and Men were ſubject to the power of them; *and were* (r) per eum & Helenam ſuam ex illis Angelicis poteſtatibus liberandos, *to be delivered by Simon and his Hellen from them.* This, ſaith our *Apoſtle*, our Lord hath fully done upon the Croſs, and ſo we need no aſſiſtance of *Simon* or *Cerinthus* to perform this work; and much leſs need we the aſſiſtance of thoſe *Dæmons* which the *Heathens* worſhipped as good *Angels*, who had the government of the inferiour World committed to them, *Chriſt* having triumphed over them, and wholly ſpoiled them of that power. And from theſe Heathen *Deities* he paſſes on again to the Rudiments of the *Jews*, making this Inference from what had been diſcourſed from *v.* 11. to the 14*th.*

Ver. 16. Let no man therefore judge (*or condemn*) you in (*not obſerving a diſtinction in*) meat, or in drink, or in reſpect of (*your neglect of*) a (*Jewiſh*) holy day, or of the new Moons, or of the Sabbath days (*obſerved by them*).

Ver. 17. Which are (*all but*) a ſhadow of things to come, but the body (*and ſubſtance of thoſe ſhadows*) is of Chriſt, (*and exhibited by him.*)

Σκία τῶν μελλόντων, *a ſhadow of things to come.*] Dr. *Spencer* well obſerves, that there is no neceſſity from theſe words of aſſerting that theſe, and all the Ritual Conſtitutions of the Law of *Moſes*, ſhadowed forth ſome Chriſtian Myſtery, but only that they were but as meer ſhadows, compared to that ſolid and ſubſtantial Truth Chriſt by his Goſpel hath diſcovered to us; as *Joſephus*, ſpeaking of *Archelaus*, who exerciſed the Kingly Power without the Title of it, ſaith, ἦκεν παρὰ τὸν Καίσαρα σκιὰν αἰτησόμενος Βασιλείας, ἧς ἥρπασεν ἑαυτῷ τὸ Σῶμα, *He came to requeſt of* Cæſar *the ſhadow of that Kingdom, the Body of which he had uſurped, or ſnatched to himſelf before*, De Bello Jud. l. 2. c. 4. p. 777.

Note 2*ly*, That ἐν μέρει ἑορτῆς is well rendred *in reſpect*, or *on account* of a Feaſt; as when the *Apoſtle* ſaith, *That which was made glorious, was not glorious* ἐν μέρει τούτῳ *in this reſpect*, 2 Cor. 3. 10. and *I have ſent the Brethren, leſt our boaſting of you ſhould be found vain* ἐν τούτῳ μέρει *in this reſpect*, Chap. 9. 3. And when St. *Peter* ſaith, *If any man ſuffer as a Chriſtian, let him glorifie God* ἐν τούτῳ μέρει *on this account.* So 2 *Maccab.* 15. 18. *The care they took for their Wives and Children* ἐν τούτῳ μέρει *was in leaſt account with them, their chief care being for the Temple.* How hence to make out the Argument againſt the *Sabbatarians*, Note

1. That the hand-writing of Ordinances here mentioned reſpecteth Ceremonial Ordinances; for of them only can it be truly ſaid, they were *againſt us*, and were *contrary to us*, they were *blotted out*, and *nailed to the Croſs* of Chriſt, and were *ſhadows* of, or in reſpect of things to come.

2*ly*, That when it is ſaid, *Let no man judge you in reſpect of theſe things*; the meaning is, let no Man cenſure or condemn the *Chriſtian* for not obſerving theſe New Moons, Feaſts, or Sabbaths.

3*ly*, That the *Apoſtle* here by *Sabbath* does not mean the firſt and laſt days of the great *Jewiſh* Feaſts which were by them obſerved as *Sabbaths*, or the Sabbath of the ſeventh Year, or of the Year of *Jubilee*, but only, or chiefly the weekly Sabbaths of the *Jews.*

1*ſt*, Becauſe the *Apoſtle* having ſaid before, *Let no man condemn you* for not obſerving the *Jewiſh* Feſtivals, or any part of them, cannot be rationally ſuppoſed in the words following to condemn only the ſame thing.

2*ly*, In the *New Teſtament* the word *Sabbath*, or *Sabbaths*, is uſed above ſixty times; and in fifty ſix of thoſe places, it doth unqueſtionably ſignifie the *Jewiſh* weekly Sabbaths, and in the other, the whole Week. Since then the Sabbath in the *New Teſtament* is never uſed for the firſt or laſt days of the *Jewiſh* Feaſts, but is there ordinarily uſed for their weekly Sabbath, we ought in reaſon to conclude it here imports that Seventh-day Sabbath which it doth uſually import in other places, and not thoſe Solemn days of the *Jewiſh* Feaſts, thoſe *Jubilees* or Seven years Sabbaths, which it doth never elſewhere

(q) Epiph. Hær. 21. § 4. (r) Iren. l. 1. c. 20. Tert. de an. c. 34. Theod. Hær. fab. l. 1. c. 1.

ſignifie

ſignifie in the *New Teſtament*.

3*ly*, Wherever the word *Sabbath* is mentioned in the *Old Teſtament* in conjunction with *New Moons* or *Jewiſh Feaſts*, it doth import the Seventh-day Sabbath diſtinctly from all others, as will appear from the peruſal of all the places where theſe things are jointly mentioned, as 2 *Kings* 4. 23. *Iſa.* 1. 13. 66. 23. *Lam.* 2. 6. *Ezek.* 45. 17. 46. 1. *Hoſ.* 2. 2. *Amos* 8. 5. being then here mentioned with new Moons and *Jewiſh* Feaſts, it is reaſonable to conceive it ſignifies the Seventh-day Sabbath.

4*ly*, The Sabbath Day in the *Old Teſtament* is often contra-diſtinguiſh'd to all other Solemn Feaſts, and more particularly to *New Moons* and *Anniverſary Feaſts*, and therefore being here mentioned with them, we may preſume it cannot ſignifie them, or any portion of them, but rather that it doth import that *Jewiſh* Sabbath, which in other places is put in oppoſition to them, as 1 *Chron.* 23. 31. 2 *Chron.* 2. 4. 31. 3. *Neh.* 10. 32, 33. Seeing then the word *Sabbath*, wherever it is uſed in conjunction with *New Moons* or *Feaſts* in Scripture, ſtill ſignifies the *Jewiſh* weekly Sabbath, we cannot doubt but in conjunction with them here it ſignifies the ſame, ſeeing the word is often put in oppoſition to *New Moons* and *Solemn Feaſts* indefinitely taken, what reaſon have we to conceive that in this place it ſhould be taken for any part or portion of them? Hence then I argue thus,

No Man ought to condemn the *Chriſtian* for not obſerving the *Jewiſh* Sabbath, becauſe Chriſt hath *blotted out the hand-writing of Ceremonial Ordinances which was againſt them*; therefore the *Jewiſh Sabbath* was a Ceremonial Ordinance, therefore 'tis *blotted out*, therefore the *Chriſtian* is not obliged to obſerve it. Again, that which is joyned with Meats and Drinks, and with New Moons, which are things confeſſedly Ceremonial, no difference at all being obſerved by the *Apoſtle*, as to their being named *hand-writings*, things *cancell'd*, *ſhadows*, and the like, that muſt be Ceremonial: Laſtly, that which is a *ſhadow* of, or in reſpect of *things to come*, of which *Chriſt* by his Advent exhibited the Body, that muſt be *Ceremonial*, that muſt be *cancell'd*, and aboliſhed by Chriſt, and then the *Jewiſh Sabbath* muſt be ſo.

Ver. 18. Let no man beguile you of (*damniſie you as to*) your reward in a voluntary humility, (Gr. *pleaſing himſelf in, or affecting humility*,) and *upon that account*) worſhipping of Angels, intruding (*or ſearching*) into thoſe things (*by the ſtrength of his natural reaſon*,) which he hath not ſeen, (*being*) vainly puffed up by his fleſhy mind, (*as if he were able by it to know the nature, and the offices of Angels.*)

Καταβραβευέτω.] *Let no man beguile you of your reward.*] So *Suidas*. Παραλογιζέσθω, *Let no man put a cheat upon you*, ſo *Phavorinus*. Ἐπηρεαζέτω, *Let no man damage you*, ſo *Chryſoſtom* and *Theophylact*.

Θέλων ἐν ταπεινοφροσύνῃ, *pleaſing himſelf in his humility.*] Or affecting it, and ſo not addreſſing to God immediately, but by *Angels*; for the word θέλειν anſwers to the Hebrew *Chaphetz*, which imports pleaſing or delighting our ſelves in any thing. So 1 *Sam.* 18. 12. Θέλει ἐν σοὶ ὁ Βασιλεὺς, *the King is pleaſed with thee.* 2 *Sam.* 15. 26. *If he ſay* οὐκ ἠθέλησα ἐν σοὶ, *I am not pleaſed with thee.* Matth. 20. 26, 27. ὃς ἂν θέλῃ ἐν ὑμῖν, *Who among you affects to be great, or firſt.* And Chap. 27. 43. *Let him deliver him* εἰ θέλει αὐτὸν *if he delighteth in him.* As for the Perſons here referred to, Note

1. That the *Greek* Commentators affirm generally that the *Apoſtle* doth through this whole Epiſtle oppoſe himſelf to ſome falſe Chriſtians, who held δεῖν σωπᾶσθαι ἡμᾶς περὶ τὸν Πατέρα διὰ τῶν ἁγίων Ἀγγέλων, *that we ought to addreſs to the Father by the holy Angels.* But then ſome of them add, That the pretence of Humility was this, (s) *that it was too much for us to come to God immediately by Chriſt, this being above our infirmity.* But this, though it agrees well with the Humility here mentioned, it ſeems not to accord either with the Principles of *Simon Magus*, who held himſelf to be both the *Father*, and the *Son*; or of *Cerinthus*, who held Chriſt was only a Man, born after the common way of Generation, and ſo could not exalt him thus above the *Angels*; and much leſs doth it accord with the Sentiments of the *Heathens*. *Oecumenius* ſaith the *Apoſtle* ſpeaketh here of them who did τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν *mix Legal obſervances with the Goſpel*; and *Theophylact*, that he ſpeaks περὶ τῶν Ἰουδαϊζόντων *of the Judaizers.* And *Theodoret* (t) explains this more fully thus, *They who were zealous for the Law, perſwaded men to worſhip Angels, becauſe*, ſay they, *the Law was given by them; this they adviſed men to do, pretending humility*, and ſaying, *That the God of all things was inviſible, and inacceſſible, and incomprehenſible, and that it was fit we ſhould procure the Divine Favour by the means of Angels.* Now if this be ſo, this paſſage cannot well agree to *Simon Magus* and his Followers; for though they worſhipped *Angels*, as

(s) Ἦσάν τινες οἱ λέγοντες, ὡς δεῖ ἡμᾶς διὰ τῆς Χριστοῦ προσκυνεῖσθαι (Θεὸν) ἀλλὰ διὰ τῶν ἀγγέλων, ἐκεῖνο γὰρ μείζων ἐστὶν ἢ καθ' ἡμᾶς. Chryſoſt. Photius, Oecum. Theoph. in locum.

(t) Οἱ τῷ νόμῳ συνεργοῦντες καὶ τοὺς Ἀγγέλους, σέβειν αὐτοῖς εἰσηγοῦντο, διὰ τούτου λέγοντες δεδόσθαι τὸν νόμον, τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνῃ δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀόρατός ἐστιν ὁ τῶν ὅλων Θεὸς καὶ ἀπερίληπτός τε, καὶ ἀναπόληπτος, καὶ προσήκειν διὰ τῶν Ἀγγέλων τὴν θείαν ἐντυγχάνειν πραγματεύεσθαι. In locum.

(u) *Irenæus*,

(u) *Irenæus*, (x) *Tertullian*, (y) *Epiphanius*, and (z) *Theodoret* note, and held that their *Proarche* or *Propater* was ſo *inacceſſible* and *incomprehenſible*, yet did they not ſeem to worſhip God by *Angels*, but rather to perform their Magical Operations by invoking them. He alſo, and his Followers, as hath been ſhewn, were great Enemies to the Law, and ſo could not introduce the Worſhip of good *Angels* upon this account that the Law was given by them.

But then as for *Cerinthus*, and other falſe *Apoſtles* of the *Jews*, they owned Chriſt Jeſus as the *Meſſiah*, and yet were ſtiff Aſſertors of the Obligation of the Law, and they by their Philoſophy had introduced the worſhip of *Angels* after the Heathen manner. For *Epiphanius* informs us of *Cerinthus*, that he ſaid, (a) *The Law and the Prophets came from the Angels, and that he who gave the Law was one of the Angels that made the World.* They had imbibed the Philoſophy of (b) *Plato*, which ſaith, *The Demons are of a middle Nature betwixt the Gods and Mortals, that they brought our Prayers and Offerings to them, and their Commands to us, and were to be worſhipped and invoked upon that account.* That God had no immediate Commerce with Men, but all his Converſe with us was by the mediation of theſe *Demons*. And ſutably to this Philoſophy we find the Angel, *Tobit*.12.12, 15. ſaying that he was one of the ſeven Angels οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the Prayers of the Saints.* And that when *Tobit* and *Sarah* prayed, *he brought the Memorial of their Prayer before the holy One.* And (c) *Philo* in ſeveral places declares, that as the *Philoſophers* ſaid of their *Demons* and *Heroes*, ſo *Moſes* introduces the *Angels* πρεσβευομένους *doing the office of Ambaſſadors*, καὶ διαγγελλούσας τὰ τε παρὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ Βασιλεῖ ὅ εἰσιν ὑπήκοοι χρεῖοι, *and being Meſſengers of good things from God to his Subjects, and carrying back to God their wants.* In his Book of the (d) *Gyants*, he ſtiles them *Ambaſſadors of good Communications of Men to God, and of God again to Men.* And in his Book (e) *de Somniis*, he repreſents them as *the Ears and Eyes of the great King, ſeeing and hearing all things*; *for*, ſaith he, *they bring the Commands of the Father to his Children, and the Needs of the Children to the Father; not that God needs their miniſtry, but that it is very needful and beneficial for us frail Men to have ſuch Mediators, as being unable, not only to receive God's Chaſtiſements, but even his very Benefits, ſhould he immediately confer them on us by himſelf.* If *Cerinthus* had imbibed this Philoſophy, which had then obtained among the *Jews*, and was ſo well known in the World, that one ſo much inſtructed in it as *Theodoret* ſaith he was, could not well be ignorant of it, here is a ſufficient Foundation for his introducing the Worſhip of thoſe *Angels* which gave the Law under pretence of Humility. (f) *Philo* declaring that when the Law was firſt given, the *People deſired it might be ſo, and requeſted of God theſe Mediators*; ſaying, Speak thou to us, and let not God ſpeak to us, leaſt we die.

Ἃ μὴ ἑώρακεν ἐμβατεύων, *intruding into thoſe things he hath not ſeen.*] This did the *Philoſophers* and thoſe *Chriſtians* which embraced their Sentiments, in all their Inducements to worſhip theſe *Angels* and inferiour Spirits. As *v. g.*

1*ſt*, In their pretence that (g) *the Divine Nature could not immediately be converſed with, but that all the intercourſe betwixt God and Men was by the intermediation of theſe Demons, it being a debaſing of the Divine Nature to think we could converſe with him without their intervention.*

2*ly*, In ſaying that they were to be worſhipped χάριν τῆς εὐφήμου διαπορείας, *for their la-*

(u) *Simonianæ Diſciplinæ Magia Angelis inſerviens.* Tertul.de Præſcript. cap.33.p.214.

(x) Iren.l.1.c.23. l.2.c.57. (y) Epiphan.Hær.21.§ 4. (z) Theodoret. Hær. fab.l.1.c.5.p.12. Ἀχώρητος ἀνεξιχνίαστος ἀκαταλήπτος. Iren l.1.p.10, 12, 14.

(a) Φάσκει ὅτι ὁ νόμος καὶ προφῆται ὑπὸ Ἀγγέλων δέδοται, καὶ ὁ δεδωκὼς νόμον ἕνα τῶν Ἀγγέλων ἐστὶ τῶν τὸν κόσμον πεποιηκότων. Hær.28.§ 1.p.110.

(b) Πᾶν γὰρ τὸ Δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητῆς—ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις, καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv.p.1194. A.B. Θεὸς δὲ καὶ ἀνθρώπου ὁ μίγνυ] ἀλλὰ διὰ τούτου πᾶσα δέδεται ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid. Δαίμονας ὁ ἑρμηνείας αἴτιον ἐυχαῖς πιμᾶν μαλὰ χρέων χάριν ὁ ἐυφήμου διαπορείας. Epin. p. 1010, 1011.

(c) Lib. de Plant. Noæ. p. 168. (d) P.222.F.

(e) Καὶ γὰρ τὰς τῆς Παιδὸς ἐπιτελέσεως τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ πατρὶ διαγγέλλει. P.455. 456.

(f) Οὐ λάθοιμεν ἔννοιαν ἐδιδάξαμεν ποτέ τινος τῶν μέσων λέγοντες λαλησαν ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibid.

(g) Τὸν θεὸν αὐτὸν καθαμιγνὺς ἀνθρωπίναις χρείαις ὁ φειδὴς ὁ σεμνότης ἐδὲ πρεῖ τὸ ἀξίωμα αὐτὸ ὁ ἀσὺ. Plutarch. de Orac. defect. p. 414.

Οἱ Δαιμόνων γένος μὴ ἀπολείποντες ἀνεπίμικτα τὰ τῶν θεῶν, καὶ ἀνθρώπων ποιοῦσι, καὶ ἀσυμπάλακτα ὁ ἡμεδαπὴν ὡς Πλάτων ἔλεγεν, καὶ διακονικὸν ἀναμὺγνυς φύσιν. P. 416. E.

dable

dable interceſſion, and (h) *διὰ τὰς ὠφελείας, for the benefits of common life we receive from them.*

3*ly*, As having from the Supream Deity their Power and Authority, and preſiding over us, *κατὰ τάξιν ἣν ἕκαστος ἐτάχθη, according to the order appointed to them*, and being therefore worſhipped *πρὸς νόμου καὶ θεῖα βουλήσεις, by the Divine Law and Counſel*; and only, ſaith *Celſus*, as he will have them to be honoured. *Plato in Phædro p.* 246. *Hierocles in Carm. Pythag. p.* 9. 18. *Celſus apud Orig. l.* 8. *p.* 381.

4*ly*, Becauſe by worſhipping theſe Miniſters of his, *we do a thing φίλον ἐκείνῳ grateful to him*, ſaith (i) *Celſus*. Now in all theſe things they did manifeſtly *ἐμβατεύειν intrude into things* of which they neither had, nor could have any knowledge from the Light of Nature. And ſo do alſo the *Romaniſts*, in ſaying, that *Saints* and *Angels* ſee all things, or perceive our Prayers by ſeeing him who ſeeth all things; that they are worſhipped by the Divine Law and Counſel; and that by invoking them, we do a thing grateful to him, it being certain that nothing of this nature can be proved from *Scripture*, or from *Primitive Tradition*.

Moreover, *Theodoret* and *Oecumenius* here obſerve, that this Worſhip of *Angels* continued long in *Piſidia*, *Phrygia*, and *Laodicea* near to *Coloſs*, where they had (k) *εὐκτήρια τοῦ ἁγίου Μιχαὴλ, Oratories of St. Michael, the Captain of the Lords Hoſt*, as he is called *Joſh.* 5. 14. which leads us to the very riſe of this Worſhip both among *Jews* and *Chriſtians*. For the *Jews* generally held, that he who is ſtiled *the Captain of the Lords Hoſt* was the *Angel Michael*. See Note on *Hebr.* 2. 5. and his Office, ſaith (l) *Origen* is, *Mortalium preces ſupplicationeſque curare*, to preſent the Prayers of Men. And in the Book of the *Paſtor*, we read, ſaith he, that *Chriſtians ἅμα τὸ πιστεῦσαι ὑπὸ τὴν Μιχαὴλ γίνονται, as ſoon as they believe, are under the Government of Michael.* (m) *The good Meſſenger*, ſaith *Hermes*, *being Michael*, qui Populi hujus habet poteſtatem, & gubernat eos, *who hath the government over this People*. Whence by (n) *Nicephorus*, he is ſtiled *ὁ τῆς χριστιανῶν πίστεως ἔφορος, the Preſident or Overſeer of the Chriſtian Faith.*

Ver. 19. And (*ſo*) not holding the Head, (*Chriſt*,) from which all the Body by joints and bands having nouriſhment miniſtred, and being knit together, encreaſeth with the increaſe of God.

καὶ οὐ κρατῶν τὴν κεφαλὴν, and not holding the Head.] Hence it appeareth, (1.) That the *Apoſtle* here ſpeaks of ſuch Perſons as had embraced *Chriſtianity*, owning Chriſt *Jeſus* to be the Head of the Church, and being by profeſſion *dead with Chriſt from the rudiments of the World*, v. 20.

2*ly*, That the fault they were guilty of was not the worſhipping *Angels*, as *Mediators of Redemption*, but of *Interceſſion* only, *i. e.* as *Mediators* to bring us to God, and to preſent our Prayers to him, as appears from the foregoing Note.

3*ly*, That *Jeſus Chriſt* is repreſented in the *Holy Scripture*, as he by whom we have *προσαγωγὴν εἰς τὸν acceſs to God* in Prayer with confidence, *Eph.* 2. 18. 3. 12. *Hebr.* 10. 19—22. And ſo having acceſs to him by Prayer through any other *Mediator* of *Interceſſion*, muſt be intrenching on the Office of the Head of the *Church*, and ſo not holding the Head. And that the practiſe of the Church of *Rome* in praying to *Angels* is here condemned, I have fully proved in a full Diſcourſe of the *Idolatry of the Church of Rome*, Chap. 11.

Ἐπιχορηγούμενον, by joints and bands having nouriſhment miniſtred.] *i.e.* From which Head communicating the Gifts of the Spirit to his Myſtical, as the Head doth its vital Spirits to the Natural Body, the whole Body of *Chriſtians* duly compacted together by the aſſiſtance which every part of it gives to the whole; ſome ſuſtaining the Office of inferiour Heads, ſome of an Eye, ſome of an Hand or a Foot, 1 *Cor.* 12. 15, 16, 17. increaſeth in that Love which proceedeth from the God of Love which he requires and approves, and which tends to his glory, and is therefore ſtiled the increaſe of God, as that Righteouſneſs which he approves, and accepts of, is called *the Righteouſneſs of God*, Rom. 1. 17. 2 *Cor.* 5. 21. *Philip.* 3. 9. *Jam.* 1. 20. See Note on *Eph.* 4. 15, 16.

Ver. 20. Wherefore if ye (*by your profeſſion*) be dead with Chriſt from the rudiments of the world, (*which he hath nailed to his Croſs, and took out of the way*, v. 14.) why as men living (*yet*) in (*conformity to*) the world, are ye ſubject to (*the*) ordinances (*and decrees of men?*)

Ver. 21. (*Such as theſe are*) touch not (*what is offered to an Idol, or a Woman*, 1 Cor. 7. 1.) taſte not (*forbidden meats,*) handle not (*an unclean thing.*)

Ver. 22. Which all are to periſh with the uſing, (*or tend to corruption by the uſing, or abuſing them*) according to the Doctrines and Commandments of men.

Ver. 23. (*Though they are*) things which have indeed a ſhew of wiſdom in will-worſhip and humility, (*v.* 18.) and neglecting the bo-

(h) Euſeb. Præpar. Evang. l. 5. c. 3. p. 128. D. (i) Ibid. p. 381, 321.
(k) Oecum. apud Hæſchel. Not. in Orig. p. 233.
(l) Περὶ ἀρχῶν. L. 1. c. 8. in Matth. Ed. Huet. p. 361. D.
(m) Lib. 3. Sim. 8. § 3. (n) Hiſt. l. 7. c. 50.

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Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *all which things periſh in the uſing.*] The word φθορὰ is uſed often by St. *Peter* ſpeaking of ſuch Men, not for a Natural, but a Moral Corruption; as when he ſaith they were partakers of the Divine Nature, *who have eſcaped* τὴν φθορὰν *the pollution which is in the world through luſt*, 2 Pet. 1. 4. and that *they as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh* ἐν τῇ φθορᾷ αὐτῶν *in their own corruption*, 2 Pet. 2. 12. and v. 19 *While they promiſe them liberty, they themſelves are the Servants* τῆς φθορᾶς *of Corruption.* And ſo the meaning of theſe words may be, that when theſe things are obſerved in compliance with the Commands and Doctrines of Men, as things neceſſary, they corrupt Men who uſe them thus; but I prefer the other ſenſe, which ſaith, that theſe Meats periſh in the uſing, according to that (q) *Aphoriſm* of the Civil Law, *We uſe thoſe things which remain after the uſe of them*, his verò abutimur quæ noſtris utentibus pereunt.

Ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, *which things have a ſhew of wiſdom.*] Theſe words plainly refer to the former Verſes; the ἐθελοθρησκείᾳ, *Will-worſhip*, to the θέλων ἐν θρησκείᾳ τῶν ἀγγέλων, *pleaſing themſelves in the worſhipping of Angels*; and ſo it muſt be as bad as that, *the ſhew of humility*, to the doing this from a pretence of humility, v. 18. *the neglecting of the body, and making no proviſions for it, to the ſatisfying of the fleſh*, to the abſtinence from Fleſh, Wine, and Women, and from things offered to *Idols.*

It remains only to conſider who were the Perſons here intended; That they were not the *Gnoſticks*, or Followers of *Simon Magus*, is evident; *for they*, ſaith (r) *Irenæus*, *were men who indulged to the fleſh, and who privily corrupted the women whom they taught, they were carefully to meditate upon the myſtery of Wedlock, and upon that account enticed other mens wives to themſelves.* And (s) *Epiphanius* adds, that *they participated of all manner of fleſh, that they indulged to drunkenneſs and venery, execrating them who were uſed to faſtings*; they therefore could not be the Men who neglected the Body by abſtaining from Meats, and made no proviſion for the Fleſh.

(o) Ὧν γὰρ ἐφίκαν ἅπτεσθαι, πάλιν κακῶλυκα τόπων τὰ θνησιμαῖα, τὰ τὲ εἰδωλόθυτα τὰ τὲ ἀπνικτα, ἃ μὴ ἐξὸν τόπων φαύειν ἔθιμις. Pædag. l. 2. c. 1. p. 149.

(p) Καὶ οἱ μὲν αὐτῶν γαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν, καὶ οἴνου βδελυκία λέγοντες εἶναι, καὶ γάμον, καὶ παιδοποιΐαν, καὶ βρωμάτων μετάληψιν. Conſtit. Apoſt. l. 6. c. 10.

(q) Cicero Top. n. 8. Pandect. l. 7. Tit. 5.

(r) Ταῖς δὲ σαρκὸς ἡδοναῖς κακαχόρως διακείνεσθαι, καὶ λάθρᾳ τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείρειν. Iren. l. 1. c. 1. p. 28. A.

Διὰ παντὸς τρόπου δεῖν αὐτὰς ἐπιμελῶς τὸ τῆς συζυγίας μυστήριον. Ibid. Ταύτας δὲ ἀνδρῶν ἀποπείρᾳ ἰδίας γαμετὰς ἡγήσασθαι. Ibid.

(s) Καὶ πάντων μεταλαμβάνουσι κρεῶν—κοίτοις καὶ μέθαις χολάσεσθαι, καὶ καταρωμένους τὴν νηστείαν. Epiph. Hær. 26. § 4, 5, 9.

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They therefore ſeem to me to have been partly the *Eſſens*, and partly the *Pythagorean Philoſophers*. For,

1. Of the *Eſſens*, *Joſephus* ſaith, that ὅτε γαμετὰς εἰσάγονται, &c. *they* (t) *neither would have Wives, nor Servants*, as thinking Servitude an injury to our common Nature, or tending to Injuſtice, and Marriage to Sedition. And again, (u) γάμε μὲν ὑπεροψία παρ' αὐτοῖς, *they contemn Marriage, not becauſe they would have Marriage taken away, or the Succeſſion of Mankind to ceaſe; but to avoid the intemperance of Women, and becauſe they think none of them can keep their Faith to one.* (x) *Philo* ſays *they have Women* with them, *but they are only ſuch as are* γηραιαὶ *old Women*, or παρθένοι ἢ ἀγνείας, *Virgins as to their Chaſtity, not out of Neceſſity, but* διὰ ζῆλον καὶ πόθον σοφίας, *from their Zeal to, and deſire of Wiſdom.* He adds, οἴνου δὲ πολυτελὲς εἶδὸς ἄλλα ἄρτον ἁλιτὸν καὶ ὄψον ἅλας, &c. (y) *They eat nothing that is delicate, having only mean Bread and Salt for their Meat, and if they be delicate, Hyſſop for their Sauce, and River-water for their Drink.* (z) *They uſe no Wine in their Feaſts*, οἶνον μὲν καὶ ἀφροσύνης φάρμακον, *for Wine*, ſay they, *is the incentive to madneſs.* He goes on, τραπέζα καθαρὰ τῶν ἐναίμων, *their Table is pure from all things that have blood in them, or from the fleſh of living Creatures; for ſuch things*, ſay they, *irritate Concupiſcence.* And of this Abſtinence from certain Meats they are ſo tenacious, ſaith (a) *Joſephus*, that *they will rather endure all ſorts of Torments*, ἢ φαγεῖν τι τῶν ἀσεμίτων, *then eat any thing they were not accuſtomed to eat.* Moreover, there were ſome things they muſt not touch, (b) as *Oyl*, *for* καὶ δοκεῖ ἀποκαθαίρεσθαι τὸ ἔλαιον, *they look on Oyl as a defilement; ſo that if any of them be unwillingly anointed with it, he muſt waſh it off from his Body. The younger among them muſt not touch the Elders* (c), ὥστε εἰ ψαύσειαν αὐτῶν ἑαυτῶν ἁλείφεσθαι καθάπερ ἀλλοφύλῳ συμφέροντας, *and if they touched them the Elders waſhed themſelves, as if they had touched an Alien.* They were ſuch ſtrict Obſervers of the Sabbath, that they would provide no Meat for themſelves, nor go to ſtool on that day. They had alſo (d) τὰ τῶν Ἀγγέλων ὀνόματα, *certain Names of Angels which they held in veneration*; and alſo proper δόγματα *Opinions or Decrees which they ſwore never to deliver to others otherwiſe then as they had received them.* And thus they dogmatized. And laſtly, all this was the effect καὶ τῆς φιλοσοφίας ὁρμῆς, *of their Paſſion for Philoſophy*, of which (e) *Philo* ſo often ſpeaks in his deſcription of them. So great reaſon is there to conceive they may be concerned in this Chapter.

2*ly*, Theſe things being introduced as the Rudiments of the World, and living according to theſe δόγματα Preſcriptions, being living as in the World, I chiefly incline to refer theſe things to the abſtinence from Touching, and Taſting, Fleſh, and Wine, and handling Women, and from all the Objects which gratifie the Senſes, the Taſte, the Eye, the Touch, taught by the Followers of *Pythagoras* and *Empedocles*, and defended with ſuch variety of Learning by *Porphyry*, the very title of whoſe Book is *De abſtinentia ab eſu animalium*, of abſtinence from eating the Fleſh of any living Creature. This he founds upon this Principle, that τὸ ζῆν καλὰ ἢ νῦν, (f) *to live the intellectual life, and to enjoy the Contemplation of the moſt perfect Being, it is neceſſary that we ſhould abſtract our Minds, as much as is poſſible, from all ſenſual Objects*; from the Pleaſures which ariſe διὰ γεύσεως *from the taſte*, particularly of Wine; and from the touch, for, ſaith he, ἁφαὶ, *the ſenſual Objects which we touch are not only* σωματῶσαι ἢ ψυχὴν *ſuch as transform the Soul into the Body, but alſo ſuch as ſtir up ſwarms of Paſſions and Luſts in it.* Hence he infers, that all theſe things are τὰ αἰσχρὰ, *filthy* and *polluting*, and ſuch as hinder ἢ ψυχῆς καθαρὰν ἐνέργειαν, *the pure Operations of the Soul*, therefore he that would have the intellectual Life, muſt abſtain (g) *not only from the uſe of Women, but from all Senſual things, they being ſuch as do defile the Soul.* Moreover, what the *Apoſtle* ſpeaks of the deceit of *Philoſophy*, exactly agrees with the Sentiments of thoſe Men. Doth he ſay that it is καλὰ ἢ παράδοσιν ἀνθρώπων, i. e. *according to the Tradition of Men?* This Abſtinence is ſtiled by *Porphyry* (h) νόμῳ ἀγγεφῳ καὶ θείῳ, *a Divine, but unwritten Law.* Doth he ſay of them, δογματίζονται, *they make Decrees and Ordinances?* this Opinion is by *Porphyry* ſtiled (i) δόγμα παλαιὸν καὶ θεοῖς φίλον, *an ancient Decree, and acceptable to the Gods*, and τὸ διοριζόμενον, *a Conſtitution*, or a thing defined? Does the *Apoſtle* ſtile it ἐθελοθρησκεία *will-worſhip?* 'tis alſo by (k) *Heraclides Ponticus* ſtiled δεισιδαιμονία *Superſtition*, and ſaid by *Porphyry* eſpecially to be done on the account of Wiſdom, and the ſubduing of the Body; ſo full an Agreement is there betwixt this *Philoſophy*, and that which the *Apoſtle* hath here ſaid concerning it.

(t) Antiq. l. 18. c. 2. p. 618. A. B. (u) De Bell. Jud. l. 2. c. 12. p. 785. A. B. (x) De vita Contemp. p. 695. F.
(y) P. 692. B. (z) P. 696. D. (a) De Bello Jud. l. 2. c. 12. p. 787. F. (b) P. 785. C. (c) P. 787. D.
(d) P. 786. F. G. (e) De vita Contem. p. 690. B. 695. F. 698. D.
(f) Οὐκ ἔστιν ἀλλως τυχεῖν τῆς τέλεως μὴ προσπλοκῆς μὴ εἰ χρὴ φάναι τῷ Θεῷ ἀφηλοκῆς καὶ ἐκ σώματος, καὶ τῶν διὰ τούτου ἡδυπαθειῶν. L. 1. § 57.
(g) Αἰσχρὰ γὰρ πάντα ὡς προς γε τὸ καλὰ νῦν ζῆν, καὶ πάντων ἀφεκτέον, καθάπερ τῶν ἀφροδισίων. L. 1. § 41. διὸ καὶ τὰ ἀφροδίσια μιαίνει. P. 173, 174. & L. 1. p. 44. § 52.
(h) L. 1. § 28. (i) L. 1. § 3. (k) L. 1. § 6.

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Μηδὲ γεύσῃ, *taſte not.*] This doubtleſs refers to Meats and Drinks, either Fleſh and Wine, which ſome of the *Philoſophers*, particularly the *Pythagoreans*, would not taſte of. And ſome *falſe Apoſtles* mentioned by the (p) *Apoſtolical Conſtitutions*, forbad Marriage, and *required men to abſtain from fleſh and wine, repreſenting Marriage, and the procreation of Children, and the eating of Fleſh, as things abominable.*

Μηδὲ θίγῃς, *handle not.*] Any thing which may pollute you by touching it.

Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *all which things periſh in the uſing.*] The word φθορὰ is uſed often by St. *Peter* ſpeaking of ſuch Men, not for a Natural, but a Moral Corruption; as when he ſaith they were partakers of the Divine Nature, *who have eſcaped* τὴν φθορὰν *the pollution which is in the world through luſt*, 2 Pet. 1. 4. and that *they as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh* ἐν τῇ φθορᾷ αὐτῶν *in their own corruption*, 2 Pet. 2. 12. and *v.* 19 *While they promiſe them liberty, they themſelves are the Servants* τῆς φθορᾶς *of Corruption.* And ſo the meaning of theſe words may be, that when theſe things are obſerved in compliance with the Commands and Doctrines of Men, as things neceſſary, they corrupt Men who uſe them thus; but I prefer the other ſenſe, which ſaith, that theſe Meats periſh in the uſing, according to that (q) *Aphoriſm* of the Civil Law, *We uſe thoſe things which remain after the uſe of them*, his verò abutimur quæ non utentibus pereunt.

Ἅπινά ἐστι λόγον μὲν ἔχοντα σοφίας, *which things have a ſhew of wiſdom.*] Theſe words plainly refer to the former Verſes; the ἐθελοθρησκείᾳ, *Will-worſhip*, to the θέλων ἐν θρησκείᾳ τῶν Ἀγγέλων, *pleaſing themſelves in the worſhipping of Angels*; and ſo it muſt be as bad as that, *the ſhew of humility*, to the doing this from a pretence of humility, *v.* 18. *the neglecting of the body, and making no proviſions for it*, to the *ſatisfying of the fleſh*, to the abſtinence from Fleſh, Wine, and Women, and from things offered to *Idols*.

It remains only to conſider who were the Perſons here intended; That they were not the *Gnoſticks*, or Followers of *Simon Magus*, is evident; *for they*, ſaith (r) *Irenæus*, *were men who indulged to the fleſh, and who privily corrupted the women whom they taught, they were carefully to meditate upon the myſtery of Wedlock, and upon that account enticed other mens wives to themſelves.* And (s) *Epiphanius* adds, that *they participated of all manner of fleſh, that they indulged to drunkenneſs and venery, execrating them who were uſed to faſtings*; they therefore could not be the Men who neglected the Body by abſtaining from Meats, and made no proviſion for the Fleſh.

(o) Ὧν γὰρ ἐφεῖτο ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θνησιμαῖα, τὰ τε εἰδωλόθυτα τά τε ἀπνικτὰ καὶ ἐξ ὧν τούτων φαίειν δίκαιος. Pædag. l. 2. c. 1. p. 149.

(p) Καὶ οἱ μὲν αὐτῶν γαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν, καὶ οἴνου βδελυκία λέγοντες εἶναι, καὶ γάμων, καὶ τεκνοποιΐας, καὶ βρωμάτων μετάληψιν. Conſtit. Apoſt. l. 6. c. 10.

(q) Cicero Top. n. 8. Pandect. l. 7. Tit. 5.

(r) Ταῖς τε σαρκὸς ἡδοναῖς κακαῖς κακῶς δουλεύοντες, καὶ λάθρᾳ τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. l. 1. c. 1. p. 28. A.

Διὰ παίδος τρόπου δεῖν αὐτὰς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποστῆναι ἰδίας γαμετὰς ἠγήσαντο. Ibid.

(s) Καὶ πάντων μεταλαμβάνουσι κρεῶν — κοίτοις καὶ μέθαις σχολάσοντες, καὶ καταρῶντες τὴν νηστείαν. Epiph. Hær. 26. § 4, 5, 9.

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They therefore seem to me to have been partly the *Essens*, and partly the *Pythagorean Philosophers*. For,

1. Of the *Essens*, *Josephus* saith, that ὅτε γαμετὰς οὐκ ἄγουσι, &c. *they* (t) *neither would have Wives, nor Servants*, as thinking Servitude an injury to our common Nature, or tending to Injustice, and Marriage to Sedition. And again, (u) γάμε μὲν ὑπεροψία παρ' αὐτοῖς, *they contemn Marriage, not because they would have Marriage taken away, or the Succession of Mankind to cease; but to avoid the intemperance of Women, and because they think none of them can keep their Faith to one.* (x) *Philo* says *they have Women* with them, *but they are only such as are* γηραιαὶ *old Women*, or παρθένοι ἡ ἀγνείας, *Virgins as to their Chastity, not out of Necessity, but* διὰ ζῆλον καὶ πόθον σοφίας, *from their Zeal to, and desire of Wisdom.* He adds, σιτοῦσι δὲ πολυτελὲς οὐδὲν ἀλλὰ ἄρτον ἐψητὸν καὶ ὄψον ἅλας, &c. (y) *They eat nothing that is delicate, having only mean Bread and Salt for their Meat, and if they be delicate, Hyssop for their Sauce, and River-water for their Drink.* (z) *They use no Wine in their Feasts*, οἶνον μὲν γὰρ ἀφροσύνης φάρμακον, *for Wine*, say they, *is the incentive to madness.* He goes on, τραπέζα καθαρὰ τῶν ἐναίμων, *their Table is pure from all things that have blood in them, or from the flesh of living Creatures; for such things*, say they, *irritate Concupiscence.* And of this Abstinence from certain Meats they are so tenacious, saith (a) *Josephus*, that *they will rather endure all sorts of Torments*, ἢ φαγοσί τι τῶν ἀπαγορευομένων, *then eat any thing they were not accustomed to eat.* Moreover, there were some things they must not touch, (b) as *Oyl*, *for* παῖδα ἀναλαμβάνουσιν τὸ ἔλαιον, *they look on Oyl as a defilement; so that if any of them be unwillingly anointed with it, he must wash it off from his Body. The younger among them must not touch the Elders* (c), ὥστε εἰ ψαύσειαν αὐτῶν ἑαυτὸν ἀπολούεσθαι καθάπερ ἀλλοφύλῳ συμφέροντας, *and if they touched them the Elders washed themselves, as if they had touched an Alien.* They were such strict Observers of the Sabbath, that they would provide no Meat for themselves, nor go to stool on that day. They had also (d) τὰ τῶν Ἀγγέλων ὀνόματα, *certain Names of Angels which they held in veneration*; and also proper δόγματα *Opinions or Decrees which they swore never to deliver to others otherwise then as they had received them.* And thus they dogmatized. And lastly, all this was the effect τῆς περὶ φιλοσοφίας ὁρμῆς, *of their Passion for Philosophy*, of which (e) *Philo* so often speaks in his description of them. So great reason is there to conceive they may be concerned in this Chapter.

2*ly*, These things being introduced as the Rudiments of the World, and living according to these δόγματα Prescriptions, being living as in the World, I chiefly incline to refer these things to the abstinence from Touching, and Tasting, Flesh, and Wine, and handling Women, and from all the Objects which gratifie the Senses, the Taste, the Eye, the Touch, taught by the Followers of *Pythagoras* and *Empedocles*, and defended with such variety of Learning by *Porphyry*, the very title of whose Book is *De abstinentia ab esu animalium*, of abstinence from eating the Flesh of any living Creature. This he founds upon this Principle, that τὸ ζῆν καλὰ ἡ νῦν, (f) *to live the intellectual life, and to enjoy the Contemplation of the most perfect Being, it is necessary that we should abstract our Minds, as much as is possible, from all sensual Objects*; from the Pleasures which arise διὰ γεύσεως *from the taste*, particularly of Wine; and from the touch, for, saith he, ἁφαὶ, *the sensual Objects which we touch are not only* σωματῶσαι ἡ ψυχὴν *such as transform the Soul into the Body, but also such as stir up swarms of Passions and Lusts in it.* Hence he infers, that all these things are τὰ αἰσχρὰ, *filthy* and *polluting*, and such as hinder τὴν ψυχῆς καθαρὰν ἐνέργειαν, *the pure Operations of the Soul*, therefore he that would have the intellectual Life, must abstain (g) *not only from the use of Women, but from all Sensual things, they being such as do defile the Soul.* Moreover, what the *Apostle* speaks of the deceit of *Philosophy*, exactly agrees with the Sentiments of those Men. Doth he say that it is καλὰ ἡ παράδοσιν ἀνθρώπων, i. e. *according to the Tradition of Men?* This Abstinence is stiled by *Porphyry* (h) νόμῳ ἀγγέλῳ καὶ θεῷ, *a Divine, but unwritten Law.* Doth he say of them, δογματίζον, *they make Decrees and Ordinances?* this Opinion is by *Porphyry* stiled (i) δόγμα παλαιὸν καὶ θεοῖς φίλον, *an ancient Decree, and acceptable to the Gods*, and τὸ διοικούμενον, *a Constitution*, or a thing defined? Does the *Apostle* stile it ἐθελοθρησκεία *will-worship?* 'tis also by (k) *Heraclides Ponticus* stiled δεισιδαιμονία *Superstition*, and said by *Porphyry* especially to be done on the account of Wisdom, and the subduing of the Body; so full an Agreement is there betwixt this *Philosophy*, and that which the *Apostle* hath here said concerning it.

(t) Antiq. l. 18. c. 2. p. 618. A. B. (u) De Bell. Jud. l. 2. c. 12. p. 785. A. B. (x) De vita Contemp. p. 695. F.
(y) P. 692. B. (z) P. 696. D. (a) De Bello Jud. l. 2. c. 12. p. 787. F. (b) P. 785. C. (c) P. 787. D.
(d) P. 786. F. G. (e) De vita Contem. p. 690. B. 695. F. 698. D.
(f) Οὐκ ἔστιν ἄλλως τυχεῖν τοῦ τέλους μὴ προσπλοκὴν μὲν εἰ χρὴ φάναι τῷ Θεῷ ἀφπλοκὴν ἢ ἐν σώματι, καὶ τῶν διὰ τοῦτο ἡ ψυχῆς ἡδυπαθειῶν. L. 1. § 57.
(g) Αἰσχρὰ γὰρ πάντα ὡς πρός γε τὸ καλὰ νῦν ζῆν, καὶ πάντων ἐφικτέον, καθάπερ τῶν ἀφροδισίων. L. 1. § 41. διὰ καὶ τὰ ἀφροδίσια μιαίνει. P. 173, 174. & L. 1. p. 44. § 52.
(h) L. 1. § 28. (i) L. 1. § 3. (k) L. 1. § 6.

CHAP. III.

Verſe 1. IF ye then be riſen with Chriſt (*through Faith*, Chap. 2. 12. *and by newneſs of life*, Rom. 6. 4, 5.) ſeek thoſe things which are above, where Chriſt (*now raiſed from the dead*,) ſitteth on the right hand of God.

Ver. 2. Set your affections on things above, and not on things on the Earth.

Τὰ ἄνω ζητεῖτε, v. 1. φρονεῖτε, v. 2.] Theſe Phraſes ſeem to import, 1. That we ſhould put the higheſt eſtimate and value upon things above. 2. That we ſhould have them fixed on our Spirits, and familiarly occurring to our thoughts by fervent Meditations, and ſerious Reflections on them. 3. That we ſhould have our Wills inclin'd to them, and our Affections poſſeſs'd with frequent Love, and paſſionate Deſires of them; for φρονεῖν is, ſaith *Phavorinus*, λογίζεσθαι, καὶ ἐνθυμεῖσθαι, σπεύγειν καὶ ὀρέγεσθαι. 4. That we ſhould employ our Faculties and Members in purſuit of them with diligence and conſtancy; for ζητεῖν is *niti*, *curare*, *ſummo ſtudio quærere*, as ζητῶ ποιῆσαι in *Demoſthenes*, ζητῶ ἁρπάσαι *nitor auferre*. Plutarch.

Ver. 3. For ye are dead with Chriſt (*to ſin*, Rom. 6. 6, 7, 8. *and to the world*, Gal. 6. 14. *and from the rudiments of it*, Chap. 2. 20.) and your (*future*) life is hid with Chriſt in God.

Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.] *i. e.* Your true Life, which conſiſts in fruition of God, and which you ſhall live for ever with him, is hid with Chriſt, who is now removed from your ſight, and plac'd at the right hand of God; for *it doth not yet appear what we ſhall be*, 1 John 3. 2.

Ver. 4. When Chriſt, who is (*the Author and Purchaſer of*) our life ſhall appear, then ſhall ye alſo appear with him in glory.

Note. Hence we learn that *Chriſtians* are not to expect to reign with Chriſt on Earth a thouſand years, becauſe they are not to mind, or ſeek τὰ ἐπὶ γῆς *the things upon Earth*, but only *thoſe above, where Chriſt ſitteth at the right hand of God.* Whereas, were this Life on Earth a Bleſſing and Reward which God had promiſed to them for their Sufferings, they might mind it, and ſet their Affections on it; as alſo from all thoſe places where the Hope, Reward, Inheritance of Chriſtians is ſaid to be reſerv'd in the Heavens for them; for as *Oecumenius* notes, εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκάτασις, *if our inheritance be in Heaven, the ſuppoſed Millennium on Earth muſt be but a Fable. Great is your reward in Heaven*, ſaith Chriſt to the Chriſtian Sufferer, *Matth.* 5. 12. *Luke* 6. 23. *Your hope is laid up for you in Heaven*, Coloſſ. 1. 5. See 1 Pet. 1. 4.

Ver. 5. Mortifie therefore (*in order to the injoyment of this Life with God*) your Members that are upon the Earth, (i. e. *your earthly carnal Members*, viz.) Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry.

Νεκρώσατε οὖν, *mortifie therefore your earthly Members.*] There being in us naturally the *old man*, v. 9. Eph. 4. 22. and the *body of ſin*, the inordinate affections, and luſtings of it, are ſtiled the Members of that Body; partly becauſe they exert themſelves by the Members of the Natural Body; and partly becauſe, as the Members of the Body are employ'd to fulfil and accompliſh the Deſires of the Natural Body, ſo theſe Affections are employ'd to gratifie the Deſires of the Body of Sin, theſe Members are ſtiled Earthly Members, becauſe they reſpect only earthly things; they fix our hearts upon, and employ our minds about them; to mortifie them is to reſiſt, and to ſuppreſs their motions, that we do not obey them, or gratifie them in their inordinate deſires and affections, but carefully ſhun all the occaſions of ſin, and uſe thoſe means which tend to the ſubduing of it. And this Exhortation being directed to Believers, ſhews, that as they are by Profeſſion and by Baptiſmal Obligation dead to ſin, ſo have they continual need to proceed in the practice of this Duty, that they be not overcome by the deceitfulneſs of ſin, by their fleſhly Luſts, which tend to Fornication and Uncleanneſs; their deſires of worldly Honours and vain Glory, which are evil Concupiſcences, and by the inordinate Love of the World, which is ſtiled Covetouſneſs.

Ἥτις ἐστὶν εἰδωλολατρεία, *Covetouſneſs which is Idolatry.*] Becauſe as *Heathens* place their confidence in Idols, even ſo the Avaritious Man doth place his confidence in Gold and Silver, which are the Matter of their Idols, he chiefly doth purſue them, and for their ſakes only doth other matters. And that ſuch Actions do partake of the true Nature of Idolatry, Reaſon as well as Scripture will evince; for Reaſon ſhews that Love, Hope, Truſt, Obedience, are parts of that Internal Worſhip which we owe to God in the moſt excellent degrees, and which he more regards than building *Temples*, or erecting *Altars*, the bending of the Knee or Body, or any other Act of outward Worſhip, and therefore in thoſe Acts doth more eſpecially conſiſt God's Worſhip; and therefore he that doth confer them upon any Creature in that degree, or in thoſe actions in which they only ought to be aſcribed to God, muſt be as truly an Idolater, as he that payeth to a Creature any outward Act of Religious and Di-

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vine Worſhip; and as the covetous Perſon, tho' he doth not indeed believe his Money or his Riches to be a God, yet by loving, and ſo truſting in them, as God only ought to be loved and truſted in, he is as truly guilty of Idolatry, as if he ſo believed; ſo though the *Roman Catholicks* do not believe their (a) *Saints* and *Angels* to be God, yet by addreſſing to them even Mental Prayers, and giving the inward Worſhip of the Soul, which, as (b) St. *Auſtin* well obſerves, *The Catholick Church always reſerv'd to God*, they are as guilty of *Idolatry* as if they did believe them to be Gods, ſince thereby they aſcribe to them the knowledge of the heart, and of the inward motions of the Soul, which only doth belong to God.

Ver. 6. For which things (*done by them*) the wrath of God cometh upon (*men, as being*) the children of diſobedience, (*or upon thoſe who obey not the commands of God, to abſtain from them.*)

Ver. 7. In the which you (*of Coloſs*) alſo walked ſometimes when ye lived in them.

The *Coloſſians* dwelling in *Phrygia* celebrated the *Sacra* of (c) *Bacchus*, and of the Mother of the Gods, called therefore *Phrygia Mater*, and doubtleſs comply'd with all the Luxury of *Aſia minor*, of which they were a part.

Ver. 8. But now you alſo put off all theſe (*following Vices*, viz.) Anger, Wrath, Malice, Blaſphemy, (i. e. *evil ſpeaking*,) and filthy Communication (*or reproachful words which ariſe from wrath*) out of your mouth.

Αἰσχρολογίαν, *filthy Communication.*] This is uſually referr'd to obſcene and impure words. But *Heſychius*, *Phavorinus*, and *J. Pollux l.* 2. *c.* 4. have inform'd us that the word ſignifies *reproachful words*, ſuch as tend to put a Man to ſhame; and to this ſenſe the words preceding make it moſt proper to refer it, *Wrath*, *Anger*, and *Malice*, or evil Machinations of the heart, being the inward diſpoſitions which render us diſaffected to, and prone to do evil to others; railing and opprobrious Speeches, which tend to render our Brother infamous to others, being the uſual Effects of theſe evil diſpoſitions.

Ver. 9. (*And*) lie not one to another, ſeeing ye have put off the old man with his deeds. (*See Note on* Eph. 4. 21.)

Hence it appears, that to be addicted to lying, is an evidence that we have not yet put off the old man.

Ver. 10. And have put on the new man, which is renewed in knowledge, (*or by the acknowledgment of the truth*, Eph. 4. 22.) after the image of him that created him, (*in righteouſneſs and holineſs of truth*, Eph. 4. 24.)

Εἰς ἐπίγνωσιν, *in knowledge.*] The *Chriſtian* Faith being *the knowledge of the truth which is after godlineſs*, Tit. 1. 1. it being that by which *we eſcape the pollutions of the world through luſt*, 2 Pet. 2. 20. and *recover out of the ſnare of Satan*, 2 Tim. 2. 25, 26. that by which we have *all things given us which appertain to life and godlineſs*, 2 Pet. 1. 3. and that, ſaith the *Apoſtle* here, by which we are enabled to walk *worthy of the Lord unto all well-pleaſing*, *being fruitful in every good work, and increaſing in them*, as we increaſe εἰς ἐπίγνωσιν τοῦ Θεοῦ in the knowledge of God. The being renewed in this knowledge, may well import our being *renewed in righteouſneſs and true holineſs*, as the *Apoſtle* ſpeaks, *Eph.* 4. 24. eſpecially if we conſider that whilſt the Judgment ſtill continues to approve the things which are moſt excellent, the Will ſtill chuſes, and the inferiour Faculties will be imploy'd in proſecution of them.

Ver. 11. Where (*or under which Oeconomy*) there is neither (*reſpect had to any man, as being*) Greek or Jew, (*of the*) Circumciſion or Uncircumciſion, (*as being*) Barbarian, Scythian, bond or free, but (*his belonging to*) Chriſt is all in all.

Ver. 12. Put on therefore, as (*becometh new Creatures, and*) the elect of God, (*or perſons choſen to be his Church and People,*) holy and beloved (*of him,*) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering.

Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *as the elect of God.*] That the *Apoſtle* ſpeaks not here of any abſolute Election of ſome particular Perſons to Eternal Life, but of their being choſen out of the *Heathen* World to be his Church and People, is evident, becauſe he ſpeaks to the whole Church in general; and yet to theſe Elect he promiſeth the Bleſſings of *Chriſtianity* only, if they *continue in the faith rooted and grounded, and be not moved away from the hope of the Goſpel*, Chap. 1. 23. Chap. 2. 2, 4, 18. expreſſing his care and fear, leſt they ſhould *be deceived, and rob'd of their Rewards.*

Ver. 13. Forbearing one another, and forgiving one another, if any of you have (*ground of*) quarrel againſt any, even as Chriſt (*freely*) forgave you (*the greateſt ſins out of meer grace and mercy,*) ſo alſo do ye (*to others.*)

Ver. 14. And above all theſe things put on Charity, which is the bond of perfectneſs,

(a) *Qui dicit ſtultum eſſe (Sanctis) in Cœlo regnantibus voce vel mente ſupplicare Anathema ſit.* Concil. Trid. Seſſ. 25. cap. 1.

(b) *Divine & ſingulariter in Eccleſiâ Catholicâ traditur nullam Creaturam colendam eſſe animæ, (libentius enim loquor his verbis, quibus hæc mihi inſinuata ſunt) ſed ipſum tantummodo rerum quæ ſunt omnium Creatorem.* De quantit. Animæ, cap. 34.

(c) Strabo l. 10. p. 469, 470, 471.

(i. e.

(i.e. *the moſt perfect bond of union among Chriſtians*, Eph. 4. 15, 16. *the end and the perfection of the Commandment*, 1 Tit. 1. 5. *that which fulfils the reſt*, Rom. 13. 8. Gal. 5. 14. *and that which renders us perfect, and unblameable in holineſs before God*, 1 Theſſ. 2. 12, 13.)

Ver. 15. And let the peace of God, to which alſo you are called in one body, (*by being all made Members of one Body*, Eph. 4. 4.) rule (*or be the Umpire*) in your hearts, and be ye thankful (*unto him that hath called you to peace*, 1 Cor. 7. 15.)

Βραβευέτω, *rule.*] Μεσιδιάτω, ἰθυνάτω, ſaith *Phavorinus*, i. e. Let that peaceable diſpoſition, which God requires from all Chriſtians, be the Umpire and Director to compoſe all Differences among you, for Peace hath God for its Author. He hath called us to it, he hath made us all one Body, and nothing is more unſeemly or pernicious, then that the Members ſhould be at diſcord with each other. In (d) *Joſephus* it ſignifies, *let him have the chief place*; thus of *Jehoſaphat* he ſaith, he did βραβεύειν, ἅπασι ἴσον *excel, as being equal to them all.*

Ver. 16. Let the word of Chriſt dwell richly in you, in all wiſdom, (*ſo that you may be employ'd in your Aſſemblies by virtue of this Gift of Wiſdom, (this word of wiſdom and of knowledge) in*) teaching and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs, ſinging with grace in your hearts to the Lord.

Ὁ λόγος τοῦ Χριστοῦ, *the word of Chriſt.*] The Word dictated by the Holy Spirit, is therefore the Word of Chriſt, becauſe the Spirit is the Spirit of Chriſt, 1 *Pet.* 1. 11. as proceeding both from the Father and the Son.

Ἐν χάριτι, *ſinging with grace.*] That is, ſay ſome Interpreters, χαριέντως, בהוד, ſo as that their Hymns may be grateful to others, and be received by them with ſpiritual delight; which is, ſay they, the import of the Phraſe, *Eph.* 4. 29. *Col.* 4. 6. But this ſeems rather to depend on others, than our ſelves: Say others, he exhorts them to ſing with a grateful mind, full of the ſenſe of Divine Goodneſs, in which ſenſe χάρις τοῦ Θεοῦ is often uſed, ſee 1 *Cor.* 15. 27. 2 *Cor.* 2. 14. But according to the *Ancients*, he exhorts them ἀπὸ χαρίσματος ᾄδειν *to ſing by the Gifts given them by the Holy Ghoſt*, of which one is the Word of Wiſdom; and this Expoſition is confirmed by the parallel place, *Eph.* 5. 18, 19. *Be ye filled with the Spirit, ſpeaking to one another in Pſalms, Hymns, and ſpiritual Songs.* Now theſe Gifts being chiefly exerciſed in their Aſſemblies, where eſpecially they did ψάλλειν τῷ Πνεύματι, *ſing in the Spirit*, 1 Cor. 14, 15, 16. and every one had his Pſalm, and his διδαχὴ *v.* 26. I conceive theſe Spiritual Songs, in which they were to teach and to admoniſh one another, may refer chiefly to their Aſſemblies, then managed by their *Prophets*, in which they met together for that end. So *Pliny* doth inform us, that the Chriſtians uſed to meet together on a certain day, *Carmenque Chriſto quaſi Deo dicere ſecum invicem*, Lib. 10. Ep. 97.

Ver. 17. And whatſoever you do in word or deed, do all in the Name of the Lord Jeſus, giving Thanks to God and (*or who is*) the Father by him.

Ἐν ὀνόματι Κυρίου, *in the Name of the Lord.*] To do all in the Name of the Lord, is, firſt, To have reſpect in all things to his Will, as knowing we are obliged to live to him, 2 *Cor.* 5. 14. to the honour of his Name and Doctrine. 2. To be deſirous that our Actions may be well-pleaſing to him, 2 *Cor.* 5. 8, 9. 3. To expect acceptance of our Actions, *Prayers*, John 14. 13, 14, 15, 16. and *Praiſes* through him, *Hebr.* 13. 15. and a Recompence of them from him hereafter, *Eph.* 6. 8. (here *v.* 24.)

Πατρὶ δι' αὐτοῦ, *to the Father by him.*] *It is the manner of the Scripture*, ſaith Biſhop *Davenant*, *to refer our Prayers and Praiſes to the Perſon of the Father, becauſe he is the Fountain of the Deity*; add, And becauſe they are to find acceptance through the Interceſſion of, and the preſenting of them by the Son, *Rev.* 8. 3, 4. Our Prayers muſt be offered up to the Father in his Name, *John* 16. 23. and yet the Bleſſing asked to be given by him, *John* 15. 16. that the Father may be glorified in the Son, *John* 14. 13, 14. Our Praiſes muſt be offered up to the *Father* in the Name of the Lord Jeſus Chriſt, *Eph.* 5. 20. by him we muſt *offer the Sacrifice of Praiſe to God continually*, Hebr. 13. 15. Theſe Spiritual Sacrifices being *acceptable to God through Jeſus Chriſt*, 1 *Pet.* 2. 5. And 'tis very frequent in theſe *Epiſtles* to pray as well to our *Lord Jeſus Chriſt*, as to God the *Father*. See Note on *Rom.* 10. 13. and in the *Revelations* to give Praiſe and Glory to him, Chap. 4. 9, 11. 5. 12, 13. But 'tis eſpecially to be noted, that all the Greek *Interpreters* here obſerve, that this is ſpoken againſt the Worſhip of *Angels*, or *Demons*, which the *Philoſophers*, and eſpecially the *Platoniſts*, had introduced, as thinking them the Perſons who carried up all our Prayers and Praiſes to God, and convey'd down all his Bleſſings to us. *Becauſe they*, ſaith *Theodoret*, *commanded us to worſhip Angels, he on the contrary commands us to adorn all our Words and Actions with the Memory of our*

(d) Arch. Lib. 9. cap. 1.

Lord

Lord Chriſt, *and to offer up our* (e) *Thankſgivings by him to God the Father, and not by the Angels. It is the Devil that brought in the Worſhip of Angels*, ſaith (f) St. *Chryſoſtom*.

Ver. 18. Wives ſubmit your ſelves (*or be ſubject*) to your own Husbands, (*in the Offices belonging to that Relation,*) as it is fit (*for them to do that are*) in the Lord, (*that the Name of the Lord may not be blaſphemed by your pretending a Chriſtian Liberty from the Obſervances of the Duty of a Wife*, Tit. 2. 5. *but that by the greater exactneſs in it you may commend Chriſtianity to others*, 1 Pet. 3. 5. *or in obedience to the Lords requiring this ſubjection*, Eph. 6. 6.

Ver. 19. Husbands love your Wives, and be not bitter againſt them, (*in the aſperity of words, the ſeverity of your actions, the alienation of your affections from them.*)

Ἀγαπᾶτε, *love your Wives.*] Delighting in their Converſation, *Prov.* 5. 18, 19. deſiring to promote their welfare, both Temporal and Eternal; for this is ſurely comprehended in loving her as we do our ſelves, *Eph.* 5. 33. providing for her all things neceſſary to the happineſs and comfort of her life; for this is loving her as Chriſt did love his Church, v. 25. This, ſay the very *Heathens*, is the property of a (g) ſincere Affection in the general, and therefore much more of that Affection which we are to bear to our own Fleſh and Body, as the Wife is to be eſteemed, *Eph.* 5. 28, 29.

Καὶ μὴ πικραίνεσθε πρὸς αὐτάς, *and be not bitter againſt them.*] For as St. *Ambroſe* ſaith, *Non es Dominus ſed Maritus, non Ancillam ſortitus es, ſed Uxorem, Gubernatorem voluit te eſſe Deus ſexus inferioris, non Tyrannum.* Hexam. 5. 7. Hence they who ſacrificed to *Juno Nuptialis*, ſaith (h) *Plutarch*, *did ſeparate the Gall from the Sacrifice, and throw it away*; ſignifying τὸ μηδέποτε δεῖν χόλῳ μηδὲ ὀργῇ πικρὸν μῆλον παρεῖναι, *that there ſhould be no bitterneſs or wrath betwixt thoſe that were married.*

Ver. 20. Children obey your Parents in all (*lawful*) things, for this is well pleaſing to the Lord. (*And in all things to which the power of the Parent reaches; for if he commands him not to marry when he cannot contain, or to marry one he cannot love, he exceeds his Paternal Authority.*

Ver. 21. Fathers (*whoſe names ſpeaks clemency and kindneſs*) provoke not your Children, (*irritate them not with ſowerneſs and hard uſage, immoderate or undeſerved ſtripes,*) leſt they be diſcouraged, (i.e. *deſpair of pleaſing you.*)

Ver. 22. Servants obey in all (i) (*lawful*) things (*thoſe who are*) your Maſters according to the fleſh, not only (*as thoſe who do buſineſs*) with eye-ſervice, as (*being*) men-pleaſers, but in ſingleneſs of heart (*as perſons*) fearing God. (*See the reaſon of this Precept, Note on* v. 25.)

Ver. 23. And whatſoever you do, do it heartily as to the Lord, and not unto men, (*having reſpect to his glory, and his recompence; See Notes on* Eph. 6. *from* v. 1. *to* v. 9.)

Ver. 24. Knowing that of the Lord you ſhall receive the reward, for ye ſerve the Lord Chriſt.

Note. We are, ſaith *Schlictingius* a *Socinian, to ſerve Chriſt as our heavenly Lord, which*, ſaith he, (k) *comprehends faith in him, obedience to him, and worſhip and adoration of him, the giving him the honour which agrees to him, and the invocation of him.* Now ſaith Chriſt, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Matth. 4. 10. and God alone is worthy of *religious Invocation* from all *Chriſtians*, as being only Omniſcient, Omnipreſent, and the Searcher of all Hearts; Chriſt therefore muſt be truly God. Moreover, the *Apoſtle* reckons it part of the *Idolatry* of the *Heathen*, that they *ſerved* or paid Religious Worſhip *to them which by nature were no Gods*, Gal. 4. 8. The *Socinians* therefore, either muſt confeſs Chriſt is by Nature, as well as by Office, God, or elſe acknowledge that they are guilty of *Idolatry* in giving this Religious Worſhip to him.

Ver. 25. But he (*of you*) that doth wrong (*to his Maſter,*) ſhall receive (*of the Lord puniſhment*) for the wrong he hath done, and (ϗ, *for*) there is no reſpect of perſons with him.

Προσωποληψία.] Chriſt in judging Men at the laſt Day, will have no reſpect to the Quality or External Condition of any Mans Perſon; but whether he be *bond or free*, he ſhall receive recompence *for the good that he hath done* in obedience to him, whether he be Maſter or Servant, he ſhall be puniſhed *for the wrong that he doth* in thoſe relations.

(e) Καὶ τῷ Θεῷ δὲ ϗ Πατρὶ εὐχαριστίαν δι' ὧτε ἀναπέμπειν, μὴ διὰ τῶν Ἀγγέλων. Theod. Τὸ δι' ὑῶ προσφέρειν αὐτῷ ἀνθρώπους ϗ μὴ δι' Ἀγγέλων. Oecum.

(f) Chryſt. in Col. Hom. 9.

(g) Τὸ φιλεῖν ὅτι βέλεσί τινι ἃ οἷς ἀγαθὰ ἐκείνῳ ἕνεκα, ἀλλὰ μὴ αὐτῶν, ϗ τὸ κατὰ δικαίαν προαίρεσιν ἕξιν. Arift. Rhetor. l. 2. c. 8.

(h) *Præcepta Conjugalia*, p. 141.

(i) *In omnibus ad quæ jus Domini quod in Servum habet extenditur, & in quibus Dominus carnis Domino ſpiritus contrarius non eſt.* Hieron.

(k) *Quod ſervitium & fidem in ipſum, & obedientiam, & cultum, adorationem, honorem ei convenientem, & invocationem complectitur.*

It

It being certain from the ſecond Chapter, that the *Judaizers* were got into the Church of *Coloſs*, and that many of them denied that *Jews* ought to be Servants to any, and that the *Eſſenes* thought all Servitude unlawful. (See Note on 1 *Pet.* 2. 15. 1 Tim. 6. 1, 2.) This might be the reaſon why here, and *Titus* 2. the *Apoſtle* is ſo large in charging this Duty upon Servants.

CHAP. IV.

Verſe 1. MAſters give unto your Servants that which is juſt and equal, knowing that you alſo have a Maſter in Heaven, (*who with what meaſure you mete to others, will mete to you again*, Matth. 7. 2. *and deal with you his Servants as you deal with yours.*)

Τὸ δίκαιον, *what is juſt and equal.*] Hence it is evident, that Juſtice is to be obſerved towards Servants, and that there be Offices of Humanity and Charity which are due to them: As, (1.) That we do not look upon them as vile Perſons, but as partakers of the ſame Grace and Nature with us; and ſo not only as Servants, but as Brethren, *Philem.* 16. (2.) That we do not always puniſh all their Miſcarriages, but ſometimes do remit the Puniſhments which in our Anger we threatned to inflict, *Eph.* 6. 9. (3.) That we do not make them ſerve with rigour; *Thou ſhalt not rule over him with rigour*, καὶ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ, *Thou ſhalt not oppreſs, afflict, or wear him out with labour, but ſhalt fear the Lord*, Lev. 25. 43. (4.) That we permit them to plead their Cauſe, and to defend their Right, provided they do it with Humility, not contradicting or ſpeaking againſt the Commands of their Maſters, *Tit.* 2. 9. *If I did deſpiſe the cauſe of my Man-ſervant, or Maid-ſervant, when they contended with me, what then ſhall I do when God riſeth up, and when he viſiteth, what ſhall I anſwer him?* Job 31. 13, 14. (5.) That to well deſerving Servants, we give ſomething even above their Wages, and after a long and profitable Service, we do not ſuffer them to go empty from us: *When thou ſendeſt him out free from thee, thou ſhalt not let him go away empty; thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-preſs, of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him*, Deut. 15. 13, 14. Theſe things the Lord commanded under the *Old Teſtament*, becauſe their Servants were his Servants alſo, redeemed by him out of *Egypt*, Lev. 25. 15. Deut. 15. 15. And therefore they ſeem as ſtrongly to oblige under that *Oeconomy*, where we are all the Servants of Chriſt, our common Lord, and redeemed by his precious Blood, *Eph.* 6. 6. 1 *Cor.* 7. 22, 23.

Ver. 2. Continue (*inſtant*) in Prayer, and watch in the ſame (γρηγορῦντες, *being vigilant in it*) with Thanſgiving, (*for the Mercies you have already received.*)

Ver. 3. Withal praying for us, that God would open to us a door of utterance (*by enabling us*) to ſpeak (*with freedom*) the myſtery of Chriſt, for which I am alſo (*now*) in bonds. (*See Note on* Eph. 6. 19, 20.)

Ver. 4. That I may make it manifeſt, as I ought to ſpeak it.

Περὶ ἡμῶν, *praying for us.*] Thus this *Apoſtle*, who ſo paſſionately writes to *Chriſtians*, deſiring that they would ſtrive together with him in their prayers to God, Rom. 15. 30, 31. *that they would always with all perſeverance pray for him*; that they would continue in prayer that God would open to him a door of utterance to ſpeak the myſtery of Chriſt, Eph. 6. 18, 19. Col. 4. 2, 3. and that he might be delivered from *unreaſonable and wicked men*, 1 Theſſ. 5. 25. 2 Theſſ. 3. 1, 2. ſhould never pray to the *Virgin Mary*, and to *Angels*, or to *Saints departed*; for any of theſe things is an evidence that he approved not of thoſe Prayers.

Ver. 5. Walk in wiſdom (*or diſcretion*) towards them that are without (*the Church, that is, the Heathens*, 1 Theſſ. 4. 12.) redeeming the time, (i. e. *endeavouring to avoid as much as you are able, by careful circumſpection, and inoffenſive carriage, the dangers you may be expoſed to from them. See Note on* Eph. 5. 15.)

Ver. 6. Let your ſpeech be always with grace, (*mild and courteous,*) ſeaſoned with Salt, (*wiſe and diſcreet,*) that ye may know how ye ought to anſwer every man, (*ſo as conduceth to the credit of Chriſtianity*, 1 Pet. 3. 15. *and to your own ſafety in theſe evil times*, Eph. 5. 16, 17.)

Ἐν χάριτι, *with grace.*] i. e. With *ſweetneſs and courteouſneſs*, ſaith *Theodoret*, that it may be acceptable to the hearers. Ἵνα αὐτοὺς μετρίους ἐργάζηται, *that it may render you gracious to, and favour'd by them*; So *Theophylact*, *Seaſon'd with Salt.* Salt is the Symbol of Wiſdom; and in this ſenſe the word is uſed *Matth.* 5. 13. *Mark* 9. 15. *Have*, ſaith *Theodoret*, σωφρονικὸν καὶ μαλακὸν, *ſpiritual wiſdom, that ye may know*, &c.

Ver. 7. *And as for what concerns me,*) all my ſtate ſhall Tychicus declare unto you, who is a beloved Brother, and faithful Miniſter, and fellow-ſervant in the (*work of*) the Lord.

Τυχικὸς

Τυχικὸς.] That this *Epiſtle* was writ at the ſame time with that to the *Epheſians*, is pleaded from this, that it was ſent by the ſame perſon *Tychicus*, with the very ſame words contained in this, and the following Verſe, *Eph.* 6. 21, 22.

Ver. 8. Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and comfort your hearts (*under your preſſures.*)

Ver. 9. (*And*) with him (*I have ſent*) Oneſimus a faithful and beloved Brother, who is one of you, (*being ſervant to Philemon a chief man in Coloſs.*) they ſhall make known unto you all things (*that are done here at Rome.*)

Oneſimus.] Of whom (a) St. *Jerom* ſaith, we read that *of a Servant he was made a Deacon.*

Ver. 10. Ariſtarchus my fellow Priſoner ſalluteth you, and Marcus ſiſters ſon to Barnabas, concerning whom (*i. e. which Marcus*) you received commands, if he come to you (*to*) receive him (*kindly.*)

Μάρκος.] It ſeems hence that St. *Paul*'s diſpleaſure againſt him, mentioned *Acts* 15. 38. laſted not long; for he deſires *Timothy* to bring him with him, as being profitable to him for the Miniſtry, 2 *Tim.* 4. 11. and ſtiles him his *fellow labourer*, Philem. 24.

Ver. 11. And Jeſus, who is called Juſtus, (*Acts* 18. 5, 6, 7.) who are of the Circumciſion. Theſe only (*of the Jews*) are my fellow-workers to (*the promotion of*) the Kingdom of God, which have been a comfort to me.

Ver. 12. *Epaphras*, who is one of you, (*a Citizen of Coloſs.* ſee v. 9.) a Servant of Chriſt, ſaluteth you, always labouring fervently for you in Prayers, that ye may ſtand perfect and compleat in all the will of God.

Ver. 13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea and in Hierapolis, (*two other Cities of Phrygia.*)

Ἐπαφρᾶς.] That *Epaphras* was about this time Priſoner at *Rome*, is concluded very probably by *Philemon* 23. where he is ſtiled by St. *Paul* his *fellow Priſoner*, for that the *Epiſtle* to *Philemon* and this were written at the ſame time, may be conjectur'd by the naming *Timothy* at the beginning; and all the ſame Perſons, ſave only *Juſtus*, viz. *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, *Lucas* at the end of both of them; but that he was *Biſhop* of *Coloſs* is not ſaid by any of the *Greek Commentators* on the place, he might have this zeal for them mention'd in theſe two Verſes, either as being one of them, v. 12. or as being employ'd in preaching the Goſpel to them.

Ver. 14. Luke the beloved Phyſitian, and Demas greet you.

Ver. 15. Salute the Brethren which are in Laodicea, and Nymphas, and the Church which is in his houſe, (i. e. *his Chriſtian houſhold, for all the Brethren are mention'd before.* (So *Theodoret*, *Oecumenius*, St. *Chryſoſtom* and *Theophylact* note, that τὸν οἶκον αὐτῦ πάντα πιστὸς ἔχων, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, *he had made his whole Family Chriſtians, ſo as to be called a Church.*)

Ver. 16. And when this Epiſtle is read amongſt you, cauſe it to be read alſo in the Church of the Laodiceans, and (*ſee*) that ye likewiſe read the Epiſtle from Laodicea.

Καὶ τὴν ἐκ Λαοδικείας, *and that from Laodicea.*] Some conjecture that the *Epiſtle* here mentioned as from *Laodicea*, was the firſt Epiſtle of St. *Paul* to *Timothy*, becauſe the Poſtſcript ſaith *it was written from Laodicea*; but that Subſcription is eaſily confuted, both from this conſideration, that the *firſt Epiſtle* to *Timothy* was two or three years after this; ſee the Preface to it; and from this very Epiſtle, in which the *Apoſtle* mentions them of *Laodicea* among thoſe who had not ſeen his face in the fleſh, Chap. 2. 1. St. *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact* underſtood by it ſome *Epiſtle* writ by them of *Laodicea* to St. *Paul*. But the *Apoſtle* doth not ſay, *read the Epiſtle ſent to me from Laodicea*; nor doth he mention one word of ſuch an *Epiſtle* ſent from them to him here, or elſewhere; nor is it to be doubted but he would have anſwer'd their *Epiſtle*, had they ſent any, as he did that which the Church of *Corinth* ſent to him. Others underſtand this of an *Epiſtle* ſent by St. *Paul* to them, which is now loſt; but all the *Ancients* are not only ſilent in this matter, but ſome of them expreſly do explode this imagination, obſerving that the *Apoſtle* propoſes to their reading, not τὴν πρὸς Λαοδικέας, ἀλλὰ τὴν ἐκ Λαοδικείας γραφεῖσαν, *an Epiſtle writ to the Laodiceans, but only from Laodicea to be ſent to Coloſs.* I therefore acquieſce in their Opinion, who underſtand this of the *Epiſtle* to the *Epheſians*, ſent by the admonition of St. *Paul*, from *Epheſus* the *Metropolis* of *Laodicea* ſubject to it, as the *Epiſtles* to the Church of *Corinth* belong'd to all the Churches of *Achaia*, 2 Cor. 1. 1. For (b) *Tertullian* witneſſeth that this *Epiſtle* to the *Epheſians* was by *Marcion* ſtiled the *Epiſtle to the Laodiceans*; and the place which *Marcion* cites from (c)

(a) *Legimus Oneſimum inter Pauli renatum vincula Diaconum eſſe cæpiſſe de ſervo.* Contr. Error. Joh. Hieroſ.

(b) *Præterea hic de Aliâ Epiſtolâ quam nos ad Epheſios præſcriptam habemus, Hæretici vero ad Laodicenos* adv. Marcion l. 5. c. 11. p. 476. & cap. 17. p. 481. *Eccleſiæ veritate Epiſtolam iſtam ad Epheſios habemus emiſſam, ſed Marcion et titulum interpolare geſtit.*

(c) Ἐποιήσατο δὲ καὶ τὴν ἰδίαν Ἀποστολικὴν καλυμβήν, ἣν ἐπέγραψε καλυμβήτην πρὸς Λαοδικέας, εἰς κύριον, μία πίστις, &c. Epiph. Hær. 42. p. 374. B.

Epiphanius, as from the *Epiſtle* to the *Laodiceans*, is in the *Epiſtle* to the *Epheſians*, Chap. 4, 5, 6. viz. *There is one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the *Epiſtle* to the *Coloſſians*, as I have ſhew'd, and *Theodoret* notes, was writ ſoon after that to the *Epheſians*, and ſent to them both by the hands of *Tychicus*; and there is a great reſemblance obſervable betwixt them both in the Doctrines and Exhortations, and in the very Expreſſions; ſo that it is not to be wondred that the *Apoſtle* would have that *Epiſtle* alſo read to the *Coloſſians*, to let them ſee that he writ the ſame Doctrine, and gave the ſame Inſtructions to other Churches of the Saints.

Ver. 17. And ſay to Archippus, Take heed to the Miniſtry which thou haſt received in the Lord, that thou fulfil it.

Ἀρχίππῳ, *Archippus.*] That this Archippus ſhould be then *Biſhop* of *Coloſs*, as St. Jerom on the *Epiſtle* to *Philemon* thinks, and that St. *Paul* ſhould not write one word, or ſend one Salutation to him, but ſend to the People of *Coloſs* to admoniſh him of his Duty, is not very credible in it ſelf, nor do the *Ancients* teſtifie that he bore that Character.

Ver. 18. The Salutation (*written*) by the hand of me Paul, (*is in token that this is my Epiſtle*, 2 Theſſ. 3. 17.) remember my (*bonds in*) bonds, (*ſo as to pray for my deliverance*, ver. 3. *and to prepare for patient Suffering by my Example.*) Grace be with you. Amen.

THE PREFACE TO THE First Epistle of St. PAUL TO THE THESSALONIANS.

THAT *St.* Paul *laid the foundation of the Gospel among the* Thessalonians, (a) ἀνπλεχόντων μὲν Ἰουδαίων, the Jews contradicting, and openly contending against it, *we learn from the History of the Acts*; *and this Church consisting, as* (b) Oecumenius *notes*, partly of Jews, and partly of Gentiles, *they were persecuted both by the unbelieving* Jews *and* Gentiles; *the* Jews *exciting the* Gentiles *to this Persecution*, Acts 17. 5. *The* Apostle *therefore writes to confirm them in the Faith, and to prevent their being shaken by these Persecutions, informing them that it was nothing strange they should thus suffer from these* Jews, *who* had killed the Lord Jesus, and had persecuted both the Apostles, and their own Prophets, *or that they should suffer from their own Country-men, as the* Jews *in* Judea *did from theirs*, Chap. 2. 14.

Moreover, concerning this Epistle, *the first note of the* Fathers *is this*, (c) Thessalonica was the Metropolis of *Macedonia*, whence we may certainly conclude that *Philippi* was not so.

This Epistle *must be written after the Council held at* Jerusalem, *A.D.* 49. *from thence* Paul *goes to* Antioch, *Acts* 15. 30. *stays there some considerable time*, v. 35. *from thence goes thro'* Syria *and* Cilicia, *confirming the Brethren*, v. 41. *thence to* Derbe *and* Lystra, *Chap.* 16. 1. *thro'* Phrygia *and* Galatia, *v.* 6. *then to* Troas, *v.* 8. *to* Samothracia *and* Neapolis, *v.* 11. *and so to* Philippi, *v.* 12. *then to* Amphipolis *and* Apollonia, *and so to* Thessalonica, *Chap.* 17. 1. *there planting the Gospel; thence they are expell'd by the* Jews *and* Gentiles, *and go to* Berœa, *v.* 10. *thence to* Athens, *v.* 15. *and from thence to* Corinth, *Chap.* 18. 1. *where* Timotheus *coming to him, and giving him a comfortable account of their Faith and Constancy, he writes this Epistle to them*, Chap. 3. 6. *Whence it appears that it could not be written in less time then a year or two after that* Council, *and that the Inscription of it running thus*, Paul and Sylvanus, and Timotheus, to the Church of the Thessalonians, *it must be written after their return to him, and so not from* Athens, *as the Subscription hath it, but from* Corinth, *Acts* 18. 1, 5. *A.D.* 51. or 52. *for it was written after he had been* separated from them but a little while, *Chap.* 1. 17.

(a) Theodoret in Act. 17. 5.

(b) Ἦσαν ἑλληνικὴ καὶ Ἰουδαϊκὴ Ἐκκλησία, *in* C. 1. V. 1.

(c) Θεσσαλονίκη πρωτεύει μὲν τῆς Μακεδονίας.

A
Paraphraſe and Comment
ON THE
Firſt Epiſtle of St. *PAUL*
TO THE
THESSALONIANS.

CHAP. I.

Verſe 1. (I) Paul (*the Apoſtle of Jeſus Chriſt*) and Sylvanus, and Timotheus (*my fellow Labourers, write*) to the Church of the Theſſalonians, (*eſtabliſhed*) in (*the knowledge and worſhip of*) God the Father, and our Lord Jeſus Chriſt. (*Wiſhing*) Grace to you, and peace from God our Father, and (*from*) the Lord Jeſus Chriſt.

Ver. 2. (*And advertiſing you that*) we give thanks to God always for you all, making mention of you in our prayers.

Τῇ Ἐκκλησίᾳ Θεσσαλονικέων, *to the Church of the Theſſalonians.*] *He names not the Presbyters and Deacons*, ſaith *Grotius*, *becauſe the Church was newly planted, and had not received its full form.* And yet in his Note on thoſe words, Chap. 5. 12. *I entreat you, Brethren, know them that labour among you, and are over you in the Lord.* He ſaith, οἱ κοπιῶντες, *the Labourers, are the Princes of the Aſſembly called Biſhops*; οἱ προϊσταμένοι, *they that are over you, are the Presbyters.* But againſt this ſee the Note there.

Ver. 3. Remembring without ceaſing your work of faith, your labour of love, and patience of hope in our Lord Jeſus Chriſt, (*v.* 10. *when we appear*) before God, and (*even*) our Father.

Ἀδιαλείπτως μνημονεύοντες, *remembring without ceaſing.*] *i. e.* As often as we appear before God our Father, thankfully remembring your faith fruitful in good works, your love to the Saints, making you laborious to promote their good, and your hope in the Lord Jeſus, *v.* 10. rendring you patient in all your tribulations for his ſake, *Chap.* 5. 17. See the Note there.

Ἀπὸ Θεῷ Πατρὶ, *from God the Father*, v. 1. *and before God even our Father*, v. 3.] The Spirit of God vouchſafed under the Goſpel, enables us to *cry Abba, Father*, i. e. to come to God with the aſſurance of his Fatherly Affection to us, as being now the Sons of God through Faith in Chriſt Jeſus, on which account is *God our Father*, or the Father of us *Chriſtians*, Eph. 3. 15. ſo often mentioned for their Conſolation in thoſe Times of Peril.

Ver. 4. (*As*) knowing, Brethren, beloved, (*by your proficiency in theſe Chriſtian vertues,*) your election of God.

Ver. 5. For our Goſpel came not to you in word only, but alſo in (*the*) power (*of miracles,*) and in (*or with*) the (*diſtributions of*) the Holy Ghoſt, and in much aſſurance, (*or full conviction both to you of the truth of our Doctrine, and to us, that God hath choſen you to be his Church and People,*) as you know what manner of Men we were among you for your ſakes, (*or how we were enabled by thoſe things to give full proof of our Miniſtry.*)

Τὴν ἐκλογὴν ὑμῶν, *your election of God.*] The Goſpel came to ſome in word only, *i. e.* they heard the ſound of it, but did not believe, and obey it, and ſo the Word did not profit them, not being mixed with Faith in them that heard it, *Hebr.* 4. 2. and theſe were only κλητοὶ called, but not ἐκλεκτοὶ choſen. *Matth.* 22. 14.

2. 14. To others the preaching of the Apoſtles was attended with a greater power of Miracles, and extraordinary Effuſions of the Holy Ghoſt prevailing on many to embrace it as the Word of God; ſo that from hence the Apoſtles had full aſſurance that it was the good Pleaſure of God to gather a Church of Believers and faithful People there; and theſe were called the Elect, ἐκλογὴ Θεοῦ, the Election of God, the Election of Grace, *i. e.* Men choſen to be partakers of the Bleſſings of the Goſpel, and to be God's peculiar Church and People. For the Apoſtle doth not here ſpeak of any abſolute Election of the whole Church of the *Theſſalonians* to Eternal Life, becauſe he could have no certain knowledge of it; or, if he had, he could not have been under any juſt grounds of Fear, as we find he was, *Leſt by ſome means the Tempter ſhould have tempted them, and his labour be in vain among them*, Chap. 3. 5. Moreover, the reaſon of his Knowledge here aſſigned, *viz.* the Miracles and Gifts of the Holy Ghoſt, with which his preaching was attended, gave him a certain knowledge that God deſign'd to gather there a Church of Chriſtians; but 'twas no certain Indication of their Election to Eternal Life, ſeeing the *Apoſtle* informs us that they who had *taſted of theſe powers of the world to come*, and received theſe Gifts of the Holy Ghoſt, might *fall away*, ſo as not to be *renewed to repentance*, Hebr. 6. 4,5,6. and many of the converted *Jews* actually did ſo afterwards.

Ver. 6. And ye became Followers of us, and of the (Lord, *in your Sufferings for his ſake*,) having received the word in much affliction, (*Acts* 17. 5. *and yet*) with joy of the Holy Ghoſt.

μετὰ χαρᾶς, *with joy of the Holy Ghoſt.*] In the foregoing Verſe he lays before them the outward Teſtimonies of the Truth of Chriſtianity from the Miracles wrought, and the Gifts of the Holy Ghoſt exerciſed among them; here he appeals alſo to the inward teſtimonies they had received of it, even a ſtrong Spiritual Joy wrought in them by the Holy Ghoſt, under the ſharpeſt Sufferings, according to thoſe words of St. *Peter*, *If ye ſuffer for the ſake of righteouſneſs*, and be reproached for Chriſt's ſake, *happy are ye, for the Spirit of Glory and of God reſts upon you*, 1 Pet. 4. 14.

Ver. 7. So that ye were Examples (*of Faith and Patience*) to all that believe in Macedonia and Achaia.

Ver. 8. For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, (*and ſo they could not be ignorant of your faith and good works*,) but alſo in every place (*the fame of*) your faith to God-ward is ſpread abroad, (*or hath gone forth*,) ſo that we need not ſpeak any thing (*to others of the Grace of God given us towards you*, Eph. 3. 7. Col. 1. 25.)

Ver. 9. For they themſelves ſhew of us what manner of entring in we had unto you, (i. e. *with what power and aſſiſtance of the Holy Ghoſt we preached the Goſpel to you*, v. 5.) and how (*thereupon*) ye turned from Idols to ſerve the living and true God.

Theſe words, ſaith (a) *Theodoret*, teach us how to expound our Saviour's words, *This is Life eternal, to know thee the only true God*, teaching us that he is ſo ſtiled, in oppoſition not to Jeſus Chriſt, but to Idols only.

Ver. 10. And to wait for (*the coming of*) his Son from Heaven, (*to be glorified in his Saints*, 2 Theſſ. 1. 10.) whom he hath (*already*) raiſed from the dead, even Jeſus, who (*by his death hath*) delivered us from the wrath to come.

(a) Οὐ γὰρ τῷ ὑῷ συγκείνων, ἀλλὰ τοῖς ἐκ τῶν Θεοῖς, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν αὐτὸν φησὶν εἶναι.

CHAP. II.

Verſe 1. WE *need not, I ſay, ſpeak any thing farther of the effectual working of God with us in our entrance in unto you*,) For your ſelves, Brethren, know that our entrance in to you was not in vain, (i. e. *not without demonſtration of Divine aſſiſtance*, Chap. 1. 5.)

Οὐ κενὴ, *not vain.*] I grant that the *Apoſtle* doth not intend to ſignifie by this Phraſe only that his word was not ineffectual among them, but alſo to declare the reaſon why it was not ſo; to wit, becauſe it wanted not a demonſtration of Divine Authority, and Power to confirm them in the Faith that heard it, and thoſe that preach'd it in their Expectations of Succeſs, and their Aſſurance that the *Theſſalonians* were by God deſigned to receive the Faith; as it would have been, had it come to them in word only, and not *in Power, and the Holy Ghoſt, and much Aſſurance*. For the word *vain*, when it is applied to God's Meſſage, ſignifies the not accompliſhing the great Ends for which it was deſigned. So *Iſa.* 55. 11. *The Word that goeth out of my mouth ſhall not return to me in vain, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it.* And *Jer.* 8. 8. *How do ye ſay we are wiſe, and the Law of the Lord*

is

is with us? no certainly in vain made he it, the Pen of the Scribes is in vain. And Jer. 2. 30. *In vain have I ſmitten your Children, they have received no correction. Our entrance* therefore *to you was not in vain*; that is, it was not without ſuch Divine Aſſiſtance as was ſufficient to work Conviction in you, and to engage you to embrace the Truth delivered to you.

Ver. 2. But *(we had ſuch aſſurance of God's call to preach to you, that)* even after that we had ſuffered before, and were ſhamefully entreated, as ye know at Philippi, *(Acts 16. 23.)* we were *(ſtill)* bold in *(the ſtrength of)* our God, to ſpeak unto you the Goſpel of God *(though this we did)* with much contention, *(and oppoſition from the unbelieving Jews, Acts 17. 5.)*

Ver. 3. For our Exhortation *(made to you to embrace the Goſpel,)* was not of deceit, or of covetouſneſs, or in guile, *(as are the Exhortations of the Philoſophers among you, and the deceitful Workers of the Jewiſh Nation which endeavour to corrupt you.)*

Ver. 4. But as we were allowed *(Gr. have been approved)* of God *(as Perſons fit)* to be put in truſt with the Goſpel, even ſo we ſpeak *(the truth ſincerely,)* not as pleaſing men, but *(as approving our ſelves to that)* God who trieth our hearts, *(Gal. 1. 10.)*

Ver. 5. For neither at any time uſed we flattering words, as ye know, nor a Cloak of Covetouſneſs, God is witneſs, *(2 Cor. 2. 17.)*

Ὁ λόγος κολακείας.] Here ſignifies *flattering words*, or words that are flattery, as λόγος ἀκοῆς, v. 13. is *the word heard*, and λόγος ἀληθείας, *the Word which is the Truth*, 2 Cor. 6. 7. Col. 1. 5. and πρόφασις πλεονεξίας is *a pretence to gratifie their covetouſneſs*; for that the *Apoſtles* never were under a defamation, or accuſation of theſe things, neither could the *Theſſalonians* know, nor was it a thing proper to call God to witneſs to; but that no ſuch guilt could truly be charged upon them, the *Theſſalonians* might know, and that they inwardly deſigned no ſuch thing, God only could be witneſs, as being alone the Searcher of the Heart.

Ver. 6. Nor of men ſought we glory, *(or high eſtimation,)* neither of you, nor yet of others *(proviſions,)* though we might *(not only with a fair pretence, but with juſt reaſon)* have been *(thus)* burthenſome, as being the Apoſtles of Chriſt.

Ἐν βάρει εἶναι, *be burthenſome.*] This ſeems not to refer to the Cenſures of the Church, but to the *Apoſtles* living at the charge of their Converts; for he ſaith *v. 9.* that he, and his Companions, *laboured night and day,* πρὸς τὸ μὴ ἐπιβαρῆσαί, *that they might burthen none of them.* So 2 Cor. 11. 9. *other Churches ſupplied my wants, ſo that in all things I have kept my ſelf* ἀβαρῆ, *unburthenſome to you.* And 1 Tim. 5. 16. *if any man or woman that believeth hath widows, let them relieve them, &c.* μὴ βαρείσθω ἡ Ἐκκλησία, *and let not the Church be burthened with them.*

Ver. 7. *(I ſay we ſought not high eſteem, or rich proviſions,)* But we were gentle, *(meek and unburthenſome)* among you, even as a Nurſe cheriſheth her Children, *(bearing herſelf the burthen of them, and giving them her milk, as we diſpence to you the ſincere Milk of the Word freely.)*

Ἤπιοι, *meek.*] If the various Lection noted by *Theodoret, Oecumenius* and *Theophylact*, who here read *νήπιοι Children*, were the original, the ſenſe would run thus, *But we, O Children, were among you as a Nurſe that cheriſheth her Children.* See v. 11.

Ver. 8. So *(and)* being *(thus)* affectionately deſirous of you *(for good,)* we were willing to have imparted to you, not the Goſpel of God only, but alſo our own Souls, *(i. e. to have ſpent our lives in your ſervice,)* becauſe we were dear to us.

Τὰς ἑαυτῶν ψυχὰς, *our own Souls.*] i. e. Our own lives; as when Chriſt is ſaid to give, τὴν ψυχὴν αὐτοῦ, *his Life a ranſome for many*, Matth. 20. 28. *to lay down,* τὴν ψυχὴν αὐτοῦ, *his Life for the Sheep*, John 10. 11, 15, 17. 15. 13. 1 John 3. 16. And when we are bid *to lay down,* τὰς ψυχὰς, *our lives for the Brethren*, 1 John 3. 16. *to loſe*, or *gain*, τὴν ψυχὴν, *our life*, Luke 9. 24. John 12. 25. See *Acts* 20. 10. *Rom.* 11. 3. 16. 4. 2 *Cor.* 12. 15. *Philip.* 2. 13. 1 *Pet.* 4. 19.

Ver. 9. *(And of this affection you cannot well be ignorant,)* For ye remember, Brethren, our labour and travel; for labouring night and day, becauſe we would not be chargeable to any of you, we preached to you *(freely)* the Goſpel of God.

It is the Opinion of Dr. *Hammond*, that the *Apoſtle* here from the third to the fourth Verſe, refers to the *Gnoſticks*, and clears himſelf from the vile Arts they uſed, and ill deſigns they had in promoting their Deluſions. But this Epiſtle being writ, ſaith the ſame Reverend Perſon, about the year Fifty, and whilſt *Simon Magus* was yet living, it cannot be proved that theſe *Gnoſticks* were then in being, much leſs that they ever were at *Theſſalonica.*

We read in Scripture of ſome Teachers of the Law, who *gave heed to Fables*, 1 Tim. 1. 4, 7. and who *counted gain godlineſs*, Chap. 6. 5. of ſome *Jews* who were *deceitful Workers*, 2 Cor. 11. 13, 22. 1 *Cor.* 4. 2. and had their παιπεργίαι, *ſubtilties*, 2 Cor. 11. 3. and who were given to Uncleanneſs, *Rom.* 2. 22. and taught unclean Doctrines, 1 *Cor.* 3. 16, 17. 8. Chap. 6. 13—19. 2 *Cor.* 12. 21. See the Note there. And it is likely the *Apoſtle* might in theſe words reſpect thoſe Deceivers.

Or we may refer theſe things to the *Philoſophers* of thoſe times, who did πλεονεκτεῖν, *make a prey of Men by Philoſophy and vain*

Deceit,

Deceit, Colos. 2. 8. who were, saith the Poet, in (a) *Athanæus*, μισγοπαιξαπάται, *deceivers of young men*, and δοξομαλαυδοφοι, *desirous of vain glory*, whose business it was (b) χαεσλογιαιτιν, *to speak to please men*, who taught only *for stipends*, or ἐργολαβίας ἕνεκεν, as (c) *Diodorus Siculus* saith, of the *Grecian Philosophers*, and τὰ καλὰ ἐργολαβίαν κέρδους σοφιζόμενοι, *Philosophized*, saith (d) *Plato*, *out of love of gain*, and who are every where represented as (e) *given to impurity*, and exercising the vilest Practises with those they taught their vain Philosophy. Whence they were sometimes banished from the places of their abode, saith (f) *Athanæus*, ὡς διαφθείροντες τὰς νέους, *as Corrupters of the Youth*, and did κυνικῶς ζῶν, *lead the lives of Cynicks*. And (g) *Plato* himself confesseth, that one reason why they were so generally decried, was this, that most of them were πανπόνηροι, *the worst of men*.

Ver. 10. Ye are witnesses, and God also, how holily (*towards God*,) and how justly, and unblameably we behaved our selves, (*whilst we conversed*) among you that believe.

Ver. 11. As (*and likewise*) how we exhorted, and comforted, and charged every one of you, as a Father doth his Children, (Gr. *how we loved every one of you as a Father doth his Children*,) exhorting (*you to the performance of your duty*,) comforting (*you under your tribulations*,) and testifying.

Ver. 12. That ye would (*ought to*) walk worthy of God, who hath called you to his Kingdom and Glory.

Ἀξίως τοῦ Θεοῦ, *worthy of God.*] i. e. That you would walk 1. so as is best pleasing to him; 2. as becomes them who are called to enjoy a glorious Kingdom, 3. as most conduceth to his glory, and 4. so as to resemble his imitable Perfections in your Conversation.

Ver. 13. For this cause also (*or, and for this thing*) thank we God without ceasing, that when you received the word of God, (*which you heard from us*,) ye received it, not as the word of men, (*speaking from their own humane wisdom*,) but, as it is in truth, the word of God which effectually also worketh in you that believe (*the Fruits of Christian Patience.*)

Ὃς ἐνεργεῖται, *which effectually worketh in you.*] For, saith *Theodoret*, Πεφυλιχῆς καὶ αὖτὶ χάριτος ἀπολαύσασιν, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλων, καὶ δυνάμεις ἐπετέλουν παραδόξους, *They partaking of the Prophetical Grace, both prophesied, and spake with tongues, and did great miracles*; for to those who in those times embraced the Gospel, were granted χαρίσματα καὶ ἐνεργήματα, *the Gifts and Operations of the Holy Ghost*, 1 Cor. 12. 6, 10, 11. Eph. 3. 20. For as *Satan* was πνεῦμα ἐνεργὸν, *a Spirit working in the Children of Disobedience*, Eph. 2. 2. and they that were possessed by him, were stiled ἐνεργημένοι; so they who had the *afflatus* of the Holy Spirit, found him effectually working in them, *James* 5. 16. And as the *Antichrists*, or Adversaries of the Truth wrought *lying wonders*, κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the deceitful working of Satan* in, and by them, 2 *Thess.* 2. 9, 11. so had the *Christians* from the *Holy Spirit* their ἐνεργήματα δυνάμεων, *miraculous operations* by which they were enabled to confirm the Faith, and these Spiritual Gifts were to them strong Confirmations of the Faith, the *Seals* and *Earnest* of the Blessings promised, and that which did enable them not only to suffer patiently, but also *to rejoyce in tribulations*, Rom. 5. 3, 4, 5. 1 Thess. 1. 6. 2 Tim. 1. 7, 8. 1 Pet. 4. 14.

Ver. 14. For ye, Brethren, (*in this*) became Followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered (*patiently*) like things of your own Countrymen, even as they have of the Jews, (*their Countrymen.*)

Ver. 15. Who both killed the Lord Jesus, and (*before him*) their own Prophets, and have (*since*) persecuted us (*his Apostles*,) and are contrary to all men (*who are not of their own Nation or Religion.*)

Ver. 16. (*And this they shew in*) forbidding us to speak to the Gentiles, that they might be saved, (*by the preaching of the Gospel*,) to fill up their sins always, (i. e. *which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do*;) for (*the*) wrath (*of God*) is come upon them to the uttermost.

Contrary to all Men.] Thus (h) *Tacitus* saith of them, *Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium*; They have great fidelity and kindness to Men of their own Nation, but as great hatred to all others. But that which the *Apostle* chiefly here respects, was their fond imagination that God would grant no Salvation to the *Gentiles* upon any other terms than their being Circumcised, and Obedient to the Law of *Moses*; Acts 15. 1. on which account they became Enemies to the Gospel, and the Preachers of it, because they offered Salvation to the *Gentiles* through Faith in *Christ*, without observance of their Law, *Rom.* 11. 28. *Gal.* 4. 16. Hence also note, That none are greater Enemies to the good of Mankind, than they who do obstruct the preaching, and the propagating the Gospel thro' the World.

Ἀναπληρῶσαι, *to fill up the measure of their sins.*] Our Lord had said to them, *Fill ye up the measure of your Fathers*, by adding to the Murther of the *Prophets*, the Murther of me,

(a) Lib. 4. p. 162. (b) Ibid. p. 165. (c) Hist. l. 2. p. 115, 116. (d) Men. p. 422. Phædr. p. 1245, 1246.
(e) Plutarch de lib. Educ. p. 11. (f) L. 13. p. 610, 611. l. 4. p. 162. (g) De Rep. l. 6. p. 675. B. (h) Hist. l. 5. p. 616.

and

and of thoſe *Prophets*, and *wiſe Men* I ſhall ſend to you, *Matth.*23. 32—35. *that upon you* of this Generation *may come all the Blood ſhed from Abel to this preſent time*, Luke 11.49,51. This Prediction, ſaith the *Apoſtle*, is now fulfilled, and they by fulfilling it, have filled up the meaſure of their ſins, and God's Wrath is ſo incenſed againſt them, that it will now deſtroy their Church and Nation, εἰς τέλος, *to the uttermoſt*; ſo that it ſhall not be now as formerly, when they were ſometimes in Bondage, and again in freedom from their Enemies; ſometimes were Captives, and then return'd again after Seventy years to their own Land; found God for a while Angry, and anon reconciled to them, but this Wrath ſhall now remain upon them to the uttermoſt, *till the times of the Gentiles are come in*, Luke 21. 24. See Note on *Rom.* 11. 25. or εἰς τέλος, *till they be conſumed*; ſo the Phraſe is uſed often in the *Old Teſtament*, as εἰς τέλος ἀπολέσαι ἡμᾶς, *ſhall we be conſumed with dying*, Numb. 17. 13. *They fell by the Sword*, εἰς τέλος, *till they were conſumed*, Joſ. 8. 24. *ſlaying them*, εἰς τέλος, *till they were conſumed*, Chap.10.20.

i. e. God's Wrath hath begun to fall upon them, and they will ſtill continue under it till they be conſumed by it.

Ver. 17. But we, Brethren, being (*by their impatient malice*) taken from you for a ſhort time, (*Acts* 17. 5, 10. *and this*) in preſence only, not in heart, endeavoured the more abundantly to ſee your face again with great deſire.

Ver. 18. Wherefore we would have come to you once and again, but Satan (*by his Miniſters ſtill*) hindred us.

Ὁ Σατανᾶς, *Satan.*] Hence note, That they who obſtruct the Progreſs of the Goſpel, and perſecute the Promoters of it, are the Miniſters of *Satan*, and therefore bear his Name. So *Chap.* 3. 5. 2 *Cor.* 11. 15. *Rev.* 2. 10.

Ver. 19. For what is our hope, or joy, and crown of rejoycing, are not even ye (Gr. ἢ οὐχὶ ὑμεῖς, *will it not among others be you alſo, when we ſtand*) in the preſence of our Lord Jeſus at his coming.

Ver. 20. For ye are (*even at preſent*) our glory and joy.

CHAP. III.

Verſe 1. WHerefore when we could no longer forbear, (μηκέτι στέγοντες, *no longer enduring to want the certain knowledge of your Affairs, though we had given commandment to* Timothy *to come quickly to us to* Athens, *Acts* 17. 15. *yet as for me and* Silas,) we thought it good to be left at Athens alone, (*rather than to continue ignorant of the ſtate of your faith*, v.5.)

Ver.2. And (*therefore*) ſent Timotheus our Brother (*in Chriſt*, Philem. 16. Hebr. 13. 23.) and (*the*) Miniſter of God, and our Fellow-labourer in (*advancing*) the Goſpel of Chriſt, to ſtabliſh you (*in*,) and to comfort you concerning your faith.

Στηρίξαι ὑμᾶς, *to ſtabliſh you.*] In it by conſideration of that miraculous Power, and thoſe Gifts of the Holy Ghoſt which accompanied our preaching, and your receiving of it, 1 *Theſſ.* 1. 5, 6. and which are ſtill exerciſed among you, *Chap.* 5. 19, 20. to comfort you concerning it, by the conſideration of the Joys of the Holy Ghoſt, which you have found already under your Afflictions, *Chap.* 1. 6. by the Salvation you are to obtain by Chriſt, the Life you ſhall for ever live with him in glory, *Chap.* 4. 17, 18. *Chap.* 5. 9, 10, 11. the Eternal Reſt you ſhall have, when the Lord Jeſus Chriſt ſhall come to be *glorified in his Saints*, and of which your Conſtancy in the Faith under theſe Sufferings will make you be *accounted worthy*, 2 *Theſſ.* 1, 5, 6, 7, 10.

Ver. 3. That (*ſo*) no man ſhould (*might*) be moved (*from his ſtedfaſtneſs in the Faith*) by theſe Afflictions, (*and not you eſpecially,*) for you know (*from us*) that we (*Chriſtians*) are appointed thereunto, (*for hereunto are we called*, 1 Pet. 2. 21.)

Ver. 4. For verily, when we were with you, we told you before (*it came to paſs,*) that we ſhould ſuffer tribulation, even as it (*ſhortly after*) came to paſs, (*Acts* 17. 5—10. and ye know (*it did ſo.*)

Ver. 5. For this cauſe, when I could no longer forbear, I ſent (κἀγὼ μηκέτι στέγων ἔπεμψα, *I alſo not bearing any longer the uncertainty of your affairs, have ſent*) to know (*the ſtedfaſtneſs of*) your faith, leſt by ſome means the Tempter (*may*) have tempted you, and (*ſo*) our labour (*among you ſhould*) be in vain.

Ὁ πειράζων.] Here note, 1. That the Perſecutions of the Saints are aſcribed to *Satan* the Tempter, who by his Miniſters endeavours to hinder the progreſs of the Goſpel, *Chap.* 2. 18. and by their Perſecutions to terrifie Men, and ſeduce them from the Profeſſion of it. See *Rev.* 2. 10.

2*ly*, That πειράζειν here doth ſignifie not barely *to tempt*, but to ſucceed in his Temptation, for otherwiſe the labour of the *Apoſtle* could not be rendred vain among them. See the Note on *Gal.* 6. 1.

Note 3*ly*, That it is hence evident that the *Apoſtle* did not think them ſecure from falling to

so as that his labour might have been in vain among them, by the Election of them mentioned *Chap.* 1. *v.* 4. Note,

4*ly*. From *Estius*, That a faithful Person truly justified, may so fall from the Faith, as that it shall become in vain to him.

Ver. 6. But now when Timotheus came from you to us, and brought us good tidings of your Faith and Charity, and (*in particular*) that you have (*still a*) good remembrance of us always, desiring greatly to see us, as we also (*do to see*) you.

Ver. 7. Therefore (διὰ τοῦτο, *by this*) Brethren, we were comforted over you, (ἐφ' ὑμῖν, *concerning you, or in you,*) in all our affliction and distress, by (*reason of*) your (*constancy in the*) faith.

Ver. 8. For now we live (*joyfully*,) if ye stand fast in the Lord.

Νῦν ζῶμεν, *now we live.*] Ζῆν, saith *Suidas*, is to live μετὰ τρυφῆς, καὶ πολυτελείας, *with delight, and magnificence*, according to that of *Horace*, *vivendum hodie*, which is the frequent import of the Hebrew word *Chajah*; as in that wish, *Let the King live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. *i. e.* let him have a prosperous and happy Reign: And in the words of the *Psalmist*, Psal. 16. 11. *Thou wilst shew me the way of life, in thy presence is fulness of joy.* Psal. 34. 13. *He that would live*, i. e. *see good days.* So *Psal.* 22. 26. 38. 19. *Eccles.* 6. 8. 7. 12. *Our Masters teach*, saith (a) *Maimonides, that the just are called living even in their death, the wicked dead while they live; because the first are happy in their death, the second miserable in their life.*

Ver. 9. For what (*sufficient*) thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God.

Ver. 10. Night and day (*also*) praying exceedingly that we might see your face, and might perfect that which is (*yet*) lacking in your faith, (*by reason of our very small stay with you*, Acts 17. 1—10.)

Estius observes from the ninth Verse, that both the *Apostles* joy, and their Faith and Constancy were the Gift of God, *Nam gratiarum actio non est nisi de beneficiis acceptis*; He might also have observed with others, the excellent Pattern the *Apostle* here gives to all the *Bishops* and *Pastors* of the Church, to be continually sollicitous to know of the welfare of their Flocks, incessantly praying for it, blessing God daily for it, and looking upon it as the very Felicity of their own lives.

Ver. 11. Now God himself, and (*or, who is*) our Father, and our Lord Jesus Christ, direct our way unto you.

Here the Note of *Schlictingius* runs thus, *You see that our Lord Jesus takes care of our Affairs and Actions, and therefore we deservedly invoke him in our Necessities*, as the *Apostle* again doth *v.* 12. But since this Invocation of him by all *Christians*, in all places, must suppose him Omniscient, Omnipresent, and the Searcher of the Heart; and these are Properties of God alone; it also must suppose him to be truly God.

Ver. 12. And the Lord make you to encrease, and abound in love one towards another, and towards all Men, even as we do (*abound in love*) towards you.

Ver. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, (τῷ Θεῷ καὶ Πατρὶ ἡμῶν, *our God and Father*,) at the (*glorious*) coming of our Lord Jesus Christ with all his Saints.

Ὑμᾶς ὁ ὁ Κύριος πλεονάσαι, καὶ περισσεύσαι.] These are optative Aorists, which signifie tranſitively; μελλητικῶς, say the *Grammarians*; and therefore are well rendred by our Translation, *the Lord make you to encrease, and make you to abound.* See Note on 2 *Cor.* 9. 8. *Eccluſ.* 45. 5.

And towards all Men] *This*, saith (b) *Theophylact, is the Character of Divine Love to comprehend all; whereas Humane Love hath respect to one Man, and not to another.*

Ἀμέμπτους, *That he may stablish your hearts unblameable in holiness.*] Hence note, That a general and abounding Charity to all Men, being that by which we become most like to God, and that which tends to cover our own sins, 1 *Pet.* 4. 8. especially if it be Charity to the Souls of Men, *James* 5. 20. tends to *stablish your hearts unblameable before God in Love*, and to procure our acceptance with him, at the Great Day of our Accounts, *Matth.* 25. 35, 36.

Note also, That to establish our Hearts unblameable in holiness at Christ's coming, is so to confirm us in holy living, that we may be found unblameable by him at that Day. See Note on 1 *Cor.* 1. 8. 1 *Thess.* 5. 23. 2 *Pet.* 3. 14

(a) More Nevoch. l. 1. c. 42.

(b) Τῶν μὲν τῆς κατὰ Θεὸν ἀγάπης ἴδιον, τὸ πάντας περιπλέκεσθαι· ἐὰν δὲ τὸν θεῖον μόνον, τὸν θεῖον δ' ὄντα, καὶ ἄνθρωπον ἁπλῶς.

CHAP. IV.

Verſe 1. FUrthermore then we beſeech you, Brethren, and exhort you by the Lord Jeſus, that as you have received of us *(directions)* how ye ought to walk, and to pleaſe God, ſo ye would abound more and more *(in your care to conform your ſelves to them.)*

Ver. 2. *(In which thing you need no farther Inſtructions,)* for ye know what *(holy)* Commandments we gave you by the Lord Jeſus.

Διὰ τῦ Κυρίυ.] Note hence, That the Inſtructions and Commandments which the *Apoſtles* gave to the Churches, are to be look'd upon as the Commandments of the Lord, and as the Will of God, they being dictated by his Spirit, *v.* 8. and delivered by his Authority, who ſaid, *He that heareth you heareth me; and he that heareth me, heareth him that ſent me*, Luke 10. 16.

Ver. 3. For *(we have already told you, that)* this is the will of God, even your ſanctification, *(and this ſanctification requires)* that ye ſhould abſtain from Fornication.

Ver. 4. *(And)* that every one of you ſhould know, how *(much it is your duty)* to poſſeſs his *(body, which is the)* veſſel *(of the Holy Spirit,)* in ſanctification and in honour, (i.e. *free from thoſe luſts which are* πάθη ἀτιμίας, Rom. 1. 26. *diſhonourable paſſions.*)

Ver. 5. Not in the luſts of Concupiſcence, even as the Gentiles *(do)* which know not God.

Here note, 1. That theſe Inſtructions were very neceſſary for the *Theſſalonians*, ἐκεῖ γὰρ πλείστη ἀτυξία, καὶ ἀκαθαρσία, for there was *all manner of diſorder and impurity*, ſaith (a) *Socrates*. And (b) *Athenæus* inform us, ἀπ' τύτων ἤρξω, that *their Luxury invited the Perſians into Greece*; that it was their cuſtom in their Banquets to bring in their (c) *Wenches dancing naked*, and afterwards *they enjoyed them at their pleaſure.*

2. Note alſo, That having mentioned Fornication, *v.* 3. he ſeems *v.* 4. and the 5th, to advance to other *Heatheniſh* Luſts, deſiring them to keep their Veſſels in Sanctification and Honour; 1. By preſerving their Bodies from unnatural Luſts, which are by the *Apoſtle* ſtiled πάθη ἀτιμίας, *diſhonourable Paſſions*; and their *Matrimonial Bed* from defilement by the uſe of other Women, *Hebr.* 13. 4. Accordingly theſe things in Scripture are expreſſed by Ignominy and Vileneſs, by the *Septuagint*, by τὸ ἄσχημα, *things indecorous and diſhonourable*; which word the *Apoſtle* applies to *unnatural luſts*, Rom. 1. 26. and in the Language of the *Targum*, and the *Rabbins*, they are ſtiled קלנא *ignominy* and *vileneſs*. Thus *Sychem* is ſaid to have wrought, קלנא ſaith the *Chaldee*, τὸ ἄσχημον, the *Septuagint*, i.e. *ignomy in Iſrael*, by knowing *Dinah*. This is the Name the *Chaldee* gives to the Adultery committed by the Men of *Benjamin* upon the *Levite*'s Concubine, *Judg.* 19. 24. the Inceſt committed by *Amnon* upon his Siſter *Thamar*, 2 Sam. 13. 12. and in the (d) *Rabbinical* Language *to abuſe Boys* בקלון, is to uſe them to the ſatisfying of unnatural Luſts.

Καθάπερ τὰ ἔθνη, *even as the Gentiles.*] Among whom theſe Luſts abounded, and by whom they were allowed. For Whoredom was eſteemed no Crime; (e) they taught μὴ πάντως ἁμαρτάνειν τὸ καθῆκον τῦτο γίνεσθαι. Their (f) *Orator* ſpeak thus, *Si quis eſt qui etiam meretriciis amoribus interdictum juventuti putet—abhorret non modo ab hujus ſeculi licentia, verum etiam à majorum conſuetudine atque conceſſis, quando enim hoc non factum eſt? quando reprehenſum! quando non permiſſum! quando denique fuit, ut quod licet, non liceret.* (g) *Epictetus* adviſes them who cannot abſtain to uſe it only ὡς νομμόν ἔστι, *as the Law allowed it.* Now that, ſaith (h) *Plato*, was τῶν ἐλευθέρων γυναικῶν μὴ ἐρᾶν, but only *Libertines* and *Servants*, and thoſe that ſold themſelves to it. And (i) *Demoſthenes* declares of all the *Græcians* thus, Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῦ καθ' ἡμέραν θεραπείυ, τὰς δὲ γυναῖκας τῦ παιδοποιεῖσθαι γνησίως.

The τὸ παρὰ φύσιν τόλμημα, as *Plato* ſtiles it, obtain'd in *Greece* without blame, ſaith (k) *Bardeſanes*, amonſt the *Grecians* and many *Barbarians*, ſaith (l) *Plato*; amongſt the *Cretians* and the *Lacedæmonians*, ſaith the ſame *Plato*. How prone the *Romans*, and other Nations were to it, *Plautus*, *Petronius Arbiter*, *Ariſtophanes*, and (m) *Athenæus*, ſufficiently informs us, as alſo that it was the Sin of the *Philoſophers* eſpecially.

Ver. 6. That no man go beyond *(the bounds of Matrimony,)* or defraud his Brother in any matter, *(*Gr. *or exceed towards his Brother in this matter,)* becauſe the Lord is the avenger of all ſuch, as we have alſo forewarned you, and teſtifie.

Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *not to go beyond or defraud.*] It is the Opinion of all the Greek

(a) Apud Plat. (b) Lib. 14. p. 663. vid. eundem L. 12. p. 527. (c) Lib. 13. p. 607. L. 6. p. 206. (d) Buxt. in voce קלן p. 2035. (e) Orig. in Celſum. p. 177. (f) Orat. pro Cœlio. (g) Cap. 47. (h) Com. p. 1180. de Leg. l. 8. p. 914. A. B. (i) Orat. contra Neræam apud Athen. p. 573. (k) Apud Euſeb. præpar. Evang. l. 6. c. 10. p. 276. B. (l) De Leg. l. 8. p. 913. D. Ibid. p. 910. D. E. & l. 1. p. 776. E. (m) Athen. l. 13. p. 605. D.

Scholaſtæ,

Scholiaſt, that this Verſe contains a Prohibition of Adultery, πλεονεξίαν ἐπλαῦσα ἢ μοιχείαν ἐκάλεσεν. By the word πλεονεξία he denotes *Adultery*, ſay *Theodoret* and *Theophylact*. God hath put bounds to this Appetite, ſay *Oecumenius* and *Theophylact*, by tying us to one Wife, ὅτι ἡ πρὸς ἑτέραν μίξις παράβασίς τις, καὶ πλεονεξία ἐστὶν: *ſo that to be familiar with another, is exceſs and covetouſneſs*, and when this is done to another Man's Wife, it is to exceed to the injury of his Brother. And as (h) St. *Jerom* hath obſerved, the words preceding, which ſpeak of abſtaining from Fornication, and keeping our Veſſels in Sanctification and Honour, and not in the Luſts of Concupiſcence, and the words following, which give this Reaſon of the Precept, that *God hath not called us to uncleanneſs, but to holineſs*, ſeem alſo plainly to inforce this ſenſe, which the *Greek*, in the Judgment of the forecited *Fathers*, will well bear. For

1. The words ὑπερβαίνειν and ὑπερβαίνειν, bear this ſenſe in other Authors. Thus (o) *Philo* ſpeaking of unnatural Luſts committed by Men, ſaith, ἄνδρες ὅρους ἄῤῥησιν ὑπερβαίνουσι. And (p) *Plutarch* ſaith of the *Egyptians*, that they call *that Land which* Nile *aſcends, mixing, and engendring with it, the body of* Iſis. And that when *Nile* is thus ὑπερβαλὼν καὶ πλεονάσας, *filling and aſcending, they call this the joyning of* Oſiris with *Nephthe*. So the Hebrew word גבא, from which Βῶ and Βάω, and from them βαίνω is derived, hath this ſignification, as *Joſh.* 23. 12. *If you contract affinity with the Heathens*, ובאתם בהם *and go in unto them.* Εἰ ἐπιμιξίας ποιήσῃ, καὶ συγκλαμυγῆτε αὐτοῖς, *if you marry, and mix with them*, ſaith the *Septuagint*, the Lord will not drive them out. And in the *Miſnah* הבא על אחותו is, He that *reveals the nakedneſs of his ſiſter*, and may be rendred ὑπερβαίνων ἢ ἀδελφὴν αὐτοῦ.

2. The word πλεονεξία bears the ſame ſenſe in that Verſe, in which *Venus* promiſes to him that finds, and brings her *Cupid* to her, *Not a bare kiſs, but ſomething more*; ſaying, ἀμοιβὴ τὸ φίλημά τοι δῶ ξένε, καὶ πλέον ἕξεις. And when (q) *Socrates* tells *Callicles*, pleading for thoſe Pleaſures, That Men ought not to be ἐπιθυμίας ἀκολάστους, *of unbounded Luſts*, σὺ δ' ἢ πλεονεξίαν οὐκ ἄλλην ἀγεῖν, *but thou*, ſaith he, *thinkeſt that a Man may exceed in theſe matters*. And in the *Scholiaſt* of (r) *Ariſtophanes*, theſe are put as words equivalent ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas againſt this Interpretation it is objected, That the words following, viz. *in any matter*, being general, will not admit of this reſtrained ſenſe.

I anſwer, That in the *Greek* the words are ἐν τῷ πράγματι, and may be rendred *in this matter*, or in the matter, *viz.* forementioned, or abſolutely *in the matter*, it being obſerved by (s) *Phavorinus* and *Suidas*, that the word πρᾶγμα is uſed by the *Ancients* in an evil ſenſe; as when the young Man ſaith in (t) *Ariſtophanes* to the old Hag that fed him with Meat and Money for her Luſt, that he *loved all her matters*. And the *Apoſtolical Conſtitutions* complain that the younger Widows marrying again, under pretence that they (u) could not contain, were *engaged in an evil matter*. So that I hope I have ſufficiently vindicated this Interpretation of Dr. *Hammond*, and the *Ancients*, from the Exceptions of Mr. *Le Cl.*

Ver. 7. *(He is, I ſay, the Avenger of all ſuch Chriſtians, as acting oppoſitely to their holy Calling,)* for God hath not called us (*Chriſtians*) to uncleanneſs, but unto holineſs.

Ver. 8. He therefore that deſpiſeth *(this Commandment,)* deſpiſeth not Man (*only,*) but God, who hath alſo given to us his holy Spirit.

Εἰς ἡμᾶς, *to us.*] To us *Apoſtles*, to enable us to give you theſe Commandments; and to us *Chriſtians*, to render us the Temples of the Holy Ghoſt, which Temple we corrupt by our uncleanneſs, 1 *Cor.* 3. 15, 16. *Chap.* 6. 15, 16, 17, 11, 19. 2 *Cor.* 6. 16.

Ver. 9. *This I thought neceſſary to ſay to warn you againſt that uncleanneſs which ſo reigneth in the Heathen World, and to which you ſo ſtrongly were addicted, whilſt you were without knowledge of God in the World.*] But as touching brotherly love, ye need not that I write *(ſo fully)* to you, for ye your ſelves are taught of God to love one another.

Θεοδίδακτοι.] *Taught of God.*] By this new Commandment, that we *love one another*, 1 *John* 3. 11, 23. 4. 21. *Matth.* 22. 39. Θεοδί-

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(n) *Diligenter obſerva quia ad caſtitatem nos provocans, & volens uxoribus tantum eſſe contentos, dixerit, ne quis ſupergrediatur, & circumſcribat in negotio fratrem ſuum, id eſt, ne ſuam conjugem derelinquens, alterius polluere queat uxorem.* in Eph. 4. 19.

(o) De Abrahamo p. 285. B.

(p) Ταῦτα τὸ σῶμα γῆν ἔχουσι, καὶ νομίζουσιν ἅ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ὑπερβαίνει σπέρματος, καὶ μιγνύμενος — τὴν μὲν Ὄσιριν περὶ Νέφθιν καλοῦσιν. De Iſide & Oſir. p. 366. A. B.

(q) Apud Platon. Gregor. p. 346. C. D.

(r) Ἐκκλησ. p. 757.

(s) Πρᾶγμα ὑπὸ τοῦ κακοῦ χρῶνται τῇ λέξει οἱ παλαιοί. Phav.

(t) Πράγματα ἐν τοῖς ποδοῖν εἰς τὴν κεφαλὴν σοι πάντ' ἐρῶ. Ariſt. Plut.

(u) Μήπως φοβούμενοι τὸ μὴ δύνασθαι κρατεῖν τῆς ἐπιθυμίας, δι' ἀδιεξοδεμίαν ἐλθοῦσαι εἰς πράγματα γάμου — εἰς πράγματα ἀφορητα ἐκπεσῶσι. Lib. 3. cap. 2.

διδακτοὶ γὰρ ἡμεῖς ἐσμεν ὑπὸ τῆς γραφῆς τὰ περὶ τῷ ὑῷ τῷ Θεῷ παιδευούσης, ſaith (x) *Clemens* of *Alexandria*, *We are taught by God the Holy Scriptures*; and by the Example of that God *who loved us, and gave his Son for us*, Eph. 5. 2. Hence they who are taught of God are ſaid to hear (*his Commands*,) and learn (*by his Examples*,) John 6. 45.

Ver. 10. And indeed ye do it to all the Brethren which are in all Macedonia; but we beſeech you Brethren, that ye encreaſe more and more (*in this Chriſtian vertue.*)

Ver. 11. And that ye ſtudy to be quiet, and to do your own buſineſs, (*not medling with other mens matters*,) and to work with your own hands, as we have commanded you.

Τὰ ἴδια, *to do your buſineſs.*] I follow here the ſenſe of Dr. *Hammond*, and other Interpreters; though the following words, *to work with your own hands*, ſeems to lead to the doing their own buſineſs themſelves, and not to leave all to Slaves and Servants, as the Idle and Luxurious of old were went to do. See *Athenæus l.* 12.

Ver. 12. That (*ſo*) ye may walk honeſtly (εὐσχημόνως, *decently, and in good behaviour,*) towards them that are without, and that ye may have lack of nothing.

Καὶ μηδενὸς χρείαν ἔχητε, *and that ye may have lack of nothing.*] *i. e.* From the *Heathens*. So the *Greek Scholiaſts*: For, ſay they, if *Chriſtians*, ſeeing a *Chriſtian* beg when he is able to live by his work, are ſcandalized, how much more will *Heathens* be ſo. And indeed, this was one Objection of the *Heathens* againſt *Chriſtians*, that they were (*y*) *infructuoſi in negotiis*, uſeleſs Creatures. The *Apoſtle* therefore doth exhort them ſo to provide for their Neceſſities by their honeſt Labour, that they may not need the help of *Infidels*, and never may be forced by their Wants to ask it of them.

Ver. 13. But (*eſpecially*) I would not have you to be ignorant, Brethren, concerning (*the ſtate of*) them that are aſleep, that ye ſorrow not for them, even as others, (*other Gentiles do*,) which have no hope (*of a Reſurrection of the Body.*)

Ver. 14. For if we believe that Jeſus died, and roſe again, (*as the firſt fruits of them that ſleep*, 1 Cor. 15. 20.) even ſo (*are we to believe that*) them alſo which ſleep in Jeſus, will God bring with him, (*when he comes to judge the World, and reward all his faithful Servants.*)

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But that St. *Paul* taught no such Doctrine in any of his *Epistles* to the *Thessalonians*, will be exceeding evident,

1. From the following words in that Chapter. For there, saith he, *v.* 3. *Let no Man deceive you by any means*; declaring them Deceivers, who either taught this Doctrine, or imposed it on them, as spoken or indited by them there, having said, in opposition to that vain Imagination, that Day was not to come till there was a *falling away first*, and *the man of sin was revealed*. He adds, *Remember you not, that when I was yet with you, I told you these things*, v. 5. He therefore had taught them the contrary, before he had endited either of these *Epistles*, and therefore in them cannot be rationally supposed to contradict himself.

2*ly*, From the very words used for proof of this Opinion; for they are introduced with this Solemnity, *This we say unto you by the word of the the Lord, that we that are alive*; in which words he most plainly voucheth the Authority of *Christ Jesus* for the Truth of what he saith; and therefore if he were mistaken, either our Lord himself must err with him, or the *Apostle* must vouch Christ's word, and his Authority, when Christ had spoken no such word, and given him no Authority to speak this Doctrine in his Name; both which Assertions overthrow the Certainty and Truth of all St. *Paul*'s Epittles. Now hence it follows that the *Apostle* could not deliver this Assertion in any other of his *Epistles*; for all the Learned do agree in this, That these *Epistles* to the *Thessalonians* were the first Epistles St. *Paul* wrote; whence it must follow that he could not deliver in his following Writings to the Church of *Corinth*, or any other Churches, that Doctrine which he had so industriously before confuted, and declared very dangerous in his Epistle to the Church of *Thessalonica*.

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CHAP.

διδακτοὶ γὰρ ἡμεῖς ἐσμεν ὑπὸ τῆς γεγραμμένης περὶ τῶν ὑπὸ τοῦ Θεοῦ παιδευομένων, ſaith (x) *Clemens* of *Alexandria*, *We are taught by God the Holy Scriptures*; and by the Example of that God *who loved us, and gave his Son for us*, Eph. 5. 2. Hence they who are taught of God are ſaid to hear (*his Commands*,) and learn (*by his Examples*,) John 6. 45.

Ver. 10. And indeed ye do it to all the Brethren which are in all Macedonia; but we beſeech you Brethren, that ye encreaſe more and more (*in this Chriſtian vertue.*)

Ver. 11. And that ye ſtudy to be quiet, and to do your own buſineſs, (*not medling with other mens matters*,) and to work with your own hands, as we have commanded you.

Τὸ ἴδια, *to do your buſineſs.*] I follow here the ſenſe of Dr. *Hammond*, and other Interpreters; though the following words, *to work with your own hands*, ſeems to lead to the doing their own buſineſs themſelves, and not to leave all to Slaves and Servants, as the Idle and Luxurious of old were wont to do. See *Athenæus l.* 12.

Ver. 12. That (*ſo*) ye may walk honeſtly (εὐσχημόνως, *decently, and in good behaviour*,) towards them that are without, and that ye may have lack of nothing.

Καὶ μηδενὸς χρείαν ἔχητε, *and that ye may have lack of nothing.*] *i. e.* From the *Heathens*. So the *Greek Scholiaſts*: For, ſay they, if *Chriſtians*, ſeeing a *Chriſtian* beg when he is able to live by his work, are ſcandalized, how much more will *Heathens* be ſo. And indeed, this was one Objection of the *Heathens* againſt *Chriſtians*, that they were (*y*) *infructuoſi in negotiis*, uſeleſs Creatures. The *Apoſtle* therefore doth exhort them ſo to provide for their Neceſſities by their honeſt Labour, that they may not need the help of *Infidels*, and never may be forced by their Wants to ask it of them.

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CHAP.

CHAP. V.

Verſe 1. BUT of the (*exact*) times and (*critical*) ſeaſons (*when this coming of the Lord ſhall happen*) you have no need that I ſhould write unto you.

Ver. 2. For you your ſelves know perfectly, (*from what I taught when preſent with you,*) that the day of the Lord cometh as a thief in the night, (*of the time of whoſe coming the maſter of the houſe can have no certain knowledge,*) Matth. 24. 42, 43. 25. 13. Mark 13. 33. Luke 12. 39, 40. 21. 36.

That all this, to the Twelfth Verſe, doth *evidently* belong only to the deſtruction of the perſecuting *Jews*, and *Gnoſticks*, at the time of Chriſt's coming to deſtroy the *Jewiſh* Church and Nation, is confidently aſſerted by a *Reverend* and *Learned Commentator* on this place, but is not once hinted by the *Ancients*, who all interpret theſe words, περὶ τῆς κοινῆς σωτηρίας, *of Chriſt's general Advent.* Nor do his Arguments prove his Aſſertion. For,

Argument 1. Firſt, Whereas he ſaith ἡμέρα Χριστοῦ, *the day of Chriſt*, here mentioned, *is without queſtion the ſame which is ſo often called the Coming of Chriſt for the deſtroying of the Enemies of Chriſtianity.*

Anſwer. 'Tis certain that *this day of Chriſt* in the *Epiſtles* doth almoſt generally ſignifie the day of our Lord's coming to the final Judgment, as in the following words; *He ſhall confirm you, to the end that you may be blameleſs in the day of our Lord Jeſus Chriſt*, 1 Cor. 1. 8. That *the Spirit may be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. *You are our rejoycing in the Day of the Lord Jeſus*, 2 Cor. 1. 14. *He that hath begun a good work in you, ſhall perfect it to the Day of the Lord Jeſus*, Philip. 1. 6. That *ye may be ſincere, and blameleſs, until the day of Jeſus Chriſt*, v. 10. *That I may rejoyce in the Day of Chriſt*, Philip. 2. 16. See 2 *Tim.* 1. 12, 18. 4. 8.

Arg. 2. Secondly, Whereas he adds, *That this cannot belong to the laſt coming of Chriſt to judgment, becauſe the Apoſtle had made that the ſubject of his former Diſcourſe*, Chap. 4. *and enters upon this as a diſtinct matter with a* περὶ δὲ, &c.

Anſw. It is granted that the time when this Judgment ſhall be, is a diſtinct Matter from the Judgment it ſelf, which is all that this Argument proves.

Arg. 3. Thirdly, Whereas he argues this *from the end of this Diſcourſe, which is to comfort the Chriſtians which were under perſecution, and give them patience and conſtancy, for which this was a fit conſideration, that this Judgment of God would come ſuddenly, and when it was leaſt expected, and ſo would ſurprize them if they were not watchful, all which belong'd peculiarly to this doom upon the Jews, and not to the General Judgment which thoſe who then lived were not concerned in.*

Anſw. Firſt, It is certain that the *Apoſtle*, both in this Epiſtle, *Chap.* 4. 18. and in his other Epiſtle, *Chap.* 1. doth comfort his *Theſſalonians* under their Perſecutions from the conſideration of *Chriſt's coming to reward them at the Day of Judgment.*

Secondly, It is alſo certain that Chriſt, and his *Apoſtles*, exhort Chriſtians to be watchful, that they may not be *ſurprized at the Day of Judgment*; ſo doth Chriſt, *Matth.* 25. 13. *Luke* 12. 35—40. ſo doth St. *Paul*, 2 Cor. 5. 9, 10. ſo doth St. *Peter*, 2 Pet. 3. 11, 12, 14. as being that which all Men, who muſt die, and after that be judged *according to what they have done in the fleſh*, muſt be as well concerned to prepare for by watchfulneſs, as if it were to come while they were living; and upon this account it is that the *Apoſtle* in this Chapter, *v.* 23. and in the forecited *places*, prays ſo oft that Chriſtians *may be confirmed, and kept blameleſs to the Day of the Lord Jeſus.*

Let it be then obſerved, That the *Apoſtle* had ſpoken, *Chap.* 1. 10. of their *waiting for the coming of the Lord from Heaven*, Chap. 3. 13. *Of his coming with all his Saints*, Chap. 4. 16. *Of his coming with the voice of the Arch-Angel, and of the Trump of God.* He had alſo hinted, *Chap.* 2. 16. that the unbelieving *Jews* were, by their oppoſition to the Goſpel preached to the *Gentiles*, and by their Perſecutions of them who had embraced it, filling up the meaſure of their ſins, and drawing down that Day of Wrath upon them which is mentioned, *Matth.* 24. I therefore ſhall deſcant on theſe words, as relating to both theſe Days of Judgment.

Ver. 3. For when they (*they of the Jewiſh Nation then, and the wicked at the great Day of Wrath,*) ſhall ſay peace and ſafety, (*expecting no ſuch thing as Wrath and Judgment,*) then ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape (*it.*)

(a) *Joſephus* informs us, That when the Tumults foretold by our Saviour were begun, the *Jews* were expecting σημεῖα ἐλευθερίας *Signs from God of their Liberty*; and that *after all the clear Signs God had given of their approaching ruine, and when it was even accompliſhed, they were confidently expecting* (b) ἀπὸ Θεοῦ βοήθειαν, *the Divine Aid:* And which

(a) De Bell. Jud. l. 2. c. 22. p. 756. (b) Lib. 7. c. 30. p. 960.

is

is more remarkable, that the promise of a *Messiah*, which their Sacred Books declared, was to come κατὰ τὸν καιρὸν ἐκεῖνον, *about that time*, was (c) τὸ ἐπέχον αὐτοὺς μάλιστα πρὸς πόλεμον, *that which chiefly incited them to the War.*

Ver. 4. But ye, Brethren, are not (*as formerly*) in (*a state of*) darkness, that that day should overtake you as a thief, *or come upon you unexpected, or unprepared for it.*)

Ver. 5. Ye are all (*by virtue of your Faith, and Knowledge, and your Profession of Christianity,*) the Children of light, *as having the Light, and believing in it*, John 12. 36. Eph. 5. 8.) and the Children of the day (*of Grace*, Rom. 13. 12, 13. *and of Salvation*, 2 *Cor.* 6. 2.) we are not of the night, nor of darkness, (*as the Jewish Nation at present is, upon whom the darkness is come*, John 12. 35. *and who are cast out into outer darkness.* See Note on *Matth.* 8. 12. and *as the Heathens always were.* See Note on *Rom.* 13. 12.)

Ver. 6. Therefore let us not sleep as do others, (*securely in their sins, without expecting judgment, or preparing for it*, Matth. 24. 38. Luke 17. 26—30.) but let us watch, and be sober, (*that that day do not come upon us unawares, nor find us overcharged with surfetting and drunkenness*, Luke 21, 34, 36. *this being only proper to them who are of the night.*)

Ver. 7. For they that sleep, sleep in the night, and they that are drunken are drunken in the night.

Note. O the sad dissoluteness of the manners of the *Christians* of our Age, who frequently are guilty of that Drunkenness in the day time, which Heathens only practised in the night.

Ver. 8. But let us, who are (*Children*) of the day, be sober (*and vigilant*, 1 Pet. 4. 7. 5. 8.) putting on the Breast-plate of Faith and love, (*that firm assurance of Faith, which will not suffer us to doubt of the Divine Assistance, and that Love which casts out fear of any thing we may suffer for the Cause of Christ,*) and for an Helmet (*to your Head,*) the hope of Salvation.

θώρακα, *the breast-plate of faith*, &c.] This Metaphor, relating to our *Christian* Warfare, is taken from *Souldiers* who anciently watched, or kept sentinel in their Armour, having especially their Helmet and Breast-plate on; for, as (d) *Livy* notes, *Scuto præ se erecto stabant Galeati*, they stood with their Shield before them, and their Helmet on their Heads. Whence he says of *Paulus Æmilius*, that *Milites novo more scutum in vigiliam ferre vetuit.* Now the Head and Heart being the two chief Fountains of Life and Sensation, the preserving them safe, is in effect the preserving the whole Man.

Ver. 9. (*Which hope of Salvation we Christians have,*) for God hath not appointed us to wrath, (*as he hath done the Heathen World, who are Children of Wrath*, Eph. 2. 3. *and the unbelieving Jews, who are Vessels of wrath, fitted for destruction*, Rom. 9. 22. *and upon whom Wrath is coming to the end*, 1 Thess. 2. 16.) but to obtain Salvation through our Lord Jesus Christ.

Ver. 10. Who died for us, that whether we wake or sleep, (i. e. *whether he come in the night, and so find us taking our natural rest; or in the day, when we are waking,*) we may live together with him (*when he comes.*)

Εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν.] That is, say some, *Whether we live, or die.* And true it is, that Christians dying are said to *fall asleep*: So 1 *Cor.* 11. 30. κοιμῶνται ἱκανοί, *some are fallen asleep*, Chap. 15. 51. πάντες μὲν οὐ κοιμηθησόμεθα, *we shall not all sleep.* So here Chap. 4. 13. *I would not have you ignorant*, περὶ τῶν κεκοιμημένων, *concerning them that are fallen asleep*; and v. 14. τοὺς κοιμηθέντας, *them that sleep in Jesus will God bring with him.* But because in all these places the *Greek* word is never καθεύδειν, but always κοιμᾶσθαι, I prefer the Exposition of the *Paraphrase.*

But then that the *hope of Salvation*, v. 8. the περιποίησις σωτηρίας, *the obtainment of Salvation by Christ Jesus*, v. 9. *the living with him*, v. 10. should refer chiefly to the Purchase of Deliverance from *Jewish* Persecutions, and the enjoyment of this present Life, I can by no means grant; for the Christians hope is *the hope of the glory of God*, Rom. 5. 3. *the hope of the Redemption of the Body from Corruption*, Chap. 8. 23, 24. *the hope which is laid up for us in Heaven*, Col. 1. 5. *the hope of glory*, v. 27. *a blessed hope*, Tit. 2. 13. *the hope of eternal life*, Chap. 3. 7.

The Salvation purchased for us by Christ's Death, is not Deliverance from Persecutions, for *all that will live godly in Christ Jesus must suffer Persecutions*, 2 Tim. 3. 12. In these we are to be *conformed to his death*, Rom. 8. 17. 2 *Tim.* 2. 12. *he having suffered, leaving us an example that we should follow his steps*, 1 Pet. 2. 21.

And *to live with Christ*, is to live in a state of Glory with him, and be conformed to his Resurrection, *Rom.* 6. 8. 2 *Tim.* 2. 12. *Col.* 3. 3, 4. 1 *Pet.* 4. 13. And this is the Comfort which the *Apostle* had given them, *Chap.* 4. 18. and to which he now proceeds, saying,

Ver. 11. Wherefore comfort your selves together (*with this hope,*) and edifie one another, as also you do.

Οἰκοδομεῖτε εἰς τὸν ἕνα.] *Edifie your selves into one Body*, by your mutual Love to one ano-

(c) Cap. 61. p. 961. F. (d) Lib. 44.

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ther, as being Members of the ſame Body, *Eph.* 4. 16. and by their ſtrict Union, and peaceable Converſation with one another, which is the Edification of one of us unto another commanded, *Rom.* 14. 19. See Note on *Rom.* 15. 2.

Ver. 12. And we beſeech you, Brethren, to know, (*and reverence*) them which labour among you, and are over you in the Lord, and admoniſh you.

Ver. 13. And to eſteem them very highly in love for their works ſake, and be at peace among your ſelves.

Καὶ προϊσταμένους ὑμῶν.] That the Perſons here mentioned as labouring among them, and being over them in the Lord in the Plural, ſhould be the *Biſhops* of the *Metropolis* of *Theſſalonica*, ſeems very improbable, there being ſcarſly any ordinary fixed Officers then placed in the Church, *Anno Chriſti* 49. or 51. when this Epiſtle was written; and therefore the Learned (e) Mr. *Dodwell*, notwithſtanding theſe words, ſaith, *Quod nulla ſit Rectorum mentio in utravis Epiſtolâ ad Theſſalonicenſes*, That there is no mention of any fixed Rulers in either of the Epiſtles to the *Theſſalonians*. And (1.) we find no notice taken of them in the front of theſe Epiſtles, as there is of the *Biſhops and Deacons*, Philip. 1. 1. No Salutation of them in the Cloſe of theſe Epiſtles; the words of Salutation being only theſe, *Salute all the Brethren with an holy kiſs.* (2.) We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſetled Rulers in the Church. The Charge in the very next Verſe runs thus; *We exhort you, Brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak.* In the Second Epiſtle, Chap. 3. 6. thus, *We command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye received from us.* And *v.* 13 and 14. *And ye, Brethren,—if any Man obey not our word by this Epiſtle, note that Man, and have no company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a Brother.* And laſtly, to theſe Brethren the Adjuration is here directed, *v.* 27. charging them by the Lord, that *this Epiſtle be read to all the holy Brethren.* 'Tis therefore to be noted, that the *Apoſtles*, *Prophets*, *Teachers*, *Evangeliſts*, who were all extraordinary Offices, are reckoned among thoſe whom God had ſettled in the Church, 1 *Cor.* 12. 24. and Chriſt aſcending up on high, had given for the Edification of his Body. *Eph.* 4. 11, 12. Some of theſe *Prophets*, and *Teachers*, were in many Churches, as at *Antioch*, Acts 13. 1. and officiated in them, *v.* 3. at *Rome*, Chap. 12. 6, 7. at *Corinth*, 1 Cor. 14. at *Galatia*. See Note on *Chap.* 6. 1. Some of them were *Itinerants*, ſent by the *Apoſtles*, or Prophets to teach other Churches, and by the Holy Spirit ſeparated to that work, *Acts* 13. 2, 3, 4. Exhorting and Confirming the Chriſtians where they came, as being *Prophets* authoriſed ſo to do, *Acts* 16. 32. and travelling up and down for the Converting and Eſtabliſhing of the *Gentiles*, 3 Epiſtle of St. *John*, v. 7, 8. See Note on 1 *Cor.* 12. 28. Of one of theſe two kinds of *Prophets*, and *Teachers*, and *Spiritual Men*, the *Apoſtle* may here be underſtood.

Ver. 14. Now (παρακαλοῦμεν δὲ, *and*) we exhort you, Brethren, warn them that are unruly, (*as walking not according to the Doctrine they have received from us*, 2 Theſſ. 3. 6, 14.) comfort the feeble minded, (*who are of a wounded Spirit under Afflictions*, ὀλιγόψυχοι, Prov. 18. 14. *that are of a fearful ſpirit under them*, Iſa. 35. 4. *of a grieved ſpirit*, Iſa. 54. 6. *whoſe ſpirit fails under them*, Iſa. 57. 16. *whoſe hands hang down, and whoſe knees are feeble*, Hebr. 12. 12.) ſupport the weak (*in Faith, who are ſoon ſcandalized, and apt to periſh by it*, Rom. 14. 1, 2, 21. 1 *Cor.* 8. 7, 9, 10, 11, 12.) be patient to all Men.

Ver. 15. See that none render evil for evil unto any man, (*whatever may the provocation be*, Rom. 12. 27.) but ever follow that which is good, both among your ſelves, and to all men, (*even them that hate you.*) Matth. 5. 44.

Ver. 16. Rejoice evermore.

Κὰν εἰς πειρασμὸς, κὰν εἰς λύπας ἐμπίπτῃ, Oecum. *Though you fall into manifold Temptations, and Afflictions*, James 1. 2. be brought into a very low Condition in this World, yet *rejoice in the Lord always*, Philip. 4. 4. *Rejoice in the hope of the glory of God*, Rom. 5. 3. and of that great Reward you ſhall receive for all your Sufferings, *Matth.* 5. 11, 12. *Hebr.* 10. 34. and in the Spiritual Fruits they work in you, *Rom.* 5. 4. *James* 1. 3.

Ver. 17. Pray without ceaſing.

Ἀδιαλείπτως.] To give once for all the true ſenſe of thoſe Injunctions, ſo frequent in the Scripture, *to pray*, and *to give thanks always*, and *without ceaſing*, Obſerve

1. That theſe Phraſes do in the mildeſt ſenſe import, that theſe ſhould be the Employment of every Day, our Morning and our Evening Sacrifice, that ſo beginning, and ending the Day with them, we may be, in the Scripture Language, ſaid to do them always. Thus St. *Luke* tells us, *Chap.* 24. 53. that the *Apoſtles* were *continually in the Tem-*

(e) Lib. de Jure Laic. Sacerdotali, cap. 3. § 18. p. 232.

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ple, διαπαντὸς, *praising God*; that is, they were ἐν τῷ ἱερῷ, *daily in the Temple*, Acts 2. 46, 47. resorting thither at the third hour of the Morning, and at the ninth in the Evening Sacrifice, *Acts* 3. 1. The Sacrifice which was appointed to be thus offered daily at Morning and Evening, is in the Hebrew התמיד *the continual Sacrifice*, Dan. 8. 11. and accordingly is rendred by the *Septuagint* ἡ θυσία διαπαντὸς. Thus the *Minchah* which the *High-Priest* offered every day, half of it in the Morning, and half in the Evening, is stiled by them ἡ θυσία διαπαντὸς, *the continual Sacrifice*, Lev. 6. 20. The Burnt offering which was offered without intermission twice a day, is in the Hebrew עולת תמיד, and in the Seventy, ὁλοκαύτωμα τὸ διαπαντὸς, *the continual Sacrifice*, Numb. 28. 24, 31. And in allusion to it, the Author to the *Hebrews* saith of our High-Priest, *By him let us offer up the Sacrifice of Praise to God continually*. This therefore is the prime import of the Phrase.

2*ly*, These Phrases do import, that we should be employed in the performance of these Duties as Providence doth minister occasion for them. In this sense is the word *always* used twice, when our Lord saith, *I was always in the Temple, whether the Jews always resort*, John 18. 20. for neither did the *Jews* always resort unto the Temple, but only at the hours of Prayer; nor did Christ always teach in it, but only when he went up to *Jerusalem*. And thus the Holy Ghost in Scripture leads us to expound these Phrases, enjoyning us to *abound always to every good work*, 2 Cor. 9. 8. and elsewhere, to do good ὡς καιρὸν ἔχομεν, *as we have occasion*, Gal. 6. 10. So *to pray always*, Luke 18. 1. is to pray ἐν παντὶ καιρῷ, *in every season*, Chap. 21. 36. and to *pray without ceasing* here, is to pray ἐν παντὶ καιρῷ, *in every opportunity*, Eph. 6. 18. So 1 *Maccab.* 12. 11. ἡμεῖς ὧν ἐν παντὶ καιρῷ ἀδιαλείπτως, *we at all times, without ceasing, both in our Feasts, and other convenient days, do remember you in the Sacrifices which we offer*; i. e. we do it as oft as we have occasion to offer Sacrifice.

3*ly*, In reference to our Prayers particularly, it imports that we should not grow faint, and weary, when Providence seems for a season to defer the Blessing we implore, *Luke* 18. 1. but should still προσμένειν *continue instant, and hold out in prayer*, Rom. 12. 12. Col. 4. 2. προσμένειν, *abide in Supplication*, 1 Tim. 5. 5. and ἀγρυπνεῖν, *watch unto it with all perseverance*, Eph. 6. 18.

Ver. 18. In every thing give thanks, for this is the will of God in Christ Jesus concerning you.

Ἐν παντὶ, *in every thing*.] For sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual Mercies; not only for prosperous and grateful, but also for afflicting Providences, for Chastisements and seasonable Corrections, πάντα γὰρ ἐστὶ τὸ συμφέρον ποιεῖ ὁ Θεὸς, κἂν ἡμεῖς ἀγνοῶμεν αὐτῆς τὰς οἰκονομίας, *for God designs them all for our good, though we at present see not how they tend unto it*.

Ver. 19. Quench not the Spirit.

Τοῦτο, χάρισμα μὴ ἐκφαύσητε καὶ κωλύεσθε, τοῦ ἀποστρέφεσθαι, καὶ μὴ ἐᾶν λαλεῖν, that is, *Hinder not the Gifts of the Spirit, by turning away from them that have them, and not suffering them to speak*. These Gifts were signified by Strife, Emulation, Schisms, and Contention about them, 1 *Cor.* 3. 1, 3. 2*ly*, By a disorderly use of them, not to the Edification of the Church, but to vain Ostentation, Confusion in the Church, and the Scandal of Heathens, 1 *Cor.* 14. by a neglect to exercise them, 1 *Tim.* 4. 14. and by the Prohibition of them; *Forbid not to speak with Tongues*, 1 Cor. 15. 39.

Ver. 20. Despise not Prophesies.

Περφάσῃ τῶν ψευδοπροφητῶν, καὶ τὰς ἀληθεῖς δίωπνον, *Oecum.* Some of these false Prophets had crept into the Church of *Thessalonica*, as is hinted in those words, *Be not troubled by* (them who pretend a Revelation from the) *Spirit, as if the Day of Christ were at hand*. 2 Thess. 2. 2. Which made them less regardful of what was delivered by Men pretending to this Gift, and made it necessary for St. *John* to say, *Believe not every Spirit, but try the Spirits, whether they be of God; for many false Prophets are gone out into the World*. 1 John 4. 1. And to prevent the Mischief the *Thessalonians* might receive from them, the *Apostle* here adds,

Ver. 21. Try all things (*by the Spirit of Discretion which is in the Church, and the consonancy of their pretended Prophesies and Interpretations, with what we have delivered to you,*) and (*then*) hold fast that which is good.

Δοκιμάζετε.] Note that the *Apostle* doth not here bid the *Guides* of the *Church* try all things, and the People hold fast that which they delivered to them; but gives an Injunction common to all Christians, having their Senses exercised to discern betwixt Good and Evil, to all who are obliged to hold fast that which is good, and not to believe *false Prophets*; which is a strong Argument for the perspicuity, and the sufficiency of Holy Scripture for this Work, and against the necessity of a living Judge; for he that must try all things, must also try the Doctrine of this living Judge; and therefore, till he hath made this trial, must not admit his Doctrine as an Article of Christian Faith, for these words plainly teach, that what we must hold fast, must be first tried. *Those Hearers*, saith St. *Basil*, *who are instructed in the Scriptures, ought to try the things spoken by their Teachers.* Καὶ τὰ μὲν σύμφωνα τοῖς γεγραμμένοις δέχεσθαι, τὰ δὲ ἀλλότρια ἐκβάλλειν, *and receive those Doctrines which*

ther, as being Members of the ſame Body, *Eph.* 4. 16. and by their ſtrict Union, and peaceable Converſation with one another, which is the Edification of one of us unto another commanded, *Rom.* 14. 19. See Note on *Rom.* 15 2.

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Ἐν παντὶ, *in every thing*.] For sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual Mercies; not only for prosperous and grateful, but also for afflicting Providences, for Chastisements and seasonable Corrections, πάντα γὰρ συνεργεῖ τοῖς ἀγαπῶσι τὸν Θεὸν, κἂν ἡμεῖς ἀγνοῶμεν αὐτῶν τὰς οἰκονομίας, *for God designs them all for our good, though we at present see not how they tend unto it.*

Ver. 19. Quench not the Spirit.

Τοῦτο, χάρισμα μὴ ἐκφαύλιζε καὶ κωλύε, τῷ ἀποτρέπειν, καὶ μὴ ἐᾶν λαλεῖν, that is, *Hinder not the Gifts of the Spirit, by turning away from them that have them, and not suffering them to speak.* These Gifts were signified by Strife, Emulation, Schisms, and Contention about them, 1 *Cor.* 3. 1, 3. 2*ly*, By a disorderly use of them, not to the Edification of the Church, but to vain Ostentation, Confusion in the Church, and the Scandal of Heathens, 1 *Cor.* 14. by a neglect to exercise them, 1 *Tim.* 4. 14. and by the Prohibition of them; *Forbid not to speak with Tongues*, 1 Cor. 15. 39.

Ver. 20. Despise not Prophesies.

Περιττὸν τῶν ψευδοπροφητῶν, καὶ τὰς ἀληθεῖς ἀθετοῦν, *Oecum.* Some of these false Prophets had crept into the Church of *Thessalonica*, as is hinted in those words, *Be not troubled by* (them who pretend a Revelation from the) *Spirit, as if the Day of Christ were at hand.* 2 Thess. 2. 2. Which made them less regardful of what was delivered by Men pretending to this Gift, and made it necessary for St. *John* to say, *Believe not every Spirit, but try the Spirits, whether they be of God; for many false Prophets are gone out into the World.* 1 John 4. 1. And to prevent the Mischief the *Thessalonians* might receive from them, the *Apostle* here adds,

Ver. 21. Try all things *(by the Spirit of Discretion which is in the Church, and the consonancy of their pretended Prophesies and Interpretations, with what we have delivered to you,)* and *(then)* hold fast that which is good.

Δοκιμάζετε.] Note that the *Apostle* doth not here bid the *Guides* of the *Church* try all things, and the People hold fast that which they delivered to them; but gives an Injunction common to all Christians, having their Senses exercised to discern betwixt Good and Evil, to all who are obliged to hold fast that which is good, and not to believe *false Prophets*; which is a strong Argument for the perspicuity, and the sufficiency of Holy Scripture for this Work, and against the necessity of a living Judge; for he that must try all things, must also try the Doctrine of this living Judge; and therefore, till he hath made this trial, must not admit his Doctrine as an Article of Christian Faith, for these words plainly teach, that what we must hold fast, must be first tried. *Those Hearers*, saith St. *Basil*, *who are instructed in the Scriptures, ought to try the things spoken by their Teachers.* Καὶ τὰ μὲν σύμφωνα τοῖς γεγραμμένοις δέχεσθαι, τὰ δ' ἀλλότρια ἐκβάλλειν, *and receive those Doctrines which*

are conſonant to, and reject thoſe which are alien from the Holy Scriptures, becauſe St. Paul *hath ſaid, Try all things, hold faſt that which is good.* See *Clem. Alex. Strom. 1. p. 354. Strom. 6. p. 655. Origen in Joh. Tom. 19. Ed. Huet. p. 268. & Hom. 2. in Ezek. F. 135. G. St. Jerom. in Ep. ad Eph. l. 3. c. 5. p. 101. Cyril* of *Alex.* in *Joh. l. 4 p. 374, 407. & l. 1. adv. Neſtor. p. 2.*

Ver. 22. And abſtain from all appearance of evil.

Ἀπὸ παντὸς εἴδους πονηροῦ, *from all kinds, or ſorts of evil.*] So the *Syriack* doth render theſe words. So *Chryſoſtom* and *Theophylact* upon this place. St. *Baſil* and *Leontius* cited by Dr. *Hammond*, who deſcants thus upon the words, *Fly not from this or that only, but from every ſin.* Or *2ly*, If the *Apoſtle* here exhorts us to abſtain from all appearance of evil, his meaning cannot be this, That we ſhould abſtain from what appears evil to others, it being in many Caſes, impoſſible to know what appears ſo, and impracticable to act by ſuch a Rule, becauſe it would deſtroy our *Chriſtian* Liberty in things indifferent, and create in our Minds continual Perplexities, there being ſcarcely any thing which may not appear evil to ſome or other of thoſe numerous Sects which ſwarm among us; he therefore only muſt enjoyn us to abſtain from that which, after trial, ſeems evil to our ſelves, and is judged by us ſo to be; for the *Apoſtle* makes theſe two things the holding that which is Good, and the abſtaining from all appearance of Evil, the Conſequent of trying all things. Now we try all things, that after trial we may hold what ſeemeth to us good, and abſtain from that which ſeemeth to us evil, not to abſtain from that which ſeemeth ſo to others only.

Ver. 23. And the very God of Peace ſanctifie you throughout; and I pray God that your whole Spirit, and Soul, and Body, be preſerved blameleſs to the coming of our Lord Jeſus Chriſt.

Ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα, *your whole Spirit, and Soul, and Body.*] Here the *Apoſtle* juſtifies the *ancient* and *true Philoſophy*, That Man is, as *Nemeſius* ſtiles him, τριμερὴς ὑπόστασις, *a compound of three differing parts.* This was the Doctrine of the *Pythagoreans*, as we learn from (f) *Jamblycus*, who having told us that Man conſiſts of Soul and Body; adds, That *the Soul conſiſts of two parts, one indued with Reaſon, and one without Reaſon.* This alſo was the Philoſophy of the *Platoniſts*, as we learn from *Nemeſius* and (g) *Saluſt*, who informs us that *there is in Man a Soul irrational, which follows the Affections of the Body, and a Mind which uſeth the Body as its Inſtrument, and fights againſt it.* This alſo was the Doctrine of the *Stoicks*, whence *Antoninus* ſaith, the three conſtituent parts of Man are σῶμα, ψυχὴ, νοῦς, *the Body, Soul, and Mind.* Of the ſame Opinion are the *Ancient Fathers*; *A perfect Man*, ſaith (h) *Irenæus*, *conſiſts of Fleſh, Soul, and Body.* And (i) *Clemens* of *Alexandria* and (k) *Origen* ſay the ſame. Mr. *Cl.* here is very poſitive, that this Philoſophy *is falſe*, and *that there is nothing in Man but his Body, and his reaſonable Soul.* But he ſaith nothing to ſuſtain this Confidence, againſt thoſe two excellent Philoſophers (l) *Gaſſendus* and (m) Dr. *Willis*, who have eſtabliſhed this Philoſophy beyond all reaſonable contradiction: Nor can the Conflict betwixt the Mind and Spirit and the Fleſh, mentioned *Rom.* 7. from *v.* 14. to the 25th, and *Gal.* 5. 16, 17. be explained, nor can any Man tell what the τὸ ἡγεμονὸν, or ruling Principle in us, is to govern, without admitting this inferiour Soul as the Fountain of all our ſenſual Appetites, or even tell us what it is to die, unleſs it be to make this inferiour Soul, which conſiſts in the Motion of the Animal Spirits, and the Senſitive Appetites they produce in us, to ceaſe to act, or move as formerly. He will have ψυχὴ here to ſignifie Life, as indeed it doth in other places, but never where the conſtituent parts of Man are enumerated, as here it is; and ſeeing the Spirit, and the Body, are unqueſtionably the conſtituent parts of a Man, 'tis reaſonable to conceive that the ψυχὴ mentioned here muſt be ſo alſo, eſpecially ſince 'tis divided from the Spirit and the Body by the Particle καὶ. Moreover, by following the Motions of this brutiſh Appetite, is a Man ſtiled ψυχικὸς, the Animal Man, and by being animated and informed by this ψυχὴ, is the Body called σῶμα ψυχικὸν, an Animal Body, 1 *Cor.* 15. 44, 45. and by conveying of this ψυχὴ, or inferiour Soul, to his Poſterity, is the firſt *Adam* ſaid to be made εἰς ψυχὴν ζῶσαν, to convey this Animal Life to his Poſterity; though this at laſt may be only a ſtrife about words, the Animal Spirits being included in the Body.

Ver. 24. Faithful is he who calleth you (*to this holineſs*) who alſo will do (*his part towards*) it

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(f) Ψυχῆς ἣ τὸ μὲν ἄλογον ἔχον λόγον, τὸ δὲ οὐκ ἔχον. Protrept. p. 34, 35.

(g) Καὶ ἡ μὲν ἄλογος τοῖς Σωματικοῖς ἔπεται πάθεσιν· ἡ δὲ λογικὴ αἰσθήσεως, καὶ φαντασίας ἄρχεται· τὸ δὲ σῶμα μετὰ λόγου καθαφεύει. De Diis, &c. c. 8.

(h) *Perfectus homo conſtat Carne, Animo, & Spiritu.* Iren. l. 5. c. 9. p. 446.

(i) Οἱ μὲν τρεῖς, σὰρξ ἡ, καὶ ψυχὴ, καὶ πνεῦμα. Strom. 3. p. 454. D.

(k) Ὁ ἄνθρωπος συνέστηκεν ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Origen. Philocal. p. 8.

(l) Phyſ. l. 9. c. 11. § 3. (m) De Anima Brut. cap. 7.

Now

Πιστὸς ὁ καλῶν ὑμᾶς, *faithful is he that calleth you.*] Who therefore will not be wanting in what is requiſite on his part towards it; I ſay his part, for if the Fidelity of God required that he ſhould ſanctifie and preſerve us blameleſs to the end, without our care and induſtry, ſhould work in us abſolutely and certainly that care, and the *Apoſtle* believed this, how could he fear leſt the *Theſſalonians* ſhould be ſo overcome by Satan's Temptations, as that his labour with them might have been in vain, 1 *Theſſ.* 3. 5. this being in effect to fear that God might be unfaithful to his promiſe.

Ver. 25. Brethren, pray for us. (*See Note on* Coloſſ. 4. 4.)

Ver. 26. Greet all the Brethren with an holy kiſs.

Ver. 27. I charge you by the Lord, that this Epiſtle be read to all the holy Brethren.

Ὁρκίζω ὑμᾶς, *I adjure you by the Lord.*] In Judicial Oaths the cuſtom among the *Jews* was, not for the Perſon who came under the obligation of an Oath to pronounce the words of Swearing with his own Mouth, but an Oath was exacted from him by the *Magiſtrate*, or Superiour, and ſo he became bound to anſwer upon Oath, by *hearing the voice of Adjuration*, φωνὴν ὁρκισμοῦ, ſo the *Septuagint*, Lev. 5. 1. So *Gen.* 50. 15. Thy Father ὥρκισε *made us ſwear before he died.* Joſh. 6. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joſhua adjured them, ſaying, Curſed be the Man before the Lord that riſeth up and buildeth Jerico.* 1 Sam. 14. 24. *Saul had adjured the People,* ὁρκίσας ὥρκισε τὸν λαὸν, *ſaying, Curſed be the Man that eateth any food*; that is, he charged the People with an Oath. 1 *Kings* 22. 16. Ποσάκις ὁρκίζω σε, *How oft ſhall I adjure thee.* So in the *New Teſtament*, the High Prieſt ſaith to Chriſt, ὁρκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, *I adjure thee by the living God.* Now hence two things are evident, (1.) That St. *Paul* did not judge all Judicial Oaths unlawful, for then he would not have laid this Oath upon his *Theſſalonians.* (2.) That Chriſt did not forbid Judicial, but only voluntary Oaths, becauſe it was not in the power of the *Jews*, to whom he ſpake, to avoid Judicial Oaths; nor would he then have anſwered to the Adjuration of the *High-Prieſt.*

Ver. 28. The Grace of our Lord Jeſus Chriſt be with you. Amen.

THE PREFACE TO THE Second Epiſtle of St. PAUL TO THE THESSALONIANS.

HAving offered a new Interpretation of the Second Chapter of this Epiſtle, which treateth of the Man of Sin, commonly called Antichriſt, there mentioned, I ſhall hear give the Reaſons why I could not acquieſce in any of the Expoſitions already given either by Proteſtants, or Papiſts, and anſwer ſome Objections againſt the Expoſition I have put upon the words of the Apoſtle in that Chapter. And

§ 1. Firſt, Whereas Mr. Obadiah Walker hath taken a great deal of pains to apply all that the Apoſtle ſaith to Mahomet and his Followers, that vain Conceit will be demonſtratively confuted from theſe Conſiderations.

1. That the Apoſtle here exhorts the Theſſalonians, Not to be ſhaken in mind, or troubled either by Spirit, or by Letter, or by Word, as from us, (the Apoſtles,) as if the Day of the Lord were at hand, v. 2. Now what day doth the Apoſtle mean? Surely that Day when the Lord ſhould conſume the wicked one by the breath of his mouth, and by the brightneſs of his coming, v. 8. Now ſure it is that Mahomet came not till 567. years after the writing this Epiſtle, viz. A. D. 608. nor is our Lord yet come to conſume him with the breath of his mouth, nor know we when he will do ſo. How therefore could it be, that they who were foretold ſo punctually of the Apoſtacy which ſhould introduce the Man of Sin, and what yet hindred the Revelation of him in his Seaſon, as the Theſſalonians were, v. 5, 6. ſhould think the Day of the Lord's coming to deſtroy Mahomet and his Followers was at hand? or that they ſhould be led into this apprehenſion by any Word, Epiſtle, or Revelation, made, ſpoken, or written by the Apoſtles or Prophetick Men concerning him? Could they then know from the mouth of St. Paul, that this Man of Sin was one Mahomet, who was not to appear till 567. years after his ſpeaking of him; and when he did appear was to continue above a thouſand years before the coming of our Lord to conſume him, and yet by any of his words be induced to conceive the Day of the Lord was at hand?

Moreover, If the coming of our Lord, here mentioned, was to conſume the Beaſt, or Roman Antichriſt, ſeeing this Beaſt was to ariſe out of the Ruins of the Roman Empire, and if St. Paul had told them any thing from Daniel of this matter, He muſt have let them know that this was ſo; and alſo that this Antichriſt, when riſen out of the Ruins of the Empire, was to continue for a time and times, and half a time, that is, 1260 years before the coming of our Saviour to deſtroy him. It is as difficult to conceive how, after this, the Theſſalonians could think Chriſt's coming to conſume the Beaſt could be then inſtant when this Epiſtle was endited.

§ 2. Arg. 2. I argue, ſecondly, againſt this Opinion, from thoſe words, Remember ye not that when I was with you, I told you of theſe things, v. 5, 6, 7. that is, I told you of the Apoſtacy that was to precede the Man of Sin; how he ſhould exalt himſelf above all that is called God, &c. and what it was that hindred his being revealed in his Seaſon? Now can any one believe that the Apoſtle, who was not with the Theſſalonians long enough to perfect what was lacking in their Faith, 1 Theſſ. 3. 10. ſhould yet employ his time in telling them a long ſtory of the Apoſtacy of the Arians and Neſtorians,

Neſtorians, *ſaith Mr.* W. *and of one* Mahomet *who ſhould thus exalt himſelf, and what then hindred his being revealed? Could he ſay that very* Myſtery of Iniquity, *this* Mahomet *was to bring into the World, then* wrought, *only becauſe there were ſome* Hereticks *already come, who* confeſſed not that Jeſus Chriſt was come in the fleſh, *though* Mahomet *confeſſed this very freely? As well may it be ſaid, That the* Myſtery of Quakeriſm, *wrought in the ſecond and third* Centuries, *becauſe ſome* Hereticks *of thoſe times, taught Doctrines like thoſe they now profeſs.*

And ſince 'tis equally improbable the Apoſtle, *in that little time, ſhould ſpeak to them of the* Apoſtacy *of the Church of* Rome *from the Faith, and how the* Biſhop *of* Rome *ſhould Lord it over* Chriſtian Emperours, *and over the Laws of God and Chriſt, and* wear out the Saints of the moſt High *for* 1260 *years? and is ſtill more improbable, that he ſhould ſay all this then to them, and here again bring the ſame thing to their remembrance, and yet that not the leaſt intimation of any thing of this nature ſhould appear in any* Chriſtian *Writers, on this Subject, for ſix following Centuries. This Argument muſt be of equal ſtrength againſt thoſe who conceive the* Papal Antichriſt *ſhould primarily and chiefly be intended here.*

§ 3. Arg. 3. *Thirdly, I argue againſt this Opinion from thoſe words,* And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the breath of his Mouth, *&c. v.* 8. *For hence it ſeems plain, this wicked one was to be deſtroyed by the coming of our Lord ſoon after the time of his Revelation, and not above a thouſand years after; as both the Opinion of thoſe* Papiſts, *who ſay that he is* Mahomet, *and of thoſe* Proteſtants *who ſay he is the* Pope *and his* Clergy, *muſt make the interval betwixt his Revelation, and Deſtruction be; for the ſame thing that hindred his Revelation, hindred the coming of our* Lord *to deſtroy him thus revealed; and theſe two things ſeem to be thus connected,* The Day of the Lord will not come, *till there come firſt an* Apoſtacy, *and by that a Revelation of* the Man of Sin; *when therefore this* Apoſtacy, *and this Revelation of* the Man of Sin *happeneth, then will Chriſt come to conſume him. And otherwiſe the* Chriſtians *of after Ages might have been ſubject, from the* Apoſtle's *words, to a like Miſtake to that here mentioned, ſeeing, to tell them they had no reaſon yet to expect this Day of the Lord, becauſe it was not to come till* the Man of Sin was revealed, *and to add, when that which hindred the* Revelation of him in his Seaſon, *was once taken away, then ſhould he alſo be revealed,* whom the Lord ſhould conſume with the brightneſs of his coming, *muſt fairly lead them to expect this Day ſoon after his Revelation, and not after he had been thus revealed above a thouſand years.*

§ 4. *Theſe Arguments are ſuch as equally confute the Opinion of thoſe* Proteſtants *who conceive the* Apoſtle *primarily to characteriſe the* Pope *and his* Clergy, *and of thoſe who apply theſe words to* Mahomet.

Arg. 4. *But fourthly, I argue againſt them who ſuppoſe* Mahomet *to be the Man here intended, from theſe words of the* Apoſtle, *That the coming of this wicked one ſhall be* according to the working of Satan in all power, ſigns, and lying wonders, *v.* 9. *for the words* δυνάμεις, σημεῖα, τέρατα, powers, ſigns, *and* wonders, *are never uſed in* Scripture *for any wonderful things done by God upon Men or any Extaſies or Conferences of* Angels *with them, but always for outward ſigns done by them upon other Things, or Perſons; ſuch as were the healing of the Sick, and Lame, the caſting out of Devils, the raiſing the Dead. See Note on* Hebr. 2. 4. *Now* Mahomet *every where profeſſeth that he came not with any ſuch Miracles, and therefore he could not be the Perſon here deſigned. For his Oppoſers demanded of him ſuch Miracles, ſaying,* 'Moſes *and* Jeſus, *according to thy own Doctrine, wrought Miracles to prove their Miſſion from God; and therefore if thou be a* Prophet, *and greater then any that were ever ſent before thee, as thou boaſteſt thy ſelf to be, do thou the like Miracles to manifeſt it to us; do thou make the Dead to riſe, the Deaf to ſpeak, the Dumb to hear,* &c. *and then we will believe in thy Word.* 'This Objection, *ſaith* (a) Dr. Prideaux, *he endeavoured to evade by ſeveral Anſwers; One while he tells them, he is only a Man ſent to preach to them the Rewards of Paradiſe, and the Puniſhments of Hell: At another time, that their Predeceſſors contemned the Miracles of* Saleh, *and the other* Prophets, *and that for this reaſon God would work no more among them: And a while after, that thoſe whom God had ordained to believe, ſhould believe without Miracles; and thoſe whom he had not ordained to believe, ſhould not be convinced, though all theſe Miracles ſhould be wrought in their ſight, which they required. But this not ſatisfying, as being a plain Confeſſion that he wanted that power of Miracles which all other* Prophets *had to prove their Miſſion, ſeveral of thoſe that were his Followers departed from him. Having therefore got the Sword into his Hand, and an Army to back his Cauſe, his Doctrine then was, that God had ſent* Moſes *and* Jeſus *with Miracles, and yet Men would not be obedient to their Word, and therefore he had now ſent him in the laſt place* without 'Miracles, *to force them by the power of the 'Sword to do his Will.*

(a) *Life of Mahomet,* p. 30, 31, 32.

'How-

'*However*, *saith he*, *it is not to be denied* 'that there are several Miracles reckon'd up, 'which Mahomet *is said to have wrought*; *as* 'that he did cleave the Moon in two; that the 'Trees went forth to meet him; and that the 'Stones saluted him; which are the Miracles here mentioned by Mr. Walker. But then he adds, That 'they who relate them are only such 'as are reckoned among their fabulous, and le-'gendary Writers; their learned Doctors re-'nounce them all, as doth Mahomet himself, 'who in several places of his Alchoran, owns that he wrought no Miracles.

§ 5. *Against the Opinion of* Grotius, *that* Cajus Caligula *was the Man of Sin, it is superfluous to say much, it being grounded upon an Error in* Chronology, *that St.* Paul *writ this Epistle* A. D. 40 *when* Cajus *appeared*; *whereas 'tis certain from* 1 Thess. 1. 5. *that* Paul *had been at* Thessalonica *before this Epistle was writ*; *for St.* Paul *went up to* Jerusalem, *say the best* Chronologers, A. D. 49. *and it is evident that then he had not been at* Thessalonica, *and so had writ no Epistle to them, it being writ* after his entrance in to them, *v.* 9. *after* he had spoken to them the Gospel of God, *Chap.* 2. 2. *after* he had been taken from them for a short time, *v.* 17. *Now that he had not been at* Thessalonica *before his going up to the Council at* Jerusalem, *appears from the* History *of the* Acts, *which saith, that after this Council he went to* Antioch, *Chap.* 15. 30. *then through* Syria *and* Cilicia, *v.* 41. *then to* Derbe *and* Lystria, *Chap.* 16. 1, 2. *then through* Phrygia, Galatia, *and* Mysia, *and so to* Troas, *v.* 6, 7, 8. *then to* Samothracia, Neapolis, *and* Philippi, *v.* 11, 12. *and having passed through* Amphiolis *and* Apollonia, *he came to* Thessalonica, *Chap.* 17. 1. *He therefore coming only thither eight years after the death of* Cajus, *and not writing this Epistle till after he had left them, could not then write of* Cajus *as* the Man of Sin *to be yet revealed.*

§ 6. *I pass on to the Interpretation of Dr.* Hammond, *which is this*,

1. '*That the Man of Sin, the Son of Perdition*, 'was Simon Magus, *together with his Fol-*'*lowers the* Gnosticks, *designed for destruction*. Paraph. on v. 3.

2. '*That* Simon Magus *setting himself in* 'the head of them, *Christ should destroy him by* 'extraordinary means, *the Preaching, and the* 'Miracles *of St.* Peter, *and the* Gnosticks *that* 'adhered to him at the destruction of the un-'believing Jews. Paraph. on v. 8.

3. '*That the falling away first, must be a* 'great departure, *or defection from the Faith to* 'the Heresie *of the* Gnosticks, *or the* Christi-'ans *breaking off their compliance with the im-*'penitent Jews, *leaving them as obdurate, and* 'departing avowedly *to the* Gentiles. Paraph. on v. 3.

4. '*That which withholdeth, and he that let-*'teth, was the Apostles *not giving over preach-*'ing to the Jews *as hopeless and refractory, and* 'going to the Gentiles, Paraph. on v. 6. *and* 'the Christians *walking warily, and doing no-*'thing contrary to the Mosaical Law.

5. '*That the Mystery already working was* 'this sort of Men already formed into a Sect, 'under their Ring-leaders Simon *and* Carpo-'crates. Paraph. on v. 7.

Now against this Opinion I argue,

1. *From* the Day of the Lord *here mentioned* v. 1, 2. *for that indeed doth often signifie in Scripture the Day of the Lord's coming to the destruction of the Temple, City, and Nation of the* Jews, *which, saith the* Reverend Dr. Hammond, *is the true import of the Phrase here, but it never signifies his coming to destroy* Simon Magus. *Moreover, It's plain from the eighth Verse, that this coming of the Lord is to destroy* the Man of Sin, *he being to be destroyed* by the brightness of his coming; *how then can this Day be the time appointed for the destruction of* Simon Magus, *who perished some years before Christ's coming to the destruction of* Jerusalem? *For according to* Valesius, (b) Eusebius, *and* Symeon Metaphrastes, Simon *perished in the Reign of* Claudius; *he coming then to* Rome, *and St.* Peter *then also coming after him, to detect his Frauds, when he well argues, that* (c) it is not probable he should long there insult over the Christian Faith, St. *Peter* being then present to oppose him. *Now if this be true, he perished at the least 16 years before the destruction of* Jerusalem, *and Christ came to destroy him within four years after the writing this Epistle. If he perished, as others will have it, in the fourth of* Nero, *he must die twelve years before Christ came to destroy* Jerusalem; *or if he continued till the twelfth of* Nero, *opposing Christianity twelve years at* Rome, *under the very Nose of the two chief* Apostles, *which is not very probable, yet must he die four years before Christ's coming to the destruction of* Jerusalem, *and therefore could not be destroyed* by the brightness of his coming.

Must we refer this then only to the destruction of his Followers the Gnosticks? *That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of* Jerusalem. *I know the*

(b) *Eusebium secutus Symeon Metaphrastes Symonis interitum Claudij temporibus accidisse scribit.* Not. in Euseb. l. 2. c. 15.

(c) *Ego Eusebij sententiam veriorem esse puto cum enim constet ex* Justino (Apol. 2. p. 69 E. & p. 91. B.) & Irenæo (l. 1. c. 20.) *Simonem sub Claudio Romam venisse, & fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudij temporibus Romam se contulisse, ad Simonis fraudes confutandas, verisimile non est Simonem tam diu præsente, & adstante Petro, insultasse fidei Christianæ.* Ibid.

Doctor

The Author cites (d) Eusebius, *as saying that the* Gnosticks, λέγων διὰπαντὸς εἰς τὸ παντελὲς ἀπαδήκασιν, *in a moment were utterly extinct; whereas it is manifest* Eusebius *says this not of the* Gnosticks, *but the* Nicolaitans; *nor could he say it of them who flourished chiefly in the second Century, whence it is stiled* Sæculum Gnosticum. *Moreover, It is a plain flaw in this, or any like Interpretation, to make the Head of any Party, with his Followers, to be the* Man of Sin *to be consumed by the coming of our Lord, and yet to make the* Ante-signanus *perish before his coming, and his Followers only at it.*

All to this, that the whole Foundation of this Opinion depends upon the (e) *tale of* Simon Magus's *flying in the Air at* Rome, *and his falling down and breaking his bones at the Prayer of* (f) *St.* Peter, *which is a thing not only uncertain, but in the judgment of many learned Persons, absolutely false.* Cotelerius, *a* Romanist, *is forced* ἐπίσχειν *to suspend his judgment about it; 1. By reason of the Original of the Story, which, saith he, had its rise* è libris Apocryphis & Pseudepigraphis, *from* (g) *Apocryphal and Spurious Authours.*

2ly, By reason of the great discrepancy to be found among them in their Relations of divers Circumstances of this Story. Some of them saying, that Simon Magus *made himself* (h) Wings to fly; *some that he was* held up by (i) two Devils; *others that he* made himself a (k) Chariot, *or ascended in a fiery Chariot, drawn by four Horses; and all that he did this* by the Art of Magick.

Again, They differ equally as to the Effects this fall had upon this Magician; *some saying that he died by it, and was* (l) *seen dead upon the spot, that it* (m) *dasht out his Brains,* (n) *broke his whole Body, yea, brake it into* (o) *four parts. Others, that* (p) Peter *prayed he might not die, and so he only broke his thigh, say some; or his hands and feet, as others.*

Some tell us this was done in the Reign of Claudius; *and others, that it was done in the Reign of* Nero; *some that it was done by* (q) Peter *only, others, that it was done by* (r) Peter *and St.* Paul; *some that it was done by* (r) Prayer, *and others that they added* Fasting *to their Prayers; so little Agreement is there amongst them in any Circumstance of this Action. And*

3ly, The Story may deserve to be suspected, by reason of the silence of all the Ancients *of the three first Centuries, who speak much of his being at* Rome, *and of his being honoured with a Statue there, but say nothing of his flight or fall, by virtue of the Prayers of St.* Peter, *though they had just occasion to speak of it, had they believed the Story. For* (s) *Justin Martyr, in his Apology, speaks twice of this Statue, and desires the* Emperour *and* Senate, *that, learning the truth, they would abolish that Statue; but he saith not one word of this illustrious Combat, which was so admirable a conviction of his fraud.* Clemens *of* (t) Alexandria *saith, that* Simon *heard St.* Peter *preach a little while, but addeth not one word of what*

(d) Lib. 3. cap. 29.

(e) *Hæ fabulæ ab Scriptoribus Ecclesiasticis passim inculcatur.* Heraldus ad Arnob. l. 2. p. 50.

(f) *Viderant enim carrum Simonis Magi & quadrigas igneas, Petri ore diffiatas, & nominato Christo evanuisse, viderant eumdem fidentem diis falsis, & ab eisdem metuentibus proditum, pondere præcipitatum suo, cruribus jaculisse perfractis.* Arnob. p. 30. *Tum illustris illa adversus Simonem Petri ac Pauli congressio fuit, qui cum Magicis artibus, ut se Deum probaret, duos insultus Dæmonio evolasset, Orationibus Apostolorum fugatis Dæmonibus, delapsus in Terram populo inspectante disruptus est.* Sulp. l. 2. c. 41. *Petrus Simonem, alta Cœli magico volatu petentem, dissoluta carminum potestate dejecit & stravit.*

(g) Constit. Apost. l. 6. c. 9. Abdias Hist. Apost. l. 1. c. 15. Hegesip. de de Bello Jud. l. 3. c. 2. *Author Actorum Petri & Pauli.*

(h) Hegesippus, Abdias. Patres 6 Syn. act. 18.

(i) Μεταπεμπθεὶς ὑπὸ δαιμόνων, ἤρθη μετάρσιος εἰς ἀέρα. Const. Apost. Ἐπὶ ὀχήματος δαιμόνων ἐπ' ἀέρος πετόμενος Cyril. Cat. 6. p. 54. A. Sulpitius.

(k) Arnobius. *Magicis Artibus volare, capit.* August. Tom. 10. Serm. 3. de Petro & Paulo Apostolis.

(l) Νεκρὸν εὑρὼν ἀπέφηνεν. Cyril. Hieros. ib.

(m) *In caput collapsus cerebro viam dispersit.* Nicet. Thes. l. 4. c. 1.

(n) Συντριβεὶς ἅπαν τὸ σύσσωμον σῶμα. Metaphrast.

(o) Τέτρασσι μέρη γεγόμενος. Act. Petri & Pauli apud Cotel. Not. in Lib. 6. Const. Apost. p. 269.

(p) Ῥῆξαι δὲ, μὴ σκανδαλωθῆναι, ἀλλὰ σωτηρίαν— σωτηρίσθαι τὸ ἰσχίον, καὶ τῶν ποδῶν τὰς πτέρνας. Const. Apost.

(q) Arnobius. Const. Apost. St. Ambros. St. Austin.

(r) Sulpitius. Sev. Cyrillus. Hieros.
Pridie cum ejusdem urbis Ecclesiâ jejunaverit. August. Ep. ad Casul.
Διὰ τῆς προσευχῆς. Cyril. Hieros. &c

(s) Τῷ τε ἱερεῖ σύγκλητον, καὶ τῷ δήμῳ τῷ Ῥωμαίων, σωφρονισθέντας, ταύτης ἕνεκα τῆς ἀξιοπίστου ἀφηλάδος αὐτοῦ ἴν', εἰ πεῖθοι τις αὐτὸν ἐκείνα διδάσκειν κατεχόμενον, τ' ἀληθῆ μαθόντες, καὶ πλάνου φυγεῖν δύνηθῆ, καὶ τὴν ἀνθρωπίνην, εἰ βούλεσθε, καθαιρήσητε P. 91. B. C.

(t) Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ὑπήκουσεν. Strom. 7. p. 764. D.

he

he ſuffered by St. Peter's *Prayers.* (n) Tertullian *having noted, that after the coming of the Goſpel* Magicians *were always puniſhed, ſpeaks only of* Simon Magus, *as ejected out of the Church, though he obſerves that* Elymas *was ſtruck blind. And that in the* Acts *of the* Apoſtles (x) *he received a juſt Sentence, and worthy of himſelf, from the Apoſtle* Peter, *but addeth not one word of what he ſuffered from St.* Peter *at* Rome. (y) Origen *proves that there was* οὐδὲν θεῖον, nothing Divine in Simon *from the Nature of his Doctrine which made* Idolatry a thing indifferent, *and from the Succeſs of it, it being in his time almoſt extinct, and that he periſhed with his Silver; but adds not a hint of his periſhing by the Prayers of the* Apoſtles, *which was the ſtrongeſt proof againſt his pretenſions that he was* the power of God. (z) Euſebius *declares how the* Devil *raiſed up* Simon *as the great Adverſary to the* Apoſtles, *and how the Divine Grace, by their appearance and preſence, extinguiſhed that flame; and how the Providence of God ſent* Peter *after him to* Rome *in the days of* Claudius, *to ſet himſelf againſt him, and how he prevailed by cauſing the Light of the Goſpel to ſhine there; but gives not the leaſt hint of his being thus overcome, or thrown down by the Prayers of* Peter. *The* Biſhops *of* Rome, *who, ſaith* Cotelerius, *ſua tacere non ſolent*, uſe not to be ſilent in matters relating to themſelves, *ſay nothing of it. Nor is it credible, ſaith* (a) Hornius, *Scriptores Romanos tam memorabilem rem præterituros fuiſſe*, that all the Roman Writers of thoſe times, *Suetonius, Tacitus, Pliny, &c.* ſhould paſs over ſo memorable a thing in ſilence; *eſpecially if* Simon *was ſo honoured by* Claudius, *and beloved by* Nero, *as ſome Authors of this Story ſay he was. It ſeems inconſiſtent, ſaith* Valeſius, *with that other Story of* Simon's *being honoured at* Rome as a God by the Emperor, Senate, and the People, and the continuance of his Statue there in *Juſtin Martyr*'s days; *which ſure it would not have done, had he been ſo remarkably defeated or deſtroyed before their eyes. And laſtly,* (b) *St.* Auſtin *freely owns, that* at Rome this Story was by moſt People deemed falſe. *And is ſuch a Tale fit to be laid as the foundation of the Interpretation of this Chapter?*

§ 7. Arg. 2. *This Opinion may alſo be confuted from thoſe words*, This day ſhall not come unleſs there be an Apoſtacy firſt, and the Man of Sin be revealed. *For,*

1. *It is intolerable to think that Act, which was ſo neceſſary for the promotion of the Goſpel among the* Gentiles, viz. *the not impoſing on them Circumciſion, and the* Jewiſh *yoke, and the ceaſing to preach in their* Synagogues, *was the* Apoſtacy *intended by the* Apoſtle *in theſe words. The Zealots among the* Jews *might ſay of* Paul, Thou teacheſt Apoſtacy from the Law of Moſes; *for afterwards the* (c) Ebionites *rejected all his Epiſtles,* Ἀποστάτην αὐτὸν τοῦ νόμου, calling him an Apoſtate from the Law; *but that St.* Paul *himſelf ſpeaking to the* Gentiles, *ſhould call this his own practice, an* Apoſtacy *is incredible.*

Moreover, What advantage would it do them in this matter, to tell them of an Apoſtacy *which had hapned before their Converſion,* Acts 13.46. Lo we turn unto the Gentiles, for ſo hath the Lord commanded us, *and happened again about the time of writing this Epiſtle,* Acts 19.9. *and finally, ſaith the Doctor, was compleated when St.* Paul *came to* Rome, *about five or ſeven years after at the moſt? might not the coming of the Lord be at hand, though an* Apoſtacy *ſo near to be compleated, were to go before it? See* James 5.8, 9. 1 Pet. 4.7.

2ly, *As for the* Apoſtacy *of a conſiderable part of* Chriſtians *to the abominable impiety of the* Gnoſticks, *I have all along in the Interpretation of theſe* Epiſtles *conſidered that, and find no reaſon to aſſert it, nor any thing that favours it, till we come to the* 2 Pet. 2. 20, 21. *'Tis true indeed, as* (d) Juſtin Martyr *and* Euſebius *teſtifie, that moſt of the* Samaritans *worſhipped* Simon as the chief God; *but* ὀλίγοι ἐν ἄλλοις ἔθνεσιν, few in other Nations, *ſay they, did it; but that one ſingle Perſon fell off from Chriſtianity to him they ſay* [illegible]

(u) *Poſt Evangelium nuſquam invenies Magos niſi planè punitos, Simon M. jam fidelis—— maledictus ab Apoſtolis de fide ejectus eſt, alter Magus qui cum Sergio Paulo, quoniam iiſdem adverſatur Apoſtolis, luminum amiſſione multatus eſt.* De Idol. cap. 9.

(x) *Ex quibus eſt primus S. Magus qui in Actis Apoſtolorum, condignam meruit ab Apoſtolo Petro juſtamque Sententiam.* De Præſcript. Adv. Hær. c. 46.

(y) Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. L. 1. contr. Celſum, p. 45. Οὐδαμοῦ γὰρ ὁ κιβδηλὸς Σιμωνιανοί. L. 6. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν ἀναγεράσασθαι δυνάμεων Θεοῦ ἰσχύι, ἅμα τῷ ἀπολωλεκέναι αὐτῷ, εἰς ὄλεθρον, καὶ ἀπώλειαν χεχωρηκέναι. Com. in Johan. p. 36. D.

(z) Ὥσπερεὶ μέγαν, καὶ μεγάλων ἀνθίπαλον τῶν θεραπόντων τοῦ Σωτῆρος ἡμῶν Ἀποστόλων—— ὅμως δ' οὖν ἡ θεία καὶ ἐπουράνιος χάρις τοὺς αὐτοῖς συναγωνιῶν διακόνους, δι' ἐπιφανείας αὐτῶν καὶ παρουσίας ἀναπολαμπὴν, τὸ παντὸς τοῦτο φλόγα ἢ πάχος ἰσθίννυ, &c. Hiſt. Eccl. l. 2. cap. 14.

(a) Not. in Sulpitium. p. 369.

(b) *Eſt quidem hæc opinio plurimorum, quamvis eam perhibeant eſſe falſam plerique Romani.* Ep. 86. ad Caſulanum. p. 387.

(c) Euſeb. Hiſt. Eccl. l. 3. cap. 27. (d) Juſt. Mart. Ap. 2. p. 69. E.

(e) Euſebius

(e) Eusebius *is expres's, that neither the* Heresie of *Simon Magus*, nor of others, had any prevalency in the times of the Apostles. *The great* Apostacy *which after the writing this* Epistle *first appeared, and against which the* Catholick Epistles *of St.* James, Peter, *and St.* John, *and especially the Epistle to the* Hebrews, *was written, was that of the converted* Jews *to* Judaism *again; and to this Dr.* Lightfoot *probably refers the* Apostacy *here mentioned; our Lord having foretold that* the Devil once cast out of them by the Gospel, should return to them with seven more evil Spirits than himself; *and concluding that Parable with those words,* so shall it be with this present Generation, *Matth.*12.43,44,45. *Which Opinion is well consistent with my Interpretation of this Chapter, and may be embraced by them who like not my Notion of this Apostacy.*

2ly, *This Man of Sin was yet to be revealed,* v. 3. *and there was yet a season to come in which he was to be revealed,* v. 6, 8. *whereas by the Confession of Dr.* Hammond, Simon Magus *was revealed as an Opposer of Christ, and an* Ἀντιχρ., *or* Antagonist, *to the* Apostles *long before? for, he saith, that* (f) being denied the power of working Miracles, which he would have bought of the Apostles, soon after he set up, and opposed himself against Christ, and accordingly is here called ὁ Ἀντικείμενος, the Adversary, or he that opposeth himself. *Now the time when he would have bought of them this power of working Miracles was* A.D.35. *that is, fourteen years before S.* Paul *writ this* Epistle; *if then soon after he set up, and opposed himself against Christ, he must discover himself soon after the Year* 35, *and so before the writing this Epistle. He adds in the same Note, That* Simon Magus came to *Rome* in the beginning of *Claudius* his Reign, and there did such Miracles by the help of the Devils, that he was taken for a God, and accordingly had a Statue erected to him with this Inscription, *Simoni Deo Sancto.* Eusebius *there adds, That the Devil had set him up as the Great and Equal Antagonist of the Divine* Apostles. (g) *St.* Jerom *also saith, That* in the second year of *Claudius* St. *Peter* came to *Rome* to oppose him. *He therefore who was then set up as the great Adversary of the Apostles, and as such opposed by them in the second Year of* Claudius, *that is* A. D. 42. *must be discovered then, that is, 9 years before the writing this Epistle.* Eusebius *there adds, that the flame he had there raised, by the appearance and presence of the Apostles,* i. e. *of* Peter, *as the words following shew,* ἣ παχὺ ἐσβέννυ, was soon extinguished; *which seems to prove that* Simon Magus *his opposition to Christ was not only discovered, but even extinguished with his Person before the writing this Epistle. And indeed* Irenæus, *and almost all the* Ancients *agree in this, with Dr.* Hammond, *that* Simon Magus *having suffered this repulse from* Peter *at* Samaria, *began* (h) to search still more into the depths of Magick, that he might be more able to contend with the Apostles; *and that by this means he astonished many, was honoured by* Claudius *with a Statue, and glorified by many as a God:* He soon returned, *saith* Theodoret, to his former Arts. *Now, can we think that a Man, who designed to be reckoned* μεγάς τις, some great one, *and to seem glorious in the World, should pursue that design, by hiding, and not discovering himself about fifteen years.*

In a word, It cannot reasonably be thought that almost all Samaria *should worship him; that he should be honoured in the days of* Claudius *as a God at* Rome, *by the* Emperor, *the* Senate, *and the People; and that the Devil should set him up as the Great Adversary of the* Apostles *long before this time; and that the season of his being revealed should be yet to come.*

§ 8. Arg. 3. 3ly, *I argue against this Opinion from these words,* he sitteth in the Temple of God, *v.* 4. *for whether we interpret this of the Temple of* Jerusalem, *or of the Church of God, which are all the Interpretations known to the* Ancient Fathers, *or applied by them to these words, it is certain that neither* Simon Magus, *nor his* Followers, *sat in any of them. The* (k) Doctor *therefore is forced to say, this agrees to* Simon, *as being worshipped at* Samaria, *in those places which had been set apart to the worship of the True God, they worshipping him there* θυμάμασι καὶ θυσίαις, καὶ σπονδαῖς, *with all sorts of Sacrifices. But would St.* Paul *stile the* Samaritan Temple, *had it been then standing, as it was not, the Temple of God? Would he have done this after our Lord's declaration made against them that they* worshipped they knew not what? *The truth is, that the Temple built upon their*

(e) Διὸ δὴ ὅτε Σίμων, ὅτε ἄλλα τῶν τότε φυέντων συγκέχυται, καὶ αὐτὸς ἐκείνως Ἀποστολικὸς ἐσβέσθη χάρις. Hist.Eccl.l.2.c.14.

(f) Note E.

(g) Τῷ δευτέρῳ Κλαυδίου, ἔτεσι τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον, τῇ Ῥώμῃ ἐφίστα. In Petro.

(h) *Cupidius intendit contendere adversus Apostolos, uti & ipse gloriosus videretur esse, & universam Magiam adhuc amplius instruans, ita ut in stuporem cogeret multos hominum, quippe cum esset sub Claudio Cæsare, à quo etiam statua honoratus esse dicitur propter Magiam, hic igitur à multis quasi Deus glorificatus est.* Lib. 1. cap. 20.

(i) Εὐδὺς ἐκεῖνος πρὸς τὴ θεωρίαν ἐπανῆλθε κακοτεχνίαν. Hær. Fab. l.1.c.1.

(k) Note E. & G.

holy Mountain, was long before deſtroyed by Hircanus, *and that which* Herod *built them, they regarded not, as ſtanding not upon that Mountain. Where therefore was the Temple in which they offered all kind of Sacrifices to this Magician? Indeed, the* Doctor *uſeth too much Artifice in thus connecting theſe things; for that almoſt all the* Samaritans *did worſhip* Simon Magus *as the firſt or principal God,* Euſebius *doth ſay from* Juſtin Martyr Hiſt. Eccl. 2. 13. *but that they then worſhipped him with any kind of Sacrifices, he doth not ſay: But only that ſome of his Followers, who* (l) pretended to embrace the Chriſtian Religion, (*which* Simon Magus *then profeſſedly oppoſed,*) fell back to the worſhip of Dæmons, and had got Images of *Simon* and *Helen*, which they thus worſhipped with Sacrifices.

§ 9. Arg. 4. Remember you not, *ſaith the Apoſtle*, that I told you of theſe things? *Now is it probable, that in the ſhort time he ſtayed with them, he ſhould tell them how* Simon Magus *ſat in the Temple of God, and that Chriſt's coming was to deſtroy him; and that ſo ſoon as* S. Paul *ſhould leave off preaching in the* Jewiſh Synagogues, S. Magus *and his Followers would be revealed?* Credat Judæus Apella; *For* the Myſtery of Iniquity doth already work, *v.* 7. *that is, ſaith Dr.* H. *this ſort of Men are already formed into a Sect under their Ring-leaders,* Simon *and* Carpocrates. *Wonderful that* Carpocrates, *who, ſay* (m) Clemens *of* Alexandria, Euſebius, *and* Theodoret, *appeared only in the time of* Hadrian, *that is,* A. D. 107. *at the ſooneſt, ſhould be the Ring-leader of a Sect at the writing of this Epiſtle, that is, at leaſt,* 56 *years before he began his Hereſie.*

It follows, v. 8. And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, *&c. that is, ſaith* D. Hammond, then immediately ſhall ye ſee the Sect of the Gnoſticks ſhew it ſelf, joyn with, and ſtir up the Jews, and bring heavy Perſecutions upon the Chriſtians, and having this opportunity to calumniate them to the Jews, behave themſelves as their profeſſed Oppoſers. And *Simon Magus* ſhall ſet himſelf forth in the Head of them, whom, as a Profeſt Enemy of Chriſt, Chriſt ſhall deſtroy by extraordinary means, by the Preaching and Miracles of St. *Peter*; and for all the Apoſtatizing Gnoſticks that adhere to him, they ſhall be involved in the deſtruction of the Unbelieving Jews, with whom they have joyned againſt the Chriſtians. *In which long* Paraphraſe *there is nothing certain, and nothing which can be confirmed, either from Scripture or Antiquity. That there were then any* Gnoſticks *in being, that they ever then did, or were in a capacity to perſecute the Chriſtians, that any ſingle Perſon of them periſhed at the fatal time of the deſtruction of the unbelieving* Jews, *I never yet ſaw proved. That* Simon Magus *ſhould ſet himſelf in the Head of theſe* Gnoſticks, *or of any other of his Followers, who was extant before they bore that Name, is not credible. That Followers, who pretended that* Simon *himſelf was the chief, or principal God, who worſhipped him, and the very Images of* Simon *and* Helena, *with all kind of Sacrifices, who held the* Law and Prophets were not to be regarded, *ſhould ingratiate themſelves, and joyn with the* Jews, *is ſtill more incredible. And laſtly, that* Simon Magus *periſhed by the Miracles of St.* Peter, *I have ſhewed to be improbable. And this I think ſufficient to be offered againſt this Interpretation.*

§ 10. *I ſhould proceed to thoſe Conſiderations which ſeem to lye againſt that Opinion, which holds that the Apoſtle primarily intends the Papal* Antichriſt, *but I have already done this, both in this Preface, and in the following Annotations; and therefore ſhall at preſent only add, that this* Man of Sin *is to ſit* in the Temple of God, *and probably to do it then when the* Apoſtle *writ; for he gives it as a Character, by which the* Theſſalonians, *to whom he writ, might know him, and then he could be no other than the* Jewiſh Doctors. *Moreover, this* Temple of God *muſt either be the Temple of God, properly ſo called, which was deſtroyed by* Titus, A. D. 70. *and then again,* The Man of Sin, *who was to ſit in it, muſt denote the ſame Perſons, or as ſome of the moſt Ancient Fathers;* (n) Irenæus, (o) Hippolitus, (p) *St.* Cyril, and (q) *St.* Ambroſe *thought, either the Ruins of that* Temple, *or another to be built by* Antichriſt *in behalf of the* Jews, *and then as it is not reaſonable to think the Apoſtle would abſolutely ſtile that the* Temple of God *which had never been ſo, and which was only built by one who* magnified himſelf againſt, *and openly blaſphemed the true God; ſo is it more unreaſonable to think the* Pope *and his* Clergy *ſhould ſit in it. They therefore who think that they are here eſpecially intended, embrace the*

(l) Χειρανῶν φιλοσοφίαν ἐπικεκυόκυιαι, ἧς μὴ ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα θεσσαλικῶς, ἀλλ' ἔτι καὶ ὑπὸ ἐπιλαμβάνον, καὶ ἀπίστους ὄντες ἐπὶ γεγραφὰς, καὶ εἰκόνας αὐτῶ τε τῶ Σίμωνος, καὶ τῆς Ἑλένης θυμιάμασι τε, καὶ θυσίαις, καὶ σπονδαῖς τύτες θρησκεύειν ἐπιχειροῦντες. Ibid.

(m) Ἀδελφῆς Βασιλείδου. Theod. Hær. Fab. l. 1. c. 6. Περὶ τῆς Ἀδελφῆς τῦ Βασιλέως Χείνης. Clem. Strom. 7. p. 764. Euſeb. Hiſt. Eccl. l. 4. c. 7.

(n) *In Templo Dei ſedebit, ſeducens eos qui adorant eum, quaſi ſit Chriſtus.* L. 5. p. 475.

(o) *Templum conſtruet Hieroſolymis, quod conſeſtim excitatum tradet Judæis.* P. 27. & 33.

(p) Ποῖον ἄρα ναὸν; ἢ καταλελυμμένον τῶν Ἰουδαίων φησί. Catech. 15. p. 164, 165.

(q) *Ergo ſedebit in Templo interiori Judæorum, qui Chriſtum negant.* In Luc. 21.

Sentiments

Sentiments *of the Fathers of the Fifth, and the following Centuries*, viz. *of* (r) Chryſoſtom, Theodoret, *St.* Auſtin, *and St.* Jerom, *that by the* Temple of God, *we are to underſtand the* Chriſtian Church. *But this Interpretation is liable to this Objection, That 'tis not reaſonable to conceive the Holy Spirit, without any mark of diſtinction, would give that name to the* Apoſtate Church, *in which the* Beaſt *and the falſe* Prophet *did preſide, ſhe being by the ſame Spirit, when he ſpeaks more unqueſtionably of her, ſtill repreſented as* Spiritual Sodom *and* Egypt, Myſtical Babylon, *and the* Mother of Fornications and Abominations, *Rev.* 11. 8. 17. 5. *Hence* (s) Bellarmine *makes this Inference from the Interpretation of the* Proteſtants, *That if it be true, the* Roman Church, *in which the* Pope *preſides, muſt be the Church of God. To this our Writers* anſwer, *That this Name was given to the* Church *of* Rome *becauſe ſhe once was ſo. But when was that? Was it not before* the Man of Sin *ſate in her, and exalted himſelf above God and Chriſt? and can he properly be ſaid to ſit in the Church of God, who whilſt he ſitteth in it, is not* the Man of Sin, *nor does thoſe things which belong to him; and when he is* the Man of Sin, *ſitteth no longer in the Church of God, but in* Spiritual Egypt, *the Oppreſſor of God's People, in* Myſtical Babylon *the* Mother of Idolatry, *and the Great Enemy of the Church of God, and in the* Synagogue of Satan?

But that I may not wholly differ from my Brethren in this matter, I grant theſe words may, in a ſecondary ſenſe, be attributed to the Papal Antichriſt, *or Man of Sin, and may be ſignally fulfilled in him, in the deſtruction of him by* the Spirit of Chriſt's Mouth, *he being the Succeſſor to the* Apoſtate Jewiſh Church, *to whom theſe Characters agree, as well as to her; and therefore in the Annotations I have ſtill given a place to this Interpretation alſo.*

§ 11. *Laſtly, As for the Objections which may be raiſed againſt the ſenſe which I have put upon theſe words, I have already anſwered moſt of them in the Annotations, only two ſtill remain to be more fully anſwered,* viz.

Object. 1. *That all the* Fathers *and ancient* Interpreters, *ſeem not only ſilent as to the import of theſe words, but generally ſeem to refer the* τὸ κατέχον, that which witheld *this Revelation of the Man of Sin to the* Roman Empire.

Anſw. *To this I anſwer,* (1.) *That this Objection may be retorted upon all the other Opinions with equal ſtrength; for what is there ſaid by any of the* Fathers, *or* Eccleſiaſtical Writers, *for ſix hundred years, whence it may be concluded that either* Mahomet, *or the* Pope *of* Rome, *were the Man of Sin here mentioned? What hint hath any Commentator,* Greek *or* Latin, *in his Notes upon this Chapter, for a thouſand years, given, that the* Pope *and his* Clergy *were the Perſons here intended?*

If it be here replied, That they do conſequentially *overthrow this Opinion, by making the* Roman Empire *to be the* τὸ κατέχον, that which witheld. *I anſwer, That they more fully overthrow the Opinion, which ſaith the* Papal Government *is* Antichriſt, *or the Man of Sin.*

1. *By ſaying that* (t) Antichriſt *was coming, and at hand, long before the appearance of* the little Horn, *which ſprung up only from the Ruins of the* Roman Empire, *which happned* A. D. 475.

2ly, *By teaching, ſo generally as they did, that* Antichriſt *being once revealed, was to continue not* 1260 *years, but only* three years and an half. *See Note on* v. 8.

3ly, *That he was to be of the* Jewiſh *Extract, one* (u) of the Tribe of Dan, *who alſo was to be* Circumciſed. *And*

4ly, *That he ſhould be an Enemy to* (x) Idolatry *and* Image Worſhip, *as* Irenæus, Hippolytus, Cyrillus Hieroſ. *St.* Chryſoſtom, *and* Theodoret *ſay.*

In a word, they generally held, as I have ſhewed Note on v. 10. *that* Antichriſt *was to come with Signs and Wonders to deceive the* Jews, *that they might be puniſhed for their Infidelity. All which things muſt be manifeſtly inconſiſtent with the common Notion, that the* Pope's Hierarchy *muſt be the Man of Sin here primarily intended by St.* Paul.

3ly, *I anſwer, that though the* Fathers *do not expreſly ſay the* Jewiſh Nation *was* the Man of Sin *which the* Apoſtle *here intended, yet many of them have ſaid thoſe things on*

(r) Ναὸν ὁ Θεὸς τὰς Ἐκκλησίας ἐκάλεσεν. Theod. Τὰς παλαιὰς Ἐκκλησίας. Chryſ. *Hieroſolymis nt quidam putant, vel in Eccleſia, quod verius Arbitramur.* Hieron. ad Algaſ. qu. 11. F. 60. D. Auguſt. de Civ. Dei. l. 20. c. 19.

(s) Lib. 3. de R. Pont. cap. 13.

(t) *Antichriſto jam inſtante.* Tertul. de fuga, &c. *Antichriſti tempus infeſtum appropinquare nunc cæpit.* Cyprian. Ex. hort. ad Martyr. *Scire debitis, & pro certo tenere, & credere Antichriſti tempus appropinquaſſe.* Ep. 58. p. 120. 59. p. 139. Et de Judâ Euſeb.

Ὃς καὶ τὴν ἀρχὴν τῆς Ἀντιχείστου παρουσίας ὅτε τότε πλησιάζειν ὥετο. Hiſt. Eccl. l. 6. c. 7.

(u) *Hieremias tribum ex quâ veniet manifeſtavit dicens ex Dan, &c.* Iren. l. 5. c. 30. Hippol. p. 24, 25. Ambroſ. de Benedict. Patriarch. c. 7. Aug. Tom. 4. qu. 22. in Joſ. p. 295. Proſper. dimid. Temp. c. 9. Theodor. in Gen. qu. 110. p. 75.

(x) *Idola quidem ſeponens.* Iren. l. 5. c. 25. *Idolatriam non admittet.* Hippolyt. p. 33. Μάλιστα δὲ ἔδει τὰ εἴδωλα μισεῖν ὁ Ἀντίχριστος. p. 164. Chryſoſt. in 2 Theſſ. 2. 4. Theod. ibid. & Com. in Dan. 11. 36.

which this our Interpretation doth depend; *as* v. g. *that* this Man of Sin *was to be of* Jewiſh Extract, *that he was* to ſit in the Temple of Jeruſalem, *and that he was to come chiefly to* deceive the unbelieving Jews, *that ſo they might be puniſhed for their Infidelity. And*

Laſtly, As to the τὸ κατέχον, *or rather* ὁ κατέχων, he that letteth, *I only in this differ from them, that whereas they refer this to the* Roman Empire, *I do refer it to a* Roman Emperor; *and as ſome of them held that* (y) Nero *was this* Antichriſt, *and Man of Sin, and others that he was* (z) Domitian, *ſo do I hold that* Claudius, *the Predeceſſor of that* Nero, *was the Perſon that withheld.*

§ 12. Object. 2. *It farther is objected, That the* Jews *were long before revealed to be the great Oppoſers of* Chriſtianity, *and the* Scribes *and* Phariſees *had long ſate in the Temple of God*; *wherefore the Revelation of the Man of Sin, being only to take place for ſome conſiderable time after the writing this* Epiſtle, *the* Jewiſh Nation *cannot be reaſonably deemed* the Man of Sin.

Anſw. *I have already anſwered this Objection in the* Paraphraſe, *by ſhewing that theſe are the Deſcriptions of the Man of Sin, by which the* Theſſalonians, *and others, might then know him*; *and that they were all ſpoken in the Preſent Tenſe*; *ſhewing what he already did, and that he was yet more fully to be revealed, either by his actual* Apoſtacy *from the* Roman Government, *which happned in the Twelfth of* Nero, *or by the great* Apoſtacy *of the Believers of that Nation from the* Faith.

2ly, *I add, That the* Jewiſh Nation *not only had a great Opinion of their dearneſs to the God of Heaven, but were alſo look'd upon by their* Proſelytes, *and others, as God's peculiar and beloved People, and therefore ſuch a change of Providence as made it appear to all Men they were become* the Generation of his Wrath, *muſt alſo be a Revelation of them as the greateſt of Sinners. And ſince this came upon them after they had rejected our* Meſſiah, *and crucified the Lord of Life, it muſt be a diſcovery that they became* Sons of Perdition *upon this account*; *and in this ſenſe the renewing that which letted, muſt make way for the Revelation of* that wicked one whom the Lord would conſume with the breath of his Mouth. *As then the* Roman Church, *though ſhe is thought by us to be the* Antichriſt *here ſpoken of, and the* Beaſt *mentioned in the* Revelations, *is yet by many other* Chriſtian Churches *in the Weſt, thought to be the true* Catholick Church *of Chriſt, and her* Biſhop *to be the* Vicar of Chriſt, *the* Succeſſor of Peter, *and the* Head *of the* Univerſal Church, *and ſo will only be revealed to them to be what we now deem her, when ſhe ſhall* go into deſtruction, *and be deſtroyed* by the Sword of Chriſt, and by the Breath of his Mouth, *ſo was the* Church *of* Jeruſalem *then only fully revealed to* Jew *and* Gentile, *and to the* Judaizing Chriſtians, *to be not what they did erroniouſly think her, but what the* Apoſtle *here doth repreſent her, when our Lord did* thus conſume her by the Breath of his Mouth, *and God ſo ſignally demonſtrated ſhe was* a Veſſel of his Wrath fitted for deſtruction.

This Epiſtle *ſeems to be written ſoon after the firſt, and as Biſhop* Pearſon *probably conjectures, in the ſame year,* Sylvanus *and* Timotheus *being ſtill with him when he writ it, as they were at the writing of the firſt* Epiſtle, 2 *Theſſ.* 1.1. *Now St.* Paul *ſtaid at* Corinth *only* a year and ſix months, *Acts* 18.11. *and there he had preached a conſiderable time,* every Sabbath day, *before they came to him,* Acts 18.45. *and ſo before he writ his firſt* Epiſtle, *it being written after that* Timothy *was come to him,* 1 Theſſ. 3. 6. *and they ſeem to be gone from him before he left* Corinth, *to go to* Syria, *for then he had only with him* Priſcilla *and* Aquila, *Acts* 18. 18. *ſo that the Interval betwixt theſe two* Epiſtles *could not be above a year.*

(y) *Opinione multorum receptum eſt ipſum Antichriſtum venturum.* Sulp. Hiſt. S. l. 2. c. 40.

(z) *Multi noſtrorum putant ob ſævitiæ ac turpitudinis magnitudinem Domitianum Neronem Antichriſtum fore.* Hieron. in Dan. 11. F. 267. M.

A Paraphraſe and Comment ON THE Second Epiſtle of St. PAUL TO THE THESSALONIANS.

CHAP. I.

Verſe 1. PAUL and Silvanus, and Timotheus (*write*) to the Church of the Theſſalonians, (*eſtabliſhed*) in (*the knowledge and worſhip of*) God the Father, and our Lord Jeſus Chriſt.

Ver. 2. *Wiſhing.*] Grace to you, and peace from God the Father, and our Lord Jeſus Chriſt.

Ver. 3. We are bound to thank God always for you, Brethren, as it is meet (*for us to do,*) becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.

Ver. 4. So that we our ſelves glory in you, (*or boaſt of you,*) in the Churches of God, for your patience, and (*for your*) faith (*which produceth this patience,*) in all your perſecutions and tribulations which you endure.

Ver. 5. Which (*diſpenſation of Divine Wiſdom appointing you to ſuffer,* 1 Theſſ. 3. 3. *and permitting others thus to perſecute you,*) is a manifeſt token of the righteous judgment of God, (*theſe Sufferings befalling you,*) that you may be accounted worthy of the (*Celeſtial*) Kingdom of God, for which you alſo ſuffer, (*and ſo are an aſſurance of a day when God will thus reward you.*)

Ver. 6. Seeing it is a righteous thing, with (*that*) God (*to whom belongeth recompenſe,* Rom. 12. 19. *and who will avenge his Elect that cry unto him day and night,* Luke 18. 7.) to recompenſe tribulation to them that trouble you.

Ver. 7. And to you who are troubled, (*as we are*) reſt with us, (*which reſt we both compleatly ſhall enjoy,*) when the Lord Jeſus ſhall be revealed from Heaven, (*attended*) with his mighty Angels, (*as he ſhall be at the laſt day,* 1 Theſſ. 4. 16. *when he will come to give every one according to his works,* Matth. 16. 27. Mark 8. 38. *and gather all the Nations of the World before him,* Matth. 25. 32. Jude 14, 15.)

Τῆς δικαίας κρίσεως, *of the righteous judgment of God,* &c.] *This place,* ſaith (a) *Æſtius, proves againſt the Hereticks, that Life Eternal is not ſo to be aſcribed to the Grace of God, as not to be attributed alſo to the worth and merits of Men proceeding from the Grace of God.*

But the true import of theſe words will be ſufficiently contained in theſe following Particulars:

1. That the Juſtice of God obligeth him to recompenſe the Obedience and Sufferings of his faithful Servants, either in this, or in the Life to come; ſince were it otherwiſe, we could have no ſufficient Motive to Perſeve-

(a) *Monſtrat his locus contra Hæreticos, vitam æternam quæ in regno Dei intelligitur, non ita gratiæ Dei tribuendam eſſe, ut meritis dignitati, & meritis hominum à gratia Dei profectis, retribuatur.*

rance

rance in Obedience to him, or Suffering for his ſake; and therefore this, by the *Apoſtle*, is laid as the Foundation of all the Service which we pay unto him, even the firm belief that *God is*, and that *he is a rewarder of them that diligently ſeek him*, Hebr. 11. 6.

2. That ſince God doth not, and according to the nature of the thing he cannot recompenſe them in this Life, who ſuffer all Calamities and Loſes they can endure here, and even Death it ſelf for his ſake, his Juſtice will oblige him to do it in the next. Hence the *Apoſtle* ſaith of himſelf, and all his fellow Sufferers, *If in this Life only we have hope in Chriſt, we are of all men the moſt miſerable*, 1 Cor. 15. 19. and puts the queſtion thus, *If the dead riſe not at all—why ſtand we in jeopardy every hour?* v. 29, 30. But

3*ly*, That this Reward ſhould be for kind ſo excellent, as is the Beatifick Viſion, the being *Heirs of God, joynt Heirs with Chriſt*, the being *like to him in glory*; and for duration ſhould be eternal; can never be on the account of that ſtrict Juſtice which *rendreth to every one his due*, ſeeing there can be no proportion betwixt a finite Action, or Paſſion, and an infinite Reward; and therefore the ſame *Apoſtle* who ſaith here, ἀξιωθῆναι ὑμᾶς, *we* for theſe Sufferings *are accounted worthy of this Kingdom*, doth elſewhere poſitively declare *the Sufferings of this preſent Life*, οὐκ ἄξια, *not worthy of the Glory which ſhall hereafter be revealed*, Rom. 8. 18. Nor can the Grace of God vouchſafed to enable us thus to perſeverance in Sufferings, enhance the Merit of thoſe Sufferings, or make the Reward in juſtice due unto us; ſince *if it be of Grace* that we thus ſuffer, then is *it not of Debt* that we are thus rewarded; God being not in a ſtrict juſtice obliged to reward his own free Gifts and Graces he confers upon us. But

4*ly*, Even this Eternal Recompenſe being promiſed to thoſe who ſuffer for the ſake of Chriſt, by him who hath ſaid, *Be thou faithful to the death, and I will give thee a crown of life*, Rev. 2. 10. and propounded this as the chief Encouragement, thus to endure with patience to the end, *becauſe great is our reward in Heaven*, Matth. 5. 12. it may be ſaid, by virtue of that Promiſe to be in juſtice due to them who do thus ſuffer for it, it being a part of juſtice to perform our Promiſes, and to be faithful to our Words. This therefore is a faithful ſaying, *If we ſuffer with him, we endure, we ſhall live, and reign with him*, 2 Tim. 2. 11, 12. And we may reſt aſſured, that *God the righteous Judge will give the Crown of Righteouſneſs to us at that day*, 2 Tim. 4. 8. that being approved, *we ſhall receive the Crown of Life which the Lord hath promiſed to them that love him*, James 1. 12. But then God being not obliged in ſtrict juſtice to promiſe ſo great a Recompenſe, he cannot be ſaid to confer it *ex dignitate, merito, aut æqualitate Rei*, by reaſon of the dignity or worth of theſe our Sufferings, or becauſe the Reward is only equal to the Merit of them, but only *ex juſtitia pacti*, becauſe his Promiſe hath made it juſt and equal for him ſo to do.

Ver. 8. (*When he ſhall come, I ſay,*) in flaming fire, taking vengeance on them (*among the Heathens*) who know not God, and (*of thoſe Jews and Gentiles*) who (*having heard*) obey not the Goſpel of our Lord Jeſus Chriſt.

Ver. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, (*from whoſe bliſsful preſence they ſhall for ever be excluded*, Matth. 25. 41, 46.) and (*and ſhall find that deſtruction inflicted on them*) by the glory of his power, (*this being the time when God will make known his power, upon the Veſſels of Wrath fitted for deſtruction*, Rom. 9. 23.

Ver. 10. (*And it is alſo a righteous thing with him then to recompenſe to you eternal reſt,*) when he ſhall come to be glorified in (*his dealings with*) his Saints, and to be admired (*for his great love*) in (*and by*) all them that believe, (*and particularly by you,*) becauſe our teſtimony was believed by you in that day.

Ver. 11. Wherefore alſo we pray always for you, that our God would count you worthy (ἀξιώσῃ τῆς κλήσεως, *would make you worthy*, v. 5.) of this calling (*to his Kingdom and Glory,*) and fulfil all the good pleaſure of his goodneſs (*in you,*) and the work of faith with power.

Ver. 12. That the Name of our Lord Jeſus Chriſt may be glorified in you, (*by your continuance in your faith,*) and ye in him, (*or by him,*) according to the grace of our God, and the Lord Jeſus Chriſt, (*by which you are enabled to continue in the faith, and fulfil the good pleaſure of his will.*)

A DISCOURSE BY WAY OF APPENDIX TO THIS CHAPTER,

SHEWING

That the Endleſs Miſeries or Torments of the Wicked is well conſiſtent, both with the Juſtice, and the Goodneſs of God.

THE *Apoſtle* in this *Chapter* ſeems plainly to aſſert that wicked Perſons *ſhall be puniſhed with everlaſting Deſtruction*, and alſo to reſolve this Puniſhment into the δικαιοκρισία, or juſt Judgment of God.

Whereas it is pretended, That 'it is contrary 'to the Juſtice of God to puniſh Temporary 'Crimes with Eternal Puniſhments, becauſe 'Juſtice always obſerves a proportion be-'tween Offences and Puniſhments; but be-'tween Temporary Sins and Eternal Puniſh-'ments there is no proportion. And if it be 'hard to reconcile this with Divine Juſtice, it 'will be much more ſo to ſhew how it com-'ports with that great Goodneſs we ſuppoſe 'to be in God.

They who aſſert the Eternity of Future Torments inflicted on the Wicked, abiding in a ſtate of Miſery, attempt by ſeveral ways to anſwer this Objection. I ſhall begin with thoſe Anſwers, which to me ſeem not ſatisfactory, and briefly ſhew the Reaſons why I think they are not ſo, and then return that Anſwer which I think fully clears the Juſtice and the Goodneſs of God in this Diſpenſation from the ſtrength of this Objection. And

§ 1. 1*ſt*, Some make out the proportion thus, That 'becauſe Sin is infinite in reſpect 'of the Object againſt which it is committed, 'therefore it deſerves an infinite Puniſhment, 'now becauſe a finite Creature cannot ſuffer a 'Puniſhment which is infinite as to intention, 'therefore he ſuffers that which is infinite as 'to Extenſion or Duration.

But to this it is replied, That if all Sins be for this reaſon infinite as to demerit, then the demerit of all ſins muſt neceſſarily be equal, and ſo there muſt be equal reaſon for the pardon of all Sins; for the demerit of no Sin can be more then infinite. 2. Hence it will follow that God cannot *render unto every Man according as his works ſhall be*, becauſe though they commit innumerable ſins, he can only lay upon them the Puniſhment due to one only, becauſe he cannot lay upon them a Puniſhment which is more than infinite.

§ 2. 2*ly*, Others ſay, That 'if wicked Men 'lived for ever in this World, they would ſin 'for ever, and therefore they deſerve to be 'puniſhed for ever. But

1. Who can be certain of this, ſince, whilſt we live in this World, we are in a ſtate of a trial, and ſo may be in a poſſibility of repenting and growing better.

2. God hath expreſly declared that Men ſhall

ſhall be judged hereafter, not according to what they would have done had they lived longer, but according to what they actually have done in this preſent Life, according to their *Works done in the Body*; and ſo he hath ſufficiently declared, he doth not puniſh them for what they would have done had they lived longer, but for what they actually had done whilſt they lived. So that this Anſwer recoils thus, Wicked men, by God's declaration, are only to be puniſhed for what they did whilſt they lived here; now they did not live here for ever in a ſtate of Sin, therefore they are not to live for ever hereafter in a ſtate of Puniſhment.

§ 3. *3ly*, Others ſay, That 'God having 'ſet before the Sinner Life and Death; and 'having ſo expreſly forewarned him, this 'would be the certain Conſequence of his Iniquity, he cannot charge God with Injuſtice 'in allotting to him the portion which he 'choſe, and would incur after all Admonitions 'to the contrary.

But though this may be ſufficient to ſtop the Sinner's mouth, it will do little to ſtop the mouth of Infidels, becauſe it ſeemeth not to anſwer the Objection ariſing from the diſproportion between the Fault and the Puniſhment, for it renders not the Fault leſs finite, or the Puniſhment leſs infinite, and ſo it doth not render it leſs inconſiſtent with Divine Equity and Goodneſs to threaten ſo to puniſh finite Crimes, and execute that Puniſhment upon the Sinner.

§ 4. A very great and learned Perſon hath attempted a Solution to this Objection from theſe Conſiderations.

Firſt, That 'the meaſure of Penalties is not 'to be taken from any ſtrict proportion betwixt Crimes and Puniſhments, but from 'one great end and deſign of Government, 'which is to ſecure the Obſervation of wholeſome and neceſſary Laws, and conſequently 'whatever Penalties are proper and neceſſary 'to this end, are not unjuſt.

Secondly, That 'whoſoever conſiders how 'ineffectual the threatning, even of Eternal 'Torments, is to the greateſt part of Sinners, 'will ſoon be ſatisfied that a leſs Penalty 'then that of Eternal Suffering would, to the 'far greateſt part of Mankind, have been, in 'all probability, of little or no force, and that 'if any thing more terrible could have been 'threatned to the Workers of Iniquity, it had 'not been unreaſonable, becauſe it would all 'have been little enough to deter Men effectually from ſin. But then he adds,

Thirdly, That 'after all, he that threatneth 'hath ſtill the power of Execution in his own 'hands; for there is this remarkable difference betwixt Promiſes and Threatnings, 'that he who promiſeth paſſeth over a Right 'to another, and thereby ſtands obliged to him 'in juſtice and faithfulneſs to make good his 'Promiſe; but in Threatnings it is quite otherwiſe, he that threatens keeps the Right 'of Puniſhing in his own hand, and is not 'obliged to execute what he hath threatned, 'any farther than the Reaſons and Ends of 'Government do require; and he may without any injury to the Party threatned, remit 'and abate as much as he pleaſeth of the Puniſhment that he hath threatned; and becauſe in ſo doing he is not worſe, but better 'than his word, no body can find fault, or 'complain of any wrong or injuſtice thereby 'done to him.

'Nor is this any impeachment of God's 'Truth and Faithfulneſs, any more than it is 'eſteemed among Men a piece of Falſhood 'not to do what they have threatned.

But here, with ſubmiſſion to better Judgments, I conceive are many things propounded which are not exactly true, or reach not the Objection, ſince that relates not to God's Threats of Puniſhment, but to his Execution of the threatned Puniſhment.

And *1ſt*, When it is ſaid that *what proportion ought to be appointed betwixt Crimes and Penalties, is not ſo properly a conſideration of Juſtice, as of Prudence in the Law-giver*; and thence inferr'd, that *whatever the diſproportion may be between Temporary Sins, and Eternal Puniſhments, Juſtice cannot be ſaid to be concerned in it*;

It is owned, That by the Sanctions annexed to his Laws, the Law-giver deſigns the preſervation of his Laws from being violated, which is an effect of Prudence, but ſtill of Prudence tempered with Equity, not unregardleſs of it, ſince it cannot be Prudence to threaten what I know I cannot juſtly execute; for this in Humane Laws doth null the Penalty; and could it be ſuppoſed in Divine, would even fruſtrate the end of all God's Threats, ſince every Body would reſt aſſured that a juſt God would never execute them.

But *2ly*, The Execution of the threatned Judgment, which is the only thing againſt which the Objection lies, is certainly an act of diſtributive Juſtice, and is ſo repreſented in the Holy Scriptures, when it is ſaid to be done *according to our works*, and *according as our works ſhall be*, Rom. 2. 16. 2 Cor. 5. 10. Rev. 22. 12. Matth. 16. 27. And when it is declared to be δικαιοκρισία, *the juſt Judgment of God*, and δίκαιον παρὰ τῷ Θεῷ *juſt with God to render* this *vengeance to thoſe that obey not the Goſpel*, which conſiſts in their *everlaſting deſtruction*, 2 Theſſ. 1. 6, 8, 9. So that though Prudence was properly concerned in promulging the Penalty, becauſe 'tis Prudence which directs us to chooſe the Means moſt proper to the End we aim at, yet ſeeing the primary end of the Law-giver, *i. e.* the preventing the tranſgreſſing of his

Law

Law is wholly loſt, and entirely defeated before this Puniſhment comes to be executed, Juſtice alone can be concerned in the Execution of it; and if the continuance of the Sinner under Miſery for ever, be the Execution of the threatned Puniſhment, Juſtice alone can be concerned in the ſubjection of the Sinner to that Puniſhment; ſo far is it from being true, that if Prudence be requiſite for the proportioning Penalties to Crimes, Juſtice cannot be concerned in the diſproportion that may be between them, and much leſs that it cannot be concerned in executing a Penalty which bears ſo great a diſproportion to the Crime.

I confeſs alſo, that in Humane Governments, Prudence may fitly be call'd in to deliberate; not whether it be lawful, but whether it be expedient to execute the threatned Penalty; as when the Government is feeble, and the Multitude, or Power of Offenders, may render it hazardous to do Juſtice on them; but nothing of this nature can happen in Theocracy, where there can neither be a want of Wiſdom in appointing, or Equity in proportionating the Penalty to the Offences, and much leſs want of Power to execute what in his Equity and Wiſdom he ſaw fit to threaten.

2*ly*, When it is ſaid, That *a leſs Penalty then Eternal Sufferings would not have been ſufficient to deter Men from ſin, and therefore it could not be unreaſonable, but rather ſuitable to Divine Prudence to threaten theſe Eternal Miſeries.*

I am not willing to admit that God ſhould threaten what he knows he cannot, with conſiſtence to his Juſtice, or his Goodneſs, Execute; this being in effect to threaten in this wiſe, *If you will do to me what you in juſtice ought not to do, I will execute upon you what I in juſtice ought not to do to you.* 'Tis alſo to inſinuate, that an All-wiſe God could not ſo well provide for Humane Government, or carry on his great Deſigns without abuſing Mens credulity, and ſcaring them with dreadful Expectations of what he never did intend to execute. Laſtly, This ſeemeth even to inſinuate, that Prudence in God may act without regard to Equity and Goodneſs, and even be ſeparated from them, as it muſt be in appointing, and even proportionating thoſe Penalties to Crimes, which it is not conſiſtent with his Equity or Goodneſs to inflict.

3*ly*, When it is added, That *God is not obliged to execute what he hath threatned, any farther than the Reaſons and the Ends of Government do require*, and that *he may, without any injury to the Party threatned, remit and abate as much as he pleaſeth of the Puniſhment that he hath threatned, and that without any Impeachment of his Truth and Faithfulneſs.*

This I allow of in the Caſe of Temporal Puniſhments in this World deſigned not for Exciſion, but the Amendment of the Sinner; becauſe there may be a juſt ground for the Remiſſion of ſuch threatned Penalties, even the Repentance and Reformation of the Sinner, by which the primary end of all God's Threats in ſome good meaſure is obtained. And alſo becauſe theſe Threats, in what Expreſſions ſoever they are made, if they be only Threats, are ſtill conditional, the meaning of them being only this, I will inflict this Judgment if you repent not of your evil ways; *For at what inſtant I ſhall ſpeak*, ſaith God, *againſt a Nation, and concerning a Kingdom, to pluck up, to pull down, and to deſtroy it, if that Nation againſt which I have pronounced theſe things, turn from their evil ways, I will repent me of the evil which I thought to do unto them*, Jer. 18. 7, 8. And again, *When I ſay unto the Wicked, O wicked Man, thou ſhalt ſurely die, if he do not turn from his way he ſhall die in his iniquity. Say therefore, to them, as I live, ſaith the Lord God, I have no pleaſure in the death of him that dieth, but that the wicked turn from his way and live; wherefore turn your ſelves, and live ye*, Ezek. 18. 32. 33. 8, 9, 11. 3*ly*, Becauſe God threatneth Judgments, not that he takes any pleaſure in his Puniſhments, but rather to awaken and reform the Sinner: When therefore by his Comminations he hath wrought this good Effect upon him, it is not to be wondred that he doth not proceed to execute that Judgment which hath already done its work by being threatned. And all this well comports, not only with Divine Juſtice, but alſo with his Immutability and Truth, becauſe this Reformation and Repentance changes the ſubject of the Threat; the change in every inſtance of this nature being not in God, but Man. Thus *v. g.* we cannot charge God with Mutability, becauſe he doth not execute the threatned Judgment on *repenting Nineveh*, becauſe it was impenitent, and not repenting *Niniveh* he threatned; nor with Injuſtice, becauſe 'twas only her Impenitence which rendred her the proper Object of vindictive Juſtice.

But then this Notion ſeems to be ſtretched too far when 'tis extended to God's Threats of Future and Eternal Puniſhments to be inflicted upon thoſe who die in an impenitent and unreformed eſtate. For

1*ſt*, In all theſe Caſes the Evil threatned hath entirely loſt its firſt and ſalutary end upon them, and therefore muſt be threatned to ſuch Perſons to no end, or elſe, to ſhew the Juſtice of God in puniſhing *theſe Veſſels of his Wrath thus fitted for deſtruction.* Thus *v. g.* when Chriſt ſaith, *Except ye repent, ye ſhall all periſh*, Luke 13. 3, 5. that *in the Day of Wrath, and Revelation of his righteous*

righteous Judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteouſneſs, indignation, and wrath, Rom. 2. 5, 6, 7, 8. *to them that obey not the Goſpel, everlaſting deſtruction.* Theſe Threats are plainly made to thoſe who die in their impenitence and diſobedience, by that God *who will judge every Man according to his works*, declaring that in the Day of the Revelation of his Wrath and righteous Judgment, they ſhall periſh everlaſtingly, becauſe *through the hardneſs and impenitency of their hearts they have treaſured up Wrath againſt the Day of Wrath*, and rendred themſelves *Veſſels of his Wrath, fitted for deſtruction.* Can it be reaſonably ſaid then, becauſe God does them no injury if he do not execute this Wrath upon them, that though they do not repent, they may not periſh; that Indignation and Wrath may not be the Portion of the Diſobedient, and that this righteous Judge may not give to them according to their Works? May we not rather ſay unto them, as doth this very Perſon in another place, (a) *If thou continueſt impenitent, however he may defer the execution of Temporal Evils, his Truth and Veracity is concerned to inflict Eternal Puniſhments upon thee?*

2*ly*, God's Threats of Everlaſting Miſeries have for their Object the Impenitent, and therefore do exclude the Suppoſition of any change in them, which may induce God to remit, or to rebate the threatned Judgment: If then this Puniſhment may be remitted to them, either in part, or in whole, it muſt be either by a change in God, or by a ſecret intention in him, not to inflict what he thus threatneth. That there was in God no ſuch ſecret Intention, this learned Perſon thus declares, by ſaying, (b) *When God did threaten, he ſpake what he did really purpoſe and intend, if ſomething did not intervene to prevent the Judgment threatned.* And indeed, theſe Threats declaring what the righteous God will do, and what they who are finally impenitent and diſobedient ſhall ſuffer, ſuch a Secret will muſt plainly be repugnant to his revealed Will, and therefore muſt ſuppoſe in God two contrary Wills. Moreover, to ſay that ſuch a Secret Intention may be in God, notwithſtanding theſe Declarations to the contrary, is in great meaſure to enervate even the primary Intention of theſe Threats, *viz.* the deterring the Sinner, by the greatneſs and duration of them, from a continuance in his Sin; for this Intention, if it may be in God, it follows that it may be his Will not to inflict what he hath threatned to the Sinner; now ſo much hopes as you give the impenitent Sinner that he may eſcape Eternal Puniſhment, ſo much encouragement you give him to continue ſtill in his Impenitence. Now (c) *the belief of the Threatnings of God in their utmoſt extent, is of ſo great moment to a good Life, and ſo great a diſcouragement to Sin*, ſaith this Reverend Perſon, *that if Men were once ſet free from the fear and belief of this, the moſt powerful Reſtraint from Sin would be taken away.*

That this cannot be expected by reaſon of any change in God, this excellent Perſon thus declares, and evinceth: (d) 'Let but 'the Sinner conſider what God is, and his 'unchangeable Nature muſt needs terrifie 'him; he is an *Holy God*, who therefore '*hateth all the Workers of Iniquity.* A *juſt* 'God, who will *by no means clear the guilty*, 'nor *let the Sinner go unpuniſhed.* He is alſo 'Omnipotent, and able to execute the Ven'geance threatned againſt Sinners. And, 'which gives a ſad Accent to all this, he 'that is thus Holy, and Juſt, and Powerful, 'continues ever the ſame; he will never 'ceaſe to hate Iniquity, and to be an implacable Enemy to all Impenitent Sinners.—— 'Let (then) all obſtinate Sinners hear this, 'and tremble; you cannot be more obſtinately bent to continue in your ways, than 'God is peremptorily reſolved to make you 'miſerable; if you be determined on a ſinful Courſe, God is alſo determined how 'he will deal with you; that *he will not 'ſpare, but that his Anger and Jealouſie ſhall 'ſmoke againſt you; and that all the Curſes 'which are written in this Book ſhall light 'upon you.* 'He hath ſworn in his Wrath, 'that unbelieving and impenitent Sinners '*ſhall not enter into his Reſt*; and for the 'greater aſſurance of the thing, and that we 'may not think that there is any Condition 'implied in theſe Threatnings, he hath confirmed them by an Oath, that by this *immutable* Sign, *in which it is impoſſible for 'God to lie*, Sinners might have ſtrong *Terrors*, and not be able to flie to any hopes of 'Refuge.

3*ly*, Either God may in Juſtice inflict upon the Wicked theſe Puniſhments which he hath threatned, or elſe it is unjuſt in God to execute upon them the Judgment written, *i.e.* the Puniſhment which he hath threatned to them in the Word of Truth. If it be ſaid it is unjuſt in God to execute them on the Sinner dying in his Impenitence, either we cannot be

(a) Sermon of the Truth of God, *Vol. 6. p.* 361.
(b) Sermon on the Unchangeableneſs of God, *Vol. 6. p.* 110.
(c) Serm. *p.* 4.
(d) Sermon of God's Unchangeableneſs, *p.* 112, 113, 114, 115.

obliged

obliged to believe that Word in which theſe Threats are contained; or elſe an Obligation muſt lie upon us to believe that God will act unjuſtly. If, to avoid this, it be ſaid theſe Threats do not diſcover certainly what God will do, but only what the Sinner doth deſerve to ſuffer, read them once more, and you will find that they expreſly ſay of thoſe who ſhall be at the Great Day condemned, That *they ſhall go away into Eternal Puniſhment*, Matth. 25. 46. That *they ſhall be puniſhed with Eternal Deſtruction from the Preſence of the Lord*, 2 Theſſ. 1. 8. And that *they ſhall be tormented Day and Night for ever and ever*, Rev. 14. 10,11. 20.10.

Moreover, when our Saviour argues thus to induce Men *to cut off their offending Hands, and pluck out their offending Eyes; 'tis better to enter into Life halt, and maimed, then to be caſt into Eternal Fire*, or into Hell, *where the Worm dieth not, and where the Fire is not quenched*, Matth. 18. 8, 9. doth he not ſufficiently inform us there is an abſolute neceſſity of doing the one, or ſuffering the other? When he ſaith, *He that blaſphemeth againſt the Holy Ghoſt, ſhall never be forgiven in this, or in the World to come*, but *ſhall be obnoxious to Eternal Judgment*, Matth. 12. 32. Mark 3. 29. doth he not inſinuate, that he who never is forgiven, muſt be for ever ſubject to this Judgment? It is therefore certain, that our Judge hath expreſly taught us, not only that the impenitent Sinner doth deſerve, but that he ſhall actually ſuffer *the Worm that never dies, the Fire that ſhall not be quenched.*

If God in juſtice may inflict upon the Wicked theſe Puniſhments which he hath threatned, then the Objection cannot need this Anſwer; yea, what can move him not to inflict what he by Threatning hath engaged his Truth to do? what, I ſay, can move him to do it, but an Act of Mercy exerciſed to them, of whom the Scripture ſaith, *they ſhall have Judgment without Mercy*, Jam. 2.13. what but remiſſion of that Sin, which, ſaith the Scripture, *ſhall never be remitted?* What but Mercy in the Day of Wrath and Judgment? What but Remiſſion exerciſed to the impenitent without an Intereſt in the Blood of our Redemption? to which Imaginations I conceive the Scripture give but little countenance.

Nor are we to conclude, That the Non-execution of theſe Threats lays *no impeachment on God's Truth and Faithfulneſs, becauſe it is not eſteemed among Men a piece of falſhood not to do what they have threatned.* For Men may reaſonably be moved to remit their Threatnings, becauſe they oft are made in Paſſion, or may exceed the Rules of Juſtice; but theſe are things not incident to an All-perfect God; or becauſe the Perſon threatned repents, begs pardon, and returns unto his Duty, which the damned cannot be ſuppoſed to do.

§ 5. It is farther ſaid, in anſwer to this Objection, that *macula peccati eſt æterna*, the ſtain of them, who die in their Impenitence, will be perpetual, and he that dies thus filthy, will *be filthy ſtill*; now it ſeems equitable, that, *is qui nunquam deſinit eſſe malus, nunquam deſineret eſſe miſer*, he who never ceaſes to be wicked, ſhould never ceaſe to be miſerable. Now this, rightly explained, affords a clear and ſatisfactory Anſwer to the Objection, as ſhewing that the Sinner becomes for ever miſerable, not by any poſitive Act of God inflicting everlaſting Stripes upon him, or loading him perpetually with freſh Torments, but wholly from his own Sin, which renders him uncapable of the enjoyment of an holy God, and ſo perpetually excluded from his bliſsful Preſence, which to a Soul that is immortal, and can never die, muſt be the Source of Everlaſting Torment, and, from the natural workings of its Faculties, will neceſſarily ſubject it to the *Worm that never dies.*

I own, and really believe, that poſitive Torments, ſuch as the Schools call *Pœna ſenſus*, ſhall be inflicted on the Body; but then I have inſinuated my preſent Notion of them to be this:

1ſt, That theſe Poſitive Torments on the Body are not to begin until the raiſing of the Body, when Chriſt *ſhall come in flaming Fire to take vengeance on them who would not obey his Goſpel, the World that now is being reſerved to* be ſet on *fire, for the Day of Judgment, and Perdition of ungodly Men.* At which time I conceive the Righteous ſhall be *ſnatched up into the Air, and be for ever with the Lord*, 1 Theſſ. 4. 17. and the Wicked ſhall be left to the devouring Flames. See for this, the Note on 2 *Pet.* 3. 7.

2ly, I alſo do conjecture that this Fire may be called *Eternal*, not that the Bodies of the Wicked ſhall be for ever burning in it, and never be conſumed by it, ſince this cannot be done without a conſtant Miracle; but becauſe it ſhall ſo entirely conſume their Bodies, as that they never ſhall ſubſiſt again, but ſhall periſh, and be deſtroyed for ever by it. In which ſenſe *Sodom and Gomorrah were ſet forth for an Example, ſuffering the Vengeance of Eternal Fire.* See the Note on *Jude v.* 7. And if ſo, this Puniſhment being only temporary, the Objection doth not lye againſt it, God being no more obliged either in juſtice, or in goodneſs, to ſnatch the Wicked out of theſe Flames when they thus kindle on them, then he was to ſnatch the Wicked of the old World out of that Deluge which overwhelm'd them. Theſe I call my Conjectures, or my private Sentiments. But then I add, as certain matter of my faith,

1*ſt*, That the Soul, even from the time of its ſeparation from the Body, in its impenitency, ſhall find it ſelf in ſuch a diſmal ſtate, as ſhall then fill it with perpetual horror, and dreadful expectation of the Puniſhment which God hath threatned to the Wicked. And thus it ſhall be like thoſe Devils *which believe and tremble*, James 2. 19. as knowing that there is reſerved for them *a time of Torment*, Matth. 8. 29.

2*ly*, That when the final Sentance ſhall be paſt upon the Wicked, and they ſhall be for ever ſeparated from the Preſence of the Lord, their Souls ſhall be perpetually ſubject to the height of Miſery, or to that *Worm which never dies*; and that this Miſery will be the natural, and the perpetual reſult of ſuch a Separation.

To explain this let it be conſidered,

1. That there is ſcarce any thing in which the *Heathen Moraliſts* ſo univerſally accord, as in this fixed Rule, μὴ καθαρῷ καθαρᾶς ἐπιπλέειν μὴ ἐ ἀμύητον, *that an impure Soul can have no commerce with a pure God*; and that *it is not congruous to his Nature to admit ſuch Souls into his Preſence*. And this Aſſertion is built upon a ſure and inconteſtible Foundation; for ſeeing God is abſolute in Holineſs, he cannot but retain the greateſt hatred to, and abhorrence of all Actions, and Perſons that are unrighteous, and impure; and ſince his Nature is immutable, his Holineſs unchangeable, he muſt for ever hate, with a moſt perfect hatred, whatſoever is unholy, and impure; and therefore to ſuppoſe an interruption of his hatred of evil doers, is to imagine he can ceaſe to be a pure and holy God. Conſider

2. That the Soul of wicked Men being immortal, muſt abide for ever, if it be not annihilated, and that God neither is obliged to annihilate it, nor hath he any where declared that he will do ſo.

I ſay, he is not obliged to annihilate the Souls of wicked men, for then it muſt be ſo on this account, becauſe he is obliged to put them out of that Miſery which they have brought upon themſelves by their own folly, and rebellions; and if ſo, ſince this muſt certainly be an act, not of ſtrict Juſtice, but of Grace and Favour, God muſt be bound to ſhew an act of Grace and Favour towards Men, purely becauſe they have provoked and rebell'd againſt him, *i. e.* becauſe they have done that which renders them the proper Objects of his hatred, and his indignation, and be obliged to ſave Men from that Miſery which by their ſtubborn diſobedience to all his Calls, and Admonitions, his Exhotrations, and all the gracious Methods his Providence had uſed to preſerve them from it, they willfully have brought upon themſelves. Whereas indeed the *riches of his goodneſs* being deſigned *to lead Men to Repentance*, or to encourage them in ways of Holineſs and Piety, hath only for its proper Object ſuch as are capable of being made the better by it, it cannot therefore be the Goodneſs and Mercy of a God to ſhew kindneſs to Perſons obſtinately and incorrigibly wicked, becauſe it cannot be the Goodneſs and Mercy of a Being infinitely juſt and holy; for ſeeing all the Divine Perfections muſt agree together, that cannot be a Divine Perfection which contradicts any other Perfection.

The original of our Miſtakes in Matters of this Nature, ſeems to ariſe from our own Imperfection, which naturally leads us to conſider of the Divine Attributes apart, and as it were in ſeparation from each other, and by ſo doing, to frame ſuch wide and large Notions of the one, as to exclude the other. Whereas indeed they ought to be conſidered as really they are in God himſelf, *i. e.* Goodneſs and Mercy joyned with infinite Holineſs and Juſtice; and as it is the Goodneſs and Mercy of a Law-giver, Governour, and Righteous Judge, which never regularly can be exerciſed without ſome proſpect of reclaiming, or doing good unto the Object of it. And thus 'tis well conſiſtent with the Prayer of *David*, *Be not thou merciful to them that offend of malicious wickedneſs*, Pſal. 59. 5.

§ 6. I add, That God hath not declared in Scripture that he will annihilate the Souls of wicked Men, or that this is the Puniſhment which he deſigneth to inflict upon them; this is generally ſaid to be the Doctrine of the *Socinians*; though (e) *Crellius* expreſly ſays, *Animas impiorum Deum poſt judicium annihilaturum nec Scriptura aſſerit, nec ratio evincit*, That neither Reaſon doth evince, or Scripture aſſert it, will be ſo. And

Object. 1. 'Tis certain that this follows not from any of thoſe places of the Old Teſtament in which the Dead are ſaid to be no more, or not to be; as *v. g. Let the Sinners be conſumed out of the Earth, and let the wicked be no more*, Pſal. 104. 35. *Our Fathers have ſinned, and are not*, Lam. 5. 7. *I have made Eſau bare —— his Seed is ſpoiled, and he is not*, Jer. 49. 10. See *Chap.* 10. 20. 35. 15.

For (1.) If any of theſe places ſpeak of Annihilation, they muſt ſpeak of ſuch a one as was then paſs'd already, and ſo is inconſiſtent with the future Judgment of thoſe Perſons, becauſe it is not ſaid they *ſhall not be*, but they *are not*; they therefore cannot refer to any future Annihilation at the Day of Judgment.

2. Then muſt the Righteous be annihilated

(e) Solut. Problem. Tom. 4 p. 533.

as well as the Wicked; for of righteous *Enoch* it is ſaid, *He walked before God, and was not*, Gen. 5. 24. of *Joſeph*, *One is not*, Gen. 42. 13. and *David*, prays thus for himſelf, *O ſpare me a little that I may recover my ſtrength, before I go hence and be not*, Pſal. 39. 13. 'Tis therefore evident theſe places only were intended to import, thoſe Perſons were not in the Land of the Living.

Object. 2. But, 'tis objected, That the Wicked after the Reſurrection ſhall be puniſh'd with *the ſecond Death*, wherefore they cannot in any proper ſenſe be ſaid to live, and to ſubſiſt, and to have ſenſe of Pain, this being not conſiſtent with a ſtate of Death.

Anſw. I anſwer, 1. That this ſecond Death cannot conſiſt in the annihilation of the Wicked, or in their exemption from all ſenſe of Puniſhment, becauſe 'tis promiſed that *He who overcometh ſhall not be hurt by the ſecond Death*, Rev. 2.11. whence it is manifeſt that they who die this ſecond Death, ſhall be hurt by it; but were it to the Wicked, condemned to an Eternal Separation from God, and from all hopes of Happineſs, a Concluſion of their Being, and of all ſenſe of Miſery, it would be no more hurtful, but highly beneficial to them, as being a Concluſion of that Life which they muſt otherwiſe have ſpent in endleſs Miſery. Moreover, thoſe very Torments which the Damned ſuffer are declared to be the ſecond Death, and wicked Men are therefore ſaid to die the ſecond Death, becauſe they do endure Eternal Torments; for *the fearful and unbelievers*, &c. *ſhall have their part in that Lake of Fire and Brimſtone which is the ſecond Death*, Rev. 21. 8. This Death then, when it is threatned as the final Puniſhment of the Wicked, cannnot import a State of Non exiſtence, or Inſenſibility, but only an unhappy miſerable State, a Separation of the Soul from him who is the Fountain of our Life, and all our Comforts; an abſolute Excluſion from that Felicity which only renders Life a Bleſſing, and a Life of Infelicity and Miſery. To make this ſtill more evident,

Conſider 2*ly*, That this is a *Jewiſh Phraſe*, uſed often by, and borrowed from the *Ancient Hebrews*, with whom it doth import the Puniſhment of damned Perſons in the Life to come. So *Deut.* 33. 6. *Let Reuben live, and not die the ſecond death*, ſaith the *Targum* of *Onkelos*; i. e. *let him not die the death with the wicked: Die in the Age to come*, ſaith the *Targum* of *B. Uziel*. *Let him not die the ſecond death which the wicked die in the Age to come*, ſaith the *Jeruſalem Targum*. Now that the death of the Wicked, in the Age to come, did really ſubject them to Eternal Torments, the *Jews* ſtill thought, as is apparent not only from the plain Teſtimony of (f) *Joſephus*, who ſaith the *Phariſees* aſſigned to the wicked εἱργμὸν ἀΐδιον, *an Eternal Priſon*, in which they were to be tormented, (g) αἰδίῳ τιμωρίᾳ, *with Eternal Puniſhment*; and from *Philo*, who ſaith, that *ſome conceive Death to be the laſt of Puniſhments, whereas it ſcarcely deſerveth to be named the beginning of them, ſeeing the Puniſhment reſerved for the wicked Perſon is* ζῶν ἀποθνήσκοντα ἀεὶ, ἀντὶ πρόσκαιρον τινα θάνατον ἀτέλευτον ἀτέλεστον, *to live for ever in a dying ſtate, and ſuffer ſuch a death as hath no end*; but alſo from the *Apocryphal* Books, which ſay, κλαύσονται ἐν αἰδίοις τοῖς αἰῶσιν, *they ſhall feel them, and weep for ever*, Judith 16. 17. So again, *Iſa.* 22. 14. *This ſin ſhall not be forgiven till the ſecond death*; that is, ſaith *Kimchi*, *till the Soul dieth in the World to come*. And *Chap.* 65. 5. 6, 15. of the ſame Perſons it is ſaid, *God will kill them with the ſecond death*, and *he will deliver them up to the puniſhment of Hell, where the fire burneth all the day.*

Object. It further is objected, That Eternal Life is ſaid to be peculiar to the Saints in Bliſs, whereas unto the Wicked it is threatned that *they ſhall not ſee Life*, John 3.36.

Anſw. To this I anſwer, That Life in Scripture, when it is mentioned as the End of our Faith, and the Reward of our Obedience, is not intended only to ſignifie our permanence in Being, but to aſſure us of our advancement to a ſtate of Happineſs, and is equivalent to *Everlaſting Life*. So to the *Lawyer* asking, *What good thing ſhall I do that I may inherit eternal life?* our *Saviour* anſwers, *Do this, and thou ſhalt live*, Luke 10. 25, 28. So *Chriſt* ſaith, *He that eateth me ſhall live by me*, John 6. 57. i. e *He ſhall live for ever*, v. 58. *I came that my ſheep might have Life*, John 10. 10. *I give unto them life eternal*, v. 28. And that this is the Life denied to the Wicked, *John* 3. 36 is evident from the precedent words of the ſame Verſe, *He that believeth on the Son hath everlaſting life; but he that believeth not the Son, ſhall not ſee life.* This is a Phraſe ſo known, and this uſe of it is ſo frequent, ſaith *Maimonides*, that hence our Maſters ſay, *The juſt are ſtiled living in their death, becauſe they then are happy.* And that the Phraſe, *Not to ſee Life*, cannot import a ſtate of Non-exiſtence, or Inſenſibility, is evident, becauſe 'tis ſaid of them who do not ſee Life, that *the Wrath of God abideth on them*, they therefore muſt abide under a ſenſe of it.

Obj. 4. Laſtly, It is objected, That the Wicked are in Scripture ſaid to *periſh utterly*, 2 *Pet.* 2. 12. and to be *puniſhed with everlaſting deſtruction*, now theſe Expreſſions ſeem to ſignifie a deprivation of all ſenſe and being.

(f) Antiq. l. 18. c. 2. (g) De Bello Jud. l. 2. c. 12. p. 788. F. (h) De Præm. & Pœnis, p. 713. D.

Anſw.

Anſw. But nothing is more common, both in *Greek* and *Latin*, and in other Languages then to ſay, when we conceive our future Life is likely to be miſerable. ὄλλυμι, perij, *I am undone, I periſh.* See the Note of (i) *Taubman* upon thoſe words of *Plautus*, *Qui per virtutem perit, is non interit.* That only in this moral ſenſe the damned are in Scripture ſaid to periſh, *viz.* by having all their hopes of future Happineſs deſtroyed, and being ſentenced to thoſe Torments which are exceedingly more heavy than the loſs of Being, is evident, firſt, from the Scripture, which inform us, that to caſt the Soul and Body into Hell fire, is to deſtroy them, as is apparent from theſe two Expreſſions, *Fear him who can deſtroy both Soul and Body in Hell fire*, Matth. 10. 28. *who after he hath killed, hath power to caſt into Hell*, ſaith St. *Luke*, Chap. 12. 5. that is, into that place where the *Worm dieth not*, and *where the Fire is not quenched.* Moreover, the Devils put the queſtion to our *Saviour* thus, ἦλθες ἀπολέσαι ἡμᾶς, *art thou come to deſtroy us before the time*, Luke 4. 34. and yet that to deſtroy is only βασανίσαι to *torment* them, is evident from the ſame queſtion recited by St. *Matthew* thus, *Art thou come to torment us before the time*, Chap. 8. 29. And had the *Devils* thought, that at *Chriſt's* coming they might have been reduced into the ſtate of Non-exiſtence, or Inſenſibility, they could have had no reaſon to dread, or deprecate ſo vehemently that Perdition which would ſo long ago have freed them from that Horror which they ſtill endure.

Moreover, this Opinion is ſo far from being contained in the *Holy Scripture*, that it is plainly contrary to many things contained in *Scripture:* For, (1.) The Scripture plainly intimates, ſome in the other World ſhall ſuffer more, ſome leſs; for *it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment then for Capernaum*, Matth. 11. 21—25. that ſome ſhall be be beaten with fewer, ſome with many ſtripes, *Luke* 12. 47, 48. ſome ſhall receive *greater damnation than* others, *Matth.* 23. 14. But if Annihilation only be the ſecond Death, the Puniſhment, and Perdition threatned to Sinners in the other World, they muſt all ſuffer equally, becauſe there no degrees of Annihalation, or not Being, then all will equally not be, or loſe their Being, and nothing by Annihilation can loſe more. 2*ly*, It is ſaid of the Wicked, that *they ſhall be caſt into the place where their Worm dieth not*; of them that ſhall not ſee Life, that *the wrath of God abideth on them*; of them that are caſt out into utter Darkneſs, that *there is weeping and wailing.* Now that of the *Schools* is abſolutely true, that *non entis nullæ ſunt affectiones*, that which is not, cannot be in Miſery; that which abides not, cannot abide *under the wrath of God*, that which ſo dieth, as to ceaſe to be, cannot be ſubject to *a Worm that dieth not*, whatever be the import of that Phraſe. Conſider

§ 7. 2*ly*, That we have two Paſſions of the Soul which are ſtill converſant about Good preſent, and to come, *viz.* deſire of the Good we want, and joy in that which we at preſent have. When therefore we are in a ſtate in which we cannot poſſibly enjoy the Good we above all things want, and naturally deſire, we muſt for ever lye under the torment of Diſſatisfaction and Deſpair; and when we fall into that ſtate in which we can enjoy no comfortable, or real Good, we never can have any joy. Again, we have two other Paſſions which are imployed about a preſent, or a future Evil; Fear that it may befal us, and Grief when it hath actually taken hold upon us. It therefore being natural to all Men to deſire to be freed from an afflictive Evil, when they lye under it without all hopes or proſpect of any end of, or deliverance from the worſt of Evils, they muſt be ſwallowed up of Grief; and when their Guilt hath rendred them ſtill obnoxious to the Divine Diſpleaſure, they muſt be ſubject to Eternal Fears. Conſider

3*ly*, That the proper Action of the Soul is *Thought*, and that whilſt ſhe continues, ſhe muſt be conſcious to her ſelf of her own Actions; when then the Soul hath nothing comfortable to imploy its Thoughts upon, but an Eternal Scene of Miſery, to which her wilful Sin and Folly hath everlaſtingly confined her, to be the doleful Subject of her continual Reflections, when ſhe hath nothing to divert her from theſe rueful Thoughts, ſhe muſt become an endleſs Torment to her ſelf. Now from theſe three Conſiderations it will demonſtrably follow, that the Soul which in this Life hath not been purged from the Dominion, or the Guilt of Sin, and therefore is excluded from a State of of Happineſs, and from Enjoyment of that God in whom its Happineſs conſiſts muſt be for ever miſerable.

For it muſt be perpetually tormented with the Thoughts of its Eternal Separation from God's bliſsful Preſence, and it's Excluſion from the State of Happineſs which Saints made perfect do enjoy. Now, as an Heathen (k) *Plutarch* puts the queſtion, *Muſt it not be very ſad to be deprived of the hope of ever-*

(i) Captiv. Act. 3. § 5. v. 32.

(k) Πῶς οὐκ ἀνιαρὸν αἰωνίων ἀγαθῶν ἐλπίδα στερεῖσθαι, καὶ τὴν ἀκροτάτην εὐδαιμονίαν ἀποβαλεῖν. L. non poſſe Suaviter, &c. p. 1106. D.

laſting

laſting Bleſſings, and be excluded from the com-greateſt Happineſs? Were the damned obnoxious to no other Puniſhments beſides this loſs, even this would beget in them ſuch a Worm of Conſcience, as would perpetually ſubject them to the worſt of Miſeries: As will be evident if we conſider,

1. That the earneſt and impetuous deſire which is in all Men to be happy, is rooted in their very Nature, and therefore muſt continue as long as they retain that Nature, and yet it is impoſſible that this deſire ſhould in the leaſt be gratified, when we are once condemned to an Eternal Separation from the Place and Object of our Happineſs, there being no hopes that they ſhould ever ſee his Face, who at the coming of their Judge ſhall *be puniſhed with everlaſting deſtruction from the preſence of the Lord.* Now the Wiſeman tells us, that even *hope deferr'd makes the heart ſick*, Prov. 13. 12. Hope therefore irrecoverably diſappointed muſt create in it an exceſs of torment. A wicked *Cain* accounted it an unſupportable Calamity to be excluded from God's gracious Preſence here on Earth; *My puniſhment*, ſaith he, *is greater than I am able to bear, for from thy face ſhall I be hid*, Gen. 4. 13, 14. How dreadful therefore muſt that Sentence be, which doth eternally exclude us from his bliſsful Preſence, and force us to a continual deſpair of that which we moſt ardently deſire? For as it is one great Ingredient of our future Happineſs, that it is that which never can be loſt, ſo muſt it be a ſignal aggravation of our future Miſery, and loſs of Happineſs, to know it is irreparable.

2. This loſs will be enhanſed from the great Change the other World will make in our Condition. The Terrors of an awakened and guilty Conſcience, even in this Life, are very grievous; but here we may be able to mitigate the gripings of it by the Society of others, or by the Pleaſures of the World; we may deceive it with falſe Opinions, and flatter it with falſe Hopes and Promiſes of Reformation and Amendment; but when we are paſſed hence into another World, our vain Imaginations will be all confuted, our Hopes of Reformation will be at an end, and we ſhall be eternally deprived of all thoſe Enjoyments in which we once placed our Happineſs, and ſhall have nothing to divert us from our ſaddeſt Thoughts: Now, what Condition can be more deplorable than this, *viz.* to be deprived of all thoſe Comforts in which we placed our former Happineſs, and find it utterly impoſſible to purchaſe the leaſt glimpſe of real Happineſs, or to divert our Thoughts from a continual Remorſe for our irreparable loſs.

For 3*ly*, The Sinner's memory reflecting on this Puniſhment of loſs, will create freſh and never ceaſing Torments to him. It will torment him to remember what an ineſtimable Bleſſing he hath loſt, in loſing the Enjoyment of that God who is the chiefeſt Good, and of that Happineſs which paſſeth Underſtanding; for the greater ſtill we apprehend the Good to be, the greater will the Trouble we endure be, when we have wholly loſt the hopes of its Enjoyment. Again, It will add ſtill to the Torment of the Sinner, to conſider that he hath exchanged this exceeding, and eternal weight of Glory, for things of no intrinſick value and duration; that for the Pleaſures of a moment, which are now turned into Sadneſs, he ſhould forego thoſe Pleaſures which *run at God's right hand for ever*; that for a little fading Earth, which he ſoon left behind him, he ſhould deprive himſelf of an *Inheritance incorruptible, reſerved in the Heavens for him.* It alſo will Torment him to conſider in what a fair Capacity he was once placed of being happy; what frequent Calls and Invitations he hath had to be for ever ſo; what Importunity the God of Heaven uſed to bring him thither; and with what ſtiffneſs he reſiſted all theſe gracious Motions; Theſe, and ſuch like Conſiderations, will fill the miſerable Soul with conſtant Matter of moſt ſad Reflections. *Note*, ſaith the (1) Heathen Orator, *ſuppoſe a Perſon ſubject to the extreameſt Miſeries which can be incident to Soul and Body, without all hope of the alleviation of this Miſery, or expectation of any future Good, and what can be imagined farther to compleat his Miſery?*

And now to anſwer the Objection, by removing the foundation of it: Hence it is eaſie to demonſtrate, that all theſe Evils which the Soul ſuffers after Death, may rather be eſteemed the neceſſary Conſequents, than poſitive and formal Puniſhments of Sin by an immediate Hand of God. For inſtance, that Souls departed are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Preſence, happeneth not meerly becauſe they are Souls ſeparated from the Body; for pious Souls, after their Separation, are entirely exempted from theſe Evils; but this ariſeth from the natural Purity and Holineſs of God, which renders it incongruous to him to admit ſuch only into his Preſence, and the defilement and impurity which theſe unhappy Souls lye under, and by which they are rendred unable to converſe with the God of Holineſs. The Worm of

(1) *Statue aliquem confectum cunctis animi corporiſque doloribus, quanti in hominem cadere maximi poſſunt, nullâ ſpe propoſitâ fore levius aliquando, nullâ præteritâ, nec præſenti, nec expectatâ voluptate, quid eo miſerius dici aut fingi poteſt?* Torquat. apud Cic. de finibus, L. 1. n. 33.

Con-

Conſcience, the Deſparation, the direful Expectations which follow from this ſenſe of Loſs, and the Divine Diſpleaſure are alſo the natural Reſults of the Soul's Separation in an impure and unſanctified Condition, and therefore *being filthy ſtill.* Moreover, it being natural to all Men, ſay the very (m) *Heathens, to give good things to them they love, and in whom they delight, and to inflict evil things on thoſe to whom they ſtand affected contrariwiſe,* How can it be, but that the Soul thus conſcious of thoſe abominable things which the Lord hates, and which moſt juſtly have incenſed this righteous Judge, ſhould live under moſt dreadful Expectations of his Wrath? Now, true is that of the *Tragedian, Pœnas dat qui expectat, qui autem meruit expectat*; He ſuffers whoſe Conſcience tells him he deſerves, and therefore cannot but expect to ſuffer. Laſtly, That he is thus to be eternally a Torment to himſelf, ariſeth from the Immortality of the Soul, which cannot ceaſe to be without an immediate Diſſolution from the Hand of God, and whilſt it doth continue, cannot ceaſe to be deſirous of that Happineſs from which it will for ever be excluded, or ceaſe to be tormented with the Thoughts of that ſtupendious Folly which did ſubject it to this heavy Doom.

And now what a poor comfort is it to the Sinner to laugh at what is ſaid touching Hell fire, and a Lake of Brimſtone, as unphiloſophical, and ſay that theſe are things improper to torment a Spiritual Soul, if undeniably it may be ſubject to the loſs of all that is deſirable to make it happy, to endleſs Grief, to remedileſs Remorſe, and dreadful Expectations of the Wrath of God, and a perpetual Deſpair of being ever freed from theſe tormenting Evils, which, as the *Heathen* hath obſerved, are πυρὸς καὶ σιδήρου βιαιότερα, more violent and inſupportable than any Puniſhment by Fire and Sword? What if the Fire in which the Bodies of the Wicked are to be tormented, ſhould not be kindled till our *Saviour come in flaming Fire to take vengeance on them?* what Comfort will this yield the Sinner, if, from the Day of its departure from the Body, his Soul will be obnoxious to this greater Miſery? What, laſtly, if that Fire of the damned, in which their Bodies are to be tormented, ſhould only be Eternal in that ſenſe in which St. *Jude* inform us that *Sodom and Gomorrah, and the Cities round about them, have been ſet forth for an Example, ſuffering the vengeance of Eternal Fire*, If this amazing Torment of the Soul, which in propriety of Speech is only capable of feeling torment, will be eternal in the higheſt and moſt extenſive import of that word?

If it be ſtill objected, That it ſeems not conſiſtent with Divine Goodneſs to have framed Man ſo, as that he ſhould be miſerable from himſelf, this at one blow cuts off both Heaven, and Hell; for it is to find fault with God, and repreſent him as leſs Good, for making any Beings capable of Vice, and Vertue. For all our Vertue in a ſtate of Trial, conſiſts in chuſing well when we had freedom, and ſome temptations to do otherwiſe; and all our Vice in chuſing to do ill, when we had Laws directing us to avoid the Evil, and to chuſe the Good, and had the higheſt Motives ſo to do. To ſay then, a good God could not create a Creature capable of Vice and Vertue, is in effect to ſay, 'tis inconſiſtent with Divine Goodneſs to create ſuch Creatures as ſhould be ſubject unto Government, ſince Government ſuppoſes Laws, and Laws muſt be attended with the Sanctions of Rewards and Puniſhments. Here then again the Miſtake lyes in ſeparating the Divine Goodneſs from his Holineſs and Juſtice, whereas Juſtice and Holineſs are as eſſential to the Notion of a God as Goodneſs; for 'tis impoſſible that Juſtice ſhould belong to the Idea of God, if it were irreconcileable with the Divine Goodneſs to make ſuch Creatures as may deſerve well or ill, *i. e.* to be rewarded, or puniſhed. And ſeeing the Holineſs of God renders it neceſſary for him to retain the greateſt hatred to, and abhorrence of incorrigible Sinners, if it be inconſiſtent with Divine Goodneſs to make any Creature which may deſerve to be the Object of his hatred, Goodneſs and Holineſs cannot both belong to the Idea of God.

If laſtly, it be ſtill enquired why Divine Goodneſs and Mercy doth not ſtill leave condemned Sinners in a Capacity of that Repentance and Reformation which might after a ſeaſon fit them for the Enjoyment of himſelf, and thereby put an happy end to all their Miſery?

I anſwer, That both the *Chriſtians* and *Heathens* do accord in this, that theſe Eternal Puniſhments ſhall only be inflicted (n), ἐπὶ τοῖς πάνυ πολλὰ μεμοχθηκόσιν ἐν τῇ ἀνιάτῳ κακίᾳ, *on thoſe that are incurably wicked.* And they who ſhall hereafter be found thus confirmed in wickedneſs, are by the (o) *Heathens* given up to Tor-

(m) Πάντες γὰρ ὅσοις μὴ ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, πιστοὶ διδόασι τἀγαθὰ· πρὸς οὓς δὲ ἐναντίως ἔχουσι τὰ ἐναντία. Pythag. apud Jamblyc. c. 48. p. 89.

(n) Orig. contr. Celſ. p. 403.

(o) Οἱ δ' ἂν τὰ ἔσχατα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνιάτου γένωνται, ἐκ τούτων τὸ δεδικαιωμένον γίγνεται, καὶ ἕτοι αὐτοὶ μὲν ἀκέρδη ὀνίναντες, ἄτε ἀνιάτου ὄντες. Plat. Georg. p. 357, 358.

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ments without end. Yea, (p) *Celſus* dogmatically ſays, That *they judge rightly, who ſay, the juſt ſhall be happy*, οἱ δ' ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέξονται, *But the unjuſt ſhall be always ſubject to eternal Evils.* That this was the Opinion of the Heathens, as well as of the Chriſtians, and that no Man ought ever to depart from it. Now that which haply may render their ſtate incurable, may be

1. That their Day of Grace is paſt, and turn'd into a Day of Wrath; their Time of Trial and Probation is expired, and they are come to the time of Retribution. For as the *Chriſtians* teach that a Man cannot be truly good and holy without the aſſiſtance of the Holy Spirit, ſo did the (q) *Heathens* teach, That there was an abſolute need of a *Divine Aſſiſtus* or Good aſſiſting *Genius* to preſerve them from Sin, and to advance them to a vertuous Life. Now, why is it unjuſt with God to ſay, his *Spirit ſhall not always ſtrive with* them who have ſo long reſiſted all his Motions, and hardned their Hearts againſt him? whom all the riches of his Goodneſs could not lead unto Repentance, or preſerve from *treaſuring up Wrath againſt the Day of Wrath.* Either the Day of Grace muſt never end, or there muſt be a time when they that are *filthy will be filthy ſtill.*

Moreover, To aſſert it is unjuſt with God, or inconſiſtent with his Goodneſs, to *appoint a Day in which he will judge the World in Righteouſneſs, and render to Men according to their Works*; as it ſeems plainly to border on a Contradiction in the Terms, ſo it cuts off all future Judgment, it being certain God neither will nor can do what is inconſiſtent with his Goodneſs to do ſo; and, according to this Hypotheſis, he muſt never paſs the final and decretory Sentence upon wicked Men.

2*ly*, The Place and Company to which the Damned ſhall be ſentenced, ſeems to render them incapable of growing better; for when they are once given up to the *Tormentor*, and kept in Chains of Darkneſs, what expectation can there be they ſhould grow better under this Enemy of God and Goodneſs? and yet that this is one Ingredient of their future ſtate, is not the Sentiment of *Jews* and *Chriſtians* only from the Holy Scripture, but alſo of the *Heathens* from the Tradition they had received, as is evident both (r) from their own words, and from their *Adraſtia*, *Nemeſis*, *Alaſtores*, *Furies*, their *hurtful Dæmons*, and their *Evil Genius's*.

3*ly*, The Alteration of their Condition, and their State ſeems to exclude all place for Reformation, and for the exerciſe of Piety and Vertue. For the Sentence of Condemnation and Excluſion from God's bliſsful Preſence being paſt upon them, they have no hope of being happy, or of eſcaping the Miſery to which they are expoſed, and ſo can have no Motive to be better, nor can they be in a capacity to love that God from whom they can expect no good. There alſo ſeems to be no place for Vertue in a future State; no room for Temperance, where there is no capacity of enjoying Meats, or Drinks, or any Pleaſures of the Fleſh; no place for Juſtice, where there is no *Meum* and *Tuum*; no poſſibility to kill, or maim, or to be cruel to another, when none can be defamed to their prejudice and hurt in their Concerns. Laſtly, No place for Charity, where there is either none that can want any thing, or none that can receive advantage by us.

(p) Apud Orig. l. 8. p. 409.

(q) Οὐδὲ γὰρ ἄλλως τὸν θνητὸν εἶναι θεοῦ τὸ θνητὸν ὄντος, ἢ πνευματοῦσθαι τὸ ἐσόμενον ἀναδέχεσθαι, εἰ μὴ τῷ τοιούτῳ, δαίμονι ἡμῶν χρήσασθαι. Jamblich. de Myſter. p. 11. See the Note on *Rom.* 2. 15.

(r) Τῶν ἁμαρτημάτων θεὸς μὲν ἡμῶν οὐκ ἐῶντων ἐκλάμπειν, Δαίμοσι δὲ κολαστικοῖς συναπτόντων. Saluſt. de Dis, &c. c. 14. Κολάζονται δὲ τῇ Σαμάλῃ ἐξελθόντα ὑπὸ Δαιμόνων παραπόμπων, c. 18.

CHAP. II.

Verſe 1. NOW we beſeech you, Brethren, by (*or concerning*) the coming of our Lord Jeſus Chriſt, and our gathering together to him, (*mentioned* Matth. 24. 31.)

Ὑπὲρ τ παρουσίας τ̃ Κυρίυ.] That ὑπέρ with a Genitive Caſe ſignifies *de*, or *circa*, *about*, or *concerning*, cannot be doubted. It is rendred *concerning*, Rom. 9. 27. ſee 2 Cor. 12. 5, 8. It is thrice rendred *of* in the ſame import, as 2 *Cor.* 1. 8. *our hope* ὑπὲρ ὑμῶν *of you is certain.* Chap. 8. 23, *Whether any enquire* ὑπὲρ Τίτυ *of Titus.* And *v.* 24. *Our boaſting* ὑπὲρ ὑμῶν, i. e. *concerning you.* Philip. 1. 7. It is meet for me to think thus ὑπὲρ πάντων ὑμῶν *of you all.* Hence *Phavorinus* ſaith 'tis uſed ὁμοίως τῇ περὶ, See 2 *Cor.* 7. 4. 9. 3.

The coming of Chriſt is by the Reverend Dr. *Hammond* referred to Chriſt's coming to deſtroy the unbelieving *Jews*, and throw down their Temple, and their Worſhip which depended on it. This is the παρουσία τ̃ υἱ τ̃ ἀνθρώπυ, the coming of Chriſt, or of the Son of Man ſo often mentioned in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and of the *Temple*, Matth. 24. 3, 27, 37, 39. This is moſt certainly the import of the Phraſe in St. *James* twice, when he exhorts the Brethren *to be patient*, ἕως τ παρουσίας τ̃ Κυρίυ, *till the coming of the Lord*; adding that this παρουσία τ̃ Κυρίυ, *coming of our Lord was at hand*, and *the Judge ſtood before the door*, James 5. 7, 8, 9.

As for the Phraſe, *Our gathering together to him*, it ſeems parallel to the words of Chriſt, *Matth.* 24. 31. ἐπισωνάξυσι τὺς ἐκλεκτὺς ἀυτ̃, *his Angels ſhall then gather his Elect.* And to apply it to the *Theſſalonians*, let it be noted, that they were partly Converts of the *Jews* and *Proſelytes*. For the Converts made by St. *Paul's* preaching to them, were of the believing *Jews*, and the *devout Greeks*, Acts 17. 4. who, in expectation of our Lord's Prediction, as well as from their Obſervation of the *Jewiſh Feſtivals*, might be enclined to go up to *Jeruſalem*. Moreover, till the writing of this Epiſtle, if not long after, even till the deſtruction of *Jeruſalem*, the *Jewiſh* Converts kept up their *Synagogue Worſhip*, and many *Proſelytes*, and other *Chriſtians*, did not ſcruple to aſſemble with them; the *Jewiſh Converts* thought themſelves obliged to do it, they being *all zealous of the Law*, Acts 21. 20. and many of the *Gentile Chriſtians* complied with it at *Corinth*, *Galatia*, and *Philippi*; but after the deſtruction of *Jeruſalem*, there was an end of this *Synagogue-Worſhip*, the *Day having revealed* that God was no longer pleaſed with it, and then they met together ſtill as *Churches of Chriſt*; and this might be their ἐπισωναγωγὴ ἐφ' ἡμᾶς ἐπ' αὐτὸν, *the gathering together to him* here ſpoken of.

But yet, conſidering that this παρουσία, or coming of Chriſt in the former Epiſtle is uſed four times, with relation to Chriſt's coming at the Day of Judgment, *viz.* Chap. 2. 19. 3. 13. 4. 15. 5. 23. it may be thought more reaſonable to refer this Paſſage to the ſame Advent, and Paraphraſe it thus, *I beſeech you, Brethren, by* (the Bleſſing you expect at) *the coming of our Lord Jeſus Chriſt, and at our gathering together to him.*

Ver. 2. That ye be not ſoon ſhaken in mind, (ἀπὸ τ νὸς, *from the Sentence you formerly received from me,*) or be troubled either by ſpirit, (i. e. *by any pretended Revelation,*) or by word (*ſpoken by us, and by others miſunderſtood*, 2 Pet. 3. 15, 16.) or by letter, (i. e. *by any thing contained in our former Epiſtle*, Chap. 4. 15. 5. 2. *or rather in thoſe words*, Chap. 2. 16. *Wrath is come upon them* εἰς τέλ⊙ *to the uttermoſt, ſo*) as (*to conceive*) that the day of the Lord is at hand.

Ἐνέστηκε, *is, or hath been inſtant.*] To conceive that ſignal Day of the deſtruction of their Enemies the *Jews*, and the deliverance of the *Chriſtians* mentioned *Joel* 2. 31, 32. *Mal.* 4. 1, 2. come, and find themſelves deceived in that Conception, might cauſe great trouble to them, and even ſhake their ſtedfaſtneſs in the Faith.

Ver. 3. Let no man deceive you (*with theſe pretences*) by any means, for that day ſhall not come, except there be a falling away firſt (*of the Jews from the Roman Empire, or from the Faith,*) and (*by that means*) the Man of Sin be revealed, (*who is*) the Son of Perdition.

Ἀποσασία πρῶτον, *a falling away firſt.*] The Rebellion of the *Jews* againſt the *Chaldeans* was always ſtiled *Apoſtacy*, and the *Jews* upon that account *Apoſtates*. So *Jeruſalem* is repreſented as πόλις ἀποσάτις, *a City that rebell'd againſt Kings*, and in which ἀποσάσεις γίνον⊃, *Rebellions were found*, Ezra 4. 12, 15, 19. Thus *Ezra* 3. 2, 18, 22. they are ſtiled Ἰυδαῖοι ἀποσάται, *Rebellious Jews*; and *v.* 27. it is ſaid that they were *given to Rebellion and War*; See *Neh.* 2. 19. 6. 6. 1 *Maccab.* 13. 16. 2 *Maccab.* 5 11. And in like

like manner their Revolt from the *Roman Government*, is by *Joſephus* generally expreſſed by the ſame word. *Coming from Rome*, ſaith he, *in the time of* Nero, *when* Felix *was Procurator of* Judea, *I found then the beginnings of Innovations*, (a) ἡ πολλὰς εἰς τὸ Ῥωμαίων ἀποστῆναι μέγα φρονήσας, *and many much addicted to Apoſtacy from the Roman Government. One Juſtus*, ſaith he, *provoked the People* (b) εἰς ἀποστασίαν *to Rebellion, but* John *the Son of* Levi *ſeeing ſome of them* διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονήσας, *prone to Apoſtacy from the Roman Government, endeavoured to keep them to their Duty.*

But if any like not this Notion of *Apoſtacy*, they may underſtand theſe words of the *great Apoſtacy* of the *Jews* foretold by Chriſt, *Matth.* 24. 11, 12. and which hapned not only in *Judea* and *Paleſtine*, but throughout *Aſia*, 2 Tim. 1. 15. and in all other places where they had embraced the Goſpel. Of which *Apoſtacy*, Note

1*ſt*, That when the *Apoſtle* writ this Epiſtle it was yet *to come*; for though *the Myſtery of Iniquity was already working* in the Seductions of the *falſe Apoſtles*, and *deceitful Workers* of the *Jewiſh Nation*, endeavouring to corrupt the minds of the *Gentile* Converts *from the Simplicity that was in Chriſt*, 2 Cor. 11. 3. and to bring them *into* Bondage to the *Jewiſh* Law, *Gal.* 2. 4. and ſo deprive them of that *Liberty wherewith Chriſt had made them free*, yet the great defection of the *Jewiſh* Converts to their old *Judaiſm*, ſeems to have had its riſe about Ten years after the writing this *Epiſtle*; for it is certain that *A. D.* 63. when the *Apoſtle* writ the Epiſtle to the *Hebrews* it was begun already, and many of the *Jewiſh* Converts then were in great danger of falling back unto Perdition, as appears from the vehement Admonitions and Exhortations of the *Apoſtle* to them to *beware, leſt there ſhould be in any of them an evil heart of unbelief, in departing from the living God*, and *to exhort one another daily* to this ſtedfaſtneſs, as knowing *we are* only *made partakers of Chriſt, if we hold the beginning of our confidence firm to the end*, Chap. 3. 12, 13, 14. To *labour to enter into that reſt* Chriſt had prepared for them, *leſt any man fall after the ſame example of unbelief*, Chap. 4. 11. Not *to forſake the aſſembling of themſelves together, as the manner of ſome was*, Chap. 10. 25. Nor *to caſt away their confidence*, v. 35. To *lift up the hands which hang down, and the feeble knees, and make ſtrait Paths for their feet, leſt that which is lame be turned out of the way, and to look diligently leſt any man fail from the grace of God*, Chap. 12. 12, 13, 15. As alſo from the Repreſentation of the dreadful ſtate of all who ſhould *Apoſtatize* after this manner: That 'twas *impoſſible to renew them to repentance*, Chap. 6. 4, 6. that they were *nigh to curſing, and their end was to be burned*, v. 8. that *there was no more Sacrifice for their ſin, but a fearful looking for of deſtruction and fiery indignation*, Chap. 10. 26, 27. and *vengeance from the Living God*, v. 30, 31. that it would certainly be *a falling back to perdition*, v. 38, 39. that there would be no eſcaping for them who *turned away from him that ſpake to them from Heaven*, Chap. 12. 25. The ſame we learn from the like Exhortations of St. *James*, to Joy and Patience under their Afflictions, *Chap.* 1. 1. to the 12th. Chap. 5. 7. to the 12th. of St. *Peter*, 1 Pet. 3. 14, 15. Chap. 4. 12. to the 19th. Chap. 5. 8, 9, 10. and from St. *John*'s frequent Exhortation, *to hold to that which they had received from the beginning, and to continue walking in the truth.* Now the occaſions of this great *Apoſtacy* ſeem to have been theſe three:

1. Their Zeal for the obſervation of the Law, which they conceived to be of Eternal Obligation, eſpecially to the *Jews* to whom particularly it was given, and for the Covenant of Circumciſion, which they eſteemed highly meritorious, (See Note on *Rom.* 2. 13.) that which made them Perfect, gave them Life, and delivered them from Hell, according to theſe ſayings of theirs; (c) *He that is Circumciſed is perfect; He that is Circumciſed ſhall not go to Gehinnom: And I ſaid unto thee in thy Blood, live*, Ezek. 16 6. *This is the Blood of the Circumciſion.* This they endeavour'd to impoſe upon the *Gentile* Converts. And all the *Myriads* of *Jewiſh* Converts were all zealous for the obſervation of it by the *Jews*, and look'd upon it as downright *Apoſtacy* for them to forſake *Moſes*, or *not to Circumciſe* their Children, and *walk according to their Cuſtoms* received from *Moſes*, or from their Traditions, κατηχήσεις διδάσκεις ἀπὸ Μωσέως, *Acts* 21. 21. And this ſeems to be the Reaſon why St. *Paul*, in the Epiſtle to the *Hebrews*, diſcourſeth ſo largely of the Neceſſity of the *Change of the Law*, viz. that by eſtabliſhing that Truth, he might put a ſtop to the *Apoſtacy* occaſioned by their contrary Perſwaſion.

2*ly*, Their beloved Dream of a *Temporal Kingdom* to be erected by their *Meſſiah* at his coming, the *Halcyon* days that were then to

(a) De vitâ ſuâ, p. 999. E. (b) P. 1001. B.
(c) Tanchum in Gen. 17. 18.

be expected by them, and the Dominion they ſhould then have *over the Nations*, who were not, according to their Sentiments, to come in to the *Meſſiah*, otherwiſe then as their Slaves, or Servants. How deeply this imagination was fixed, even in the hearts of *Chriſt's Apoſtles*, we learn, as from many other things, ſo eſpecially from their queſtion to him after his Reſurrection, *Lord, wilt thou at this time reſtore the Kingdom unto Iſrael?* Acts 1. 7. And becauſe our Lord gave this Anſwer to it, *viz. It is not for you to know the times and ſeaſons which the Father hath put in his own hands, but ye ſhall receive power, the Holy Spirit coming upon you, and ye ſhall be my Witneſſes in Jeruſalem, and all Judea, and Samaria, and to the ends of the Earth*, v. 7, 8. They were prone to think that at leaſt, after the Apoſtles had done this, they might expect our Lord ſhould come *in the Clouds of Heaven* to ſet up this Kingdom, they therefore believed in him rather as a *Temporal*, then a *Spiritual* King; they owned him rather as a true *Prophet*, to perſwade them to be Righteous, then as a *Saviour* to procure to them Remiſſion of Sins, and a New Covenant eſtabliſhed in his Blood. Hence (d) *Origen* ſpeaking of theſe words of Chriſt, *If I ſay the truth, why do you not believe?* which he conceives were ſpoken to thoſe *Jews* which believed, he ſaith, they might be ſaid *to believe in one ſenſe, and not to believe in another. So* v. g. *they that believe in Jeſus Chriſt crucified in the days of* Pontius Pilate, *but believe him not to be born of the Virgin* Mary, (i. e. the *Ebionites*,) *believe in him, and do not believe in him.* And again, (e) *They who believe in Jeſus, who did in* Judea *the Signs and Wonders which were written of him, but believe him not to be the Son of that God who made Heaven and Earth, believe in him, and believe not in him*; and this relateth to others of the *Jews*. And hence it ſeems to be, that the *Apoſtle* is ſo large in treating of the Sacerdotal Office of our Lord, and of the New Covenant eſtabliſhed in his Blood. Moreover, the *Jews* were generally poſſeſſed with this Opinion, that about that time their (f) *Meſſiah* ſhould ſet up this *Temporal Kingdom*, and they generally expected not a *Meſſiah* to ſuffer for their Sins, of whom they ſeem then to have had no notion, *John* 12. 34. but a (g) *great King to ſubdue their Enemies under them.* And this was their great ſtumbling block, that our *Jeſus appeared not to be ſuch a one*; and this was *the great thing that animated them to the War.* When therefore the Goſpel had been preached to the World, and there was no appearance of Chriſt's *coming in the Clouds* to be their King, and their Deliverer, but rather to deſtroy their Temple, and their Nation, they began to fall off from him, as not anſwering their Expectation, or the Predictions of their *Prophets*, and to give ear to their falſe *Prophets*, ſaying to them, *Lo, here is Chriſt, and there is Chriſt*, according to our Lord's Prediction, *Matth.* 24. 22. and promiſing *freedom* and *deliverance*, ſaith (h) *Joſephus*, to as many as ſhould follow them.

And laſtly, The great Cauſe of this *Apoſtacy* of which the Scriptures take a more eſpecial notice, was the grievous Perſecutions they ſuffered in all places from their fellow *Jews*, and from thoſe *Heathens* they had inſtigated againſt them; this by St. *Paul* is ſtiled *a great fight of Afflictions*, againſt which he deſires them to arm themſelves by Faith and Patience, and the Conſideration of the coming of their Lord, and by the Example of that *Cloud of Witneſſes* which he had ſet before them, *Hebr.* 10. 11, 12. by St. *Peter* it is ſtiled, *The fiery trial which was come to try them*, 1 Pet. 4. 12. and by which they were *in heavineſs through manifold Tribulations*, 1 Pet. 1. 6. and againſt which St. *James* endeavours to ſtrengthen them by the conſideration of the bleſſed Fruits and glorious Recompenſe their Patience under them would produce.

(d) Οἱ πεδιονῖται μὲν εἰς τὸν ἐπὶ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πεδιονῖται δὲ εἰς τὸν γεγεννημένον ἐκ τῆς Μαρίας τῆς Παρθένου, ὅτοι εἰς τὸν αὐτὸν πεδιοῦσι, καὶ ὐ πεδιοῦσι. Vide Euſeb. l. 3. c. 24. Orig. contr. Celſum, l. 5 p. 272.

(e) Καὶ πάλιν οἱ πεδιονῖται μὲν εἰς τὸν ποιήσαντα ἐν τῇ Ἰουδαίᾳ, τὰ ἀναγεγραμμένα τέρατα, καὶ σημεῖα, Ἰουδ, μὴ πεδιονῖται δὲ εἰς τὸν Ἰησοῦν, ὑὸν τοῦ ποιήσαντος τὸν οὐρανὸν, καὶ τὴν γῆν, εἰς τὸν αὐτὸν πεδιοῦσι, καὶ ὐ πεδιοῦσι. Tom. in Joh. p. 322. A. B.

(f) Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31.

(g) Ὦ Ἄνθρωπε, αὗται ἡμᾶς αἱ γραφαὶ καὶ τοιαῦται, ἔνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ πλάσαντος τὸν ἡμέρων, ὡς ὑὸν ἀνθρώπου ἐλεημοσύνοις τὴν αἰώνιον βασιλείαν, ἀναστήσουσιν. Tryph. ad Juſt. p. 249. B.

Ὅταν ἐμφανὴς καὶ ἔνδοξος ᾖ πάλιν, τότε γνωσθήσεται ὃς ἐστι, φασί. P. 336. C.

Οὐκ ἐπὶ χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὰ λεγόμενα ὑπὸ τοῦ Ἰουδαίου, ὅτι μέγαν, καὶ δυνατὸν, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριον, φασὶν οἱ Περσῶται εἶναι τὸν ἐπιδημήσοντα. Orig. contr. Celſ. l. 2. p. 78.

(h) Τὰ σημεῖα τῆς Σωτηρίας, καὶ τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν. De Bello Jud. l. 7. c. 30. p. 900. & l. 2. c. 23.

Chap.

Chap. 1. and of the Preſence of their Lord, who would ſhortly come to reſcue them, and give an happy Iſſue of them *Chap* 5. By reaſon of which Perſecutions ſome began to uſe great Compliances with the *Jews* to avoid their Rage; others to fall away from the *Chriſtian* Faith, hoping, perhaps, that they might ſtill obtain Salvation in that Religion in which they expected to find it before they embraced *Chriſtianity*.

And 3*ly*, Others, who refer this to the Church of *Rome*, underſtand by this *Apoſtacy* a falling away from the Doctrine, and the true Worſhip of God and Chriſt, by *Idolatry* in the Worſhip of a *conſecrated Wafer*, of *Angels*, *Saints*, and *Images*, and *Reliques*, on which account that Church is repreſented under the Characters of *Spiritual Egypt*, of *Myſtical Babylon*, and the *Mother of Fornications*, Rev. 11. 8. 17. 5.

ὁ ἀνθρωπος τῆς ἁμαρτίας, *the Man of Sin.*] If you read here ὁ ἀνθρωπος ἀνομίας, *the Man of Diſobedience*, who will not ſubmit to Law and Government, as do the *Manuſcripts* of *Stephanus* and *Lincoln*, nothing can more exactly agree to the *Jewiſh Nation*, which, in the times of (i) *Joſephus*, had this Character, that it was ἔθνος δύσαρκτον καὶ δυσπειθὲς φύσει πρὸς τὴν βασιλείαν, *a Nation naturally averſe from ſubjection to Kings*. If we retain the common Reading, no Nation under Heaven more deſerved to be ſtiled *the Man of Sin* then did the *Jewiſh Nation*, after the Spirit of Slumber and Blindneſs was come upon them, *Rom.* 11. 8. for the Rejection of the promiſed *Meſſiah*. Their own *Joſephus* ſaith, *It is impoſſible to recount ſeverally the Particulars of their Wickedneſs; but in the general it may be ſaid, that never any City ſuffered ſuch Calamities, nor was ever any Generation ſince the memory of Man, more fruitful in Iniquity.* See this more fully proved, Note on *Rom.* 2. 1. Then therefore more eſpecially was this Man of Sin revealed to be ſo. This Character doth alſo very well agree to the *Beaſt* mentioned in the *Revelations*, which being *Spiritual Sodom and Egypt*, Rev. 11. 8. the *Mother of Fornications*, and *the Abominations of the Earth*, Chap. 17. 5. may very well deſerve the Title of *the Man of Sin*.

Object. If here it be objected againſt the application of this Character to the *Jewiſh Nation*, that *the Man of Sin* ſeems to relate to ſome ſingle Perſon, and therefore cannot be interpreted of a whole Nation, eſpecially if they act not under ſome Head or other.

Anſw. I anſwer, that I have for this the Authority of the *Prophet*, cited here v. 8. who ſaith, *He ſhall ſmite the Land*, (*That* the Sinners of the Land,) *with the Word of his Mouth, and with the Breath of his Lips*, ימית רשע ἀνελεῖ ἀσεβῆ, *He ſhall conſume the wicked One.* Which wicked one, whether we underſtand it with the *Fathers* of *Antichriſt*, or with the *Jews* of *Armillus* the *Romans*, or with the *Proteſtants* of the *Papal Polity*, under the name of One, muſt comprehend all his Aſſociates and Followers, though they be many Nations. Thus alſo doth the *Prophet Jeremiah* ſpeak in the Perſon of the whole *Jewiſh Nation*, ſaying, *I am the Man that have ſeen Affliction*, Lam. 3. 1. and ſo on to *v.* 22. So in the Parable *Matth.* 22. 11. our *Saviour* repreſents the *Jewiſh Nation* from whom *the Kingdom of God was to be taken away*, and who were to be *caſt out into outer darkneſs*, v. 13. by the *Man that had not his wedding Garment.* So the *two Witneſſes*, Rev. 11. 3. and the *Woman clothed with the Sun*, Rev. 12. 1. repreſent the whole Body of true Chriſtians. And the *Beaſt*, Chap. 13. 1. the *Woman arayed in Purple and Scarlet*, Chap. 17. 4. and the *great Whore*, Chap. 19. 2. include all the Members of the *Roman Church*. And therefore it is evident, that this Objection of a ſingle Perſon ſeems equally to lye againſt all the other *Hypotheſes*. And as they had their Heads in which they were united, ſo had the *Jewiſh Nation* their *High Prieſt* and *Sanhedrim*, their *Rulers of the People*, their *Scribes* and *Phariſees*.

ὁ υἱὸς τῆς ἀπωλείας, *the Son of Perdition.*] This alſo perfectly agrees to the *Jews*, not only becauſe Chriſt was to *ſmite them with the Breath of his Mouth*, See Note on *v.* 8. and to *ſmite the Land with a Curſe*, Mal. 4. 6. but becauſe they are ſet forth as *Veſſels of Wrath fitted* εἰς ἀπώλειαν *for deſtruction*, Rom. 9. 22. as Men *appointed to wrath*, 1 Theſſ. 5. 9. to *ſudden deſtruction*, v. 4. as Men *whoſe end is* ἀπώλεια *deſtruction*, Philip. 3. 19. Note alſo that this agrees exactly to the *Great Whore* which is *to go* εἰς ἀπώλειαν *into deſtruction*, Rev. 17. 8, 11.

Ver. 4. Who oppoſeth himſelf (*now to the Chriſtian Church*,) and exalteth himſelf above all that is called God, or is worſhipped, (Gr. σέβασμα, *or worſhip*;) ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.

ὁ Ἀντικείμενος, *who oppoſeth himſelf.*] This word in the *Old Teſtament* repreſents the Adverſaries of God, and his Church. So *Iſa.*

(i) De Bello Jud. l. 2. c. 8. p. 782. F.

66. 6. *The voice of the Lord rendring recompenſe* τοῖς ἀντικειμένοις *to his Enemies.* And *Eſth.* 9. 2. they who ſought the hurt of the *Jews* are οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the *New Teſtament*, ὁ ἀντικείμενος is in the general the Adverſary of Chriſt, and of *Chriſtianity*; as in thoſe words, *Give no occaſion* τῷ ἀντικειμένῳ *to the Adverſary to blaſpheme*, 1 Tim. 5. 14. In particular the *Jews*, as they were οἱ ἀντικείμενοι τῷ χριστῷ, *the Adverſaries of Chriſt*, Luke 13. 17. So in our Lord's Diſcourſe on the Deſtruction of *Jeruſalem*, they are ſtiled *the Adverſaries of the Apoſtles* in theſe words, *I will give you a mouth, and wiſdom, which* οἱ ἀντικείμενοι ὑμῖν *your Adverſaries ſhall not be able to reſiſt, or gainſay*, Luke 21. 15. They are the ἀντικείμενοι πολλοί, of which St. *Paul* ſpeaks, ſaying, *A great door, and effectual is opened to me*, in *Epheſus*; *and there be many Adverſaries*, 1 Cor. 16. 9. as you may learn from *Acts* 19. 9. where we find them ſpeaking evil of the way of *Chriſtianity* before the Multitude, and St. *Paul* ſeparating from them upon that account. And in thoſe words of St. *Paul* to the *Philippians*, Chap. 1. 28. *In nothing be ye terrified by* (the Malice and Perſecution of) *your Adverſaries*, ὑπὸ τῶν ἀντικειμένων, which Malice and Perſecution is to them, ἔνδειξις ἀπωλείας, *an evident token of Perdition, but to you of Salvation.* See 2 *Theſſ.* 1. 5. And with good reaſon is this Name given to them eſpecially, they being the Men *who killed the Lord Jeſus, and perſecuted his Apoſtles; who pleaſed not God, and were Adverſaries to all Men; forbidding the Apoſtles to preach to the Gentiles, that they might be ſaved*, 2 Theſſ. 2. 15, 16. When they began to preach the Word of Life, the *High-Prieſt*, the *Captain of the Temple*, and *the Sadducees*, Acts 4. 1. the *whole Order of Prieſthood*, v. 6. ſtiled τὸ συνέδριον, *the Sanhedrim*, v. 15. Command them *not to ſpeak at all in the Name of Jeſus*, v. 18. on which account theſe Rulers are ſaid to be aſſembled *againſt the Lord, and againſt his Chriſt*, v. 26. And the *Apoſtles* anſwer to them is, That God was rather to be obeyed than Man. After this, the *High-Prieſt, and all his Aſſociates*, place the *Apoſtles* ἐν τῷ συνεδρίῳ *in the Sanhedrim*, Acts 5. 17, 27. calling them to an account for diſobeying their Commands; and having received this Anſwer from the Apoſtles, That *God muſt be obeyed rather than Man*, they beat them in the *Sanhedrim*, and again command them *not to ſpeak in the Name of Jeſus*, v. 40, 41. Soon after we find *Stephen* brought before the *Scribes*, and *Elders*, εἰς τὸ συνέδριον, *into the Sanhedrim*, Chap. 6. 12. and the *High-Prieſt*, Chap. 7. 1. and they who ſat ἐν τῷ συνεδρίῳ *in the Sanhedrim*, having examined him, and the Witneſſes againſt him, *they ſtoned Stephen*, v. 59. which Death could only be inflicted on him by the *Sanhedrim*. After this *Saul* receives Letters *from the High-Prieſt*, Chap. 9. 1. and *from all the Elders*, Chap. 22. 5. to *bind all Chriſtians*, he could find in any of their *Synagogues*, and *bring them to Jeruſalem*, Acts 9. 2, 14. Yea, in the ſecond, or as Biſhop *Pearſon* ſaith, in the fourth Year of *Nero*, *the High-Prieſts*, ὅλον τὸ συνέδριον, *and the whole Sanhedrim* meet, *Acts* 22. 30. and *Paul* is brought before them, *Chap.* 23. 1. By all which Paſſages, as we ſee how they are ſtill ſhewing themſelves Adverſaries to Chriſt and his Diſciples, ſo we learn the falſhood of that *Jewiſh Story*, That *Forty years before the Deſtruction of* Jeruſalem *the Sanhedrim removed from thence to* Joppa; which, ſaith (k) Mr. *Selden, as I have never read any ſuch thing in the Ancients, ſo may it be confuted from the Life of* Joſephus. It was this *Sanhedrim* that admitted that Publick Prayer againſt the *Chriſtians*, called ברכת המינים *the Curſing of the Heretick.* They therefore called *Jeſus* accurſed, 1 *Cor.* 12. 2. and ſo as (l) *Juſtin Martyr* ſaith, they *diſhonoured* Chriſt *as much as they could*, καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πεποιθότας ἐπὶ τὸν χριστόν, *Curſing in their Synagogues thoſe that believe in him.* Thus did they *Crucifie afreſh the Son of God, and put him to an open ſhame*; yea, ſaith the ſame (m) *Juſtin*, ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐπιλεξάμενοι τότε, ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, *they ſent choſen Men from* Jeruſalem *throughout the whole Earth, repreſenting the Chriſtians as an Atheiſtical Hereſie:* Now this could be done only by the *Sanhedrim.* It was, laſtly, by the *High-Prieſt* and his *Sanhedrim* aſſembled at *Jeruſalem*, that (n) *James* the Brother of our Lord, with ſome other *Chriſtians*, is *condemned to be ſtoned for Blaſphemy againſt the Law.* Yea, when the War was begun, Affairs ſeem ſtill to be ordered by the *High-Prieſt* and *Sanhedrim:* For it was after the Flight of *Ceſtius Gallius* from *Jeruſalem* that (o) *Joſephus* was made Governour of *Galilee*, and thence he writes (p) τῷ συνεδρίῳ τῶν Ἱεροσολυμιτῶν *to the Sanhedrim of Jeruſalem* for Inſtruction. And *Ananias* the *High-Prieſt* acknowledges that they had engaged in

(k) Seld. de Syn. l. 2. c. 15. p. 629. *Non ejuſmodi quid apud Veteres Legi.* p. 745.
(l) Dial. cum Tryph. p. 234. & p. 323. C. (m) P. 234. D.
(n) Ὁ Ἅνανος—καθίζει συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καὶ τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joſeph. Antiq. l. 20. c. 8. p. 628. B.
(o) De Bello Jud. l. 2. c. 32. (p) De vita ſua. p. 1003. E.

the War againſt the Romans *only* (r) *for their Liberty.* So that things ſeem to have been managed to that time by the *High-Prieſt* and *Sanhedrim*, who appearing thus upon all occaſions with the utmoſt Rage againſt *Chriſt* and *Chriſtians*, might well be deemed not only ἀντικείμενοι, *their Adverſaries*, but even *Antichriſts*. But then the *Roman Antichriſt* being alſo *to wear out the Saints of the moſt High*, Dan. 7. 25. and *caſt down ſome of the Hoſt of Heaven*, Dan. 8. 10. the *Beaſt* being *to ſlay the Witneſſes*, Rev. 11. 7. *to make War with the Saints, and overcome them*, Chap. 13. 7. and even *to be drunk with the Blood of the Saints, and of the Martyrs of Jeſus*, Chap. 17. 6, 18, 24. She doubtleſs muſt emphatically deſerve this Title.

Ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν, ἢ σέβασμα, *exalting himſelf above all that is called God, or is worſhipped.*] The word λεγόμενος, *called*, ſhews the *Apoſtle* here ſpeaks of *Magiſtrates* who are called Gods in Scripture, *Pſal.* 82. 6. and particularly of the *Roman Emperor*, whoſe *Title* was σεβαστὸς, *Auguſtus*, and who are here ſignified by σέβασμα, as God is by the word θεὸν. And how the *Jews* exalted themſelves againſt every thing that is called God, or the *Magiſtracy*, *we may obſerve*, ſaith Dr. *Lightfoot*, in ſuch Paſſages as theſe, 2 Pet. 2. 10. *They deſpiſe Government.* Jude 8. *They deſpiſe Dominion, and ſpeak evil of Dignities, and in their own Stories to endleſs Examples.* How they ſtood affected to them, we may learn from the queſtion they put to our *Saviour*, *Shall we pay Tribute to Cæſar, or not?* Matth. 22. 17. For had he anſwered No, they then thought they ſhould have ground to repreſent him as an Enemy to *Cæſar*; If Yea, to repreſent him to the People as a Betrayer of his Country's Liberty and Freedom; (s) τὸν ἐπιτίμιον εἶδον ἀλλὰ ἢ ἀνδραποδώδους δουλείας λέγοντες, *they looking on the payment of this Tribute-Money as a Sign of Slavery.* And from their *Talmudical* ſaying, *We have no King but God*; and from their imagination that it was a wicked thing (t) ἑαυτὸν θνητὸν δεσπότην, *to own any Mortal Governor under God.* See Note on 1 Pet. 2. 16. And that the *Pope* and his *Church* have thus exalted themſelves above *Kings*, and *Emperors*, *Church Hiſtory* and their own *Canon Law* will not ſuffer us to doubt. See *Downham de Antichriſto*, *Lib.* 4. *Cap.* 2, 3.

Ὥστε αὐτὸν εἰς τὸν ναὸν θεοῦ ὡς θεὸν καθίσαι, *ſo that he ſitteth in the Temple of God, as God, ſhewing himſelf that he is God.*] Only the *Jewiſh Sanhedrim*, their *Prieſts* and *High-Prieſts*, and *Doctors* or Expounders of the Law, ſat in the Temple of God then properly ſo called, and there the *High-Prieſt* and the *Sanhedrim* took upon them the power of judging them in Capital Cauſes: Thus they ſtoned *Stephen*, thus alſo they ſtoned *James* the Brother of our Lord, and others with him; and St. *Paul* proſecuted the *Chriſtians*, even to death, by their Authority, *Acts* 22. 4, 5. and thus they ſat in the Temple of God, as Gods. The *Scribes* and *Phariſees* alſo ſhewed themſelves as God, by ſetting up their Traditions above the Commandments of God, pretending to diſpenſe with them; and by ſo doing, ſaith our Saviour, ἀκυροῦν, ἀθετεῖν, ἀθετεῖν, *to lay aſide, reject, and to make void the Commandments of God*, Matth. 15. 6. Mark 7. 8, 9, 10, 13. to eſtabliſh their Traditions. And ſecondly, by preferring them to, and requiring greater Reverence to be given to their Traditions, and their Doctrines, than to the written Word of God; ſaying, *That the Words of the Scribes are more amiable than the Words of the Law, and more weighty; that a Prophet was not to be believed without a Sign, or a Miracle; but they were to be believed without them*; with other blaſphemous ſayings, cited by Dr. *Lightfoot* on *Mat.* 15. 2. and by (u) Dr. *Pocock*, who ſhews that they held their *Vows* ſo Sacred, that they were obliged to violate the Laws of God to keep them; and that in ſuch Caſes they could not obſerve God's Precepts without great Sin. And thirdly, this they did by taking to themſelves the Titles of *Guide*, and *Father*, which in our *Saviour*'s Interpretation, belonged only to God, and Chriſt, *Matth.* 23. 8, 9, 10. And here let it be noted,

1*ſt*, That theſe are the Deſcriptions of the Man of Sin, by which the *Theſſalonians* might then know him, and they run all in the Preſent Tenſe, ſhewing what he already did; and therefore it is no Objection againſt my Interpretation of theſe words, that the *Sanhedrim*, the *Scribes* and *Phariſees*, had long ſat in the Temple of God, and done the things here attributed to the Man of Sin.

2*ly*, Let it be noted, that it is propheſied *Dan.* 11. 35, 36. that *a King ſhall do according to his will, and ſhall exalt himſelf, and ſhall magnifie himſelf above every God*; and that this, by St. *Jerom* and *Theodoret* upon the place, is interpreted concerning *Antichriſt*. And that the *Pope* of *Rome* hath manifeſtly, not only thus exalted himſelf above all that is called God, by uſurping a Power over

(r) Τίνα δ' ἂν ἔχοι φέρεσθαι; ἢ τὸν ἐλευθερίαν. De Bello Jud. l. 4. c. 13. p. 874.
(s) Joſeph. Antiq. l. 18. c. 1. (t) De Bello Jud. l. 2. c. 12. & 32. (u) P. 415.

Kings

Kings and *Emperors*, as in the former Note; but alſo ſhewed himſelf in the Church as God, by claiming that Infallibility which is the Property of God, and by diſpenſing with his Laws, but alſo by equalling himſelf to Chriſt, who is God. See *Downham de Antichriſto*, *l.* 4. *c.* 5. And therefore, according to the Sentiments of all thoſe *Fathers*, who by the *Temple* do underſtand the *Church of God*, he hath by theſe things ſhew'd himſelf that he is God.

Ver. 5. Remember ye not, that when I was yet with you, I told you of theſe things, (viz. *of the Man of Sin to be revealed, and of theſe Characters of him.*)

Ταῦτα ἔλεγον ὑμῖν, *I told you of theſe things.*] Theſe are the words which ſeem to me to ſettle my Interpretation of this Chapter. For of the *Jews*, and their oppoſing of themſelves to the Doctrine of *Chriſtianity*, and the Profeſſors of it, he told them in his firſt *Epiſtle*, Chap. 2. 15, 16. and when he was with them, the Perſecutions that both he and they ſuffered from them, *Acts* 17. 15, 16. gave him a juſt occaſion to ſpeak both of their Oppoſition to the Goſpel, and of the Deliverance they ſhortly might expect from ſuch enraged Perſecutors; this being hinted for the encouragement of *Chriſtians* in moſt of his Epiſtles; but that he ſhould tell them any thing of *Mahomet*, or of the *Papal Antichriſt*, who were not then in being, or to be known then to the *Theſſalonians* by any of the Characters here mentioned, is not ſo eaſie to conceive. Though ſince the Characters here referr'd to, are partly to be found *Dan.* 11. 35, 36. and that place by the (x) *Ancients* is thought to relate to *Antichriſt*, and to be here referred to by St. *Paul*, this is by ſome Expoſitors thought to refer to ſomething the Apoſtle might have taught them from the Prophet *Daniel* touching *Antichriſt*. See the Preface, *Sect* 1, 2, 3.

Ver. 6. And now ye know what withholdeth, that he might be revealed in his own ſeaſon.

Καὶ νῦν τὸ κατέχον οἴδατε, *and now ye know what withholdeth.*] Or rather, *and ye know what now withholdeth*; and according to this ſenſe of the words, that which hindred the full Revelation of this Man of Sin muſt be in being, and actually withholding when this Epiſtle was endited. Some of the *Fathers* have conjectured that the τὸ κατέχον, that which hindred was (y) *the Giftes of the Holy Spirit* then given to Believers, and exerciſed in the Aſſemblies of *Chriſtians*: but they more generally do refer this to the *Roman Empire*, ſaying, That the *Apoſtle* here teacheth that, (z) *till that be taken away Antichriſt ſhall not come.* This, ſay they, the *Apoſtle* here expreſſeth ſo covertly and obſcurely, that he might not (a) *incenſe the Roman Emperors againſt the Chriſtians*, as he muſt have done, had he openly and boldly ſaid, *Antichriſt ſhall not come till the Roman Empire be deſtroyed.* See Note on 1 *Pet.* 5. 13. What I conceive to be the τὸ κατέχον, ſee Note on the Verſe following.

Ἐν τῷ ἑαυτοῦ καιρῷ, *in his ſeaſon.*] *i. e.* in the time prefixed for the *falſe Chriſts*, and *Antichriſts* to come, *Matth.* 24. 5, 24. in the laſt hour of the *Jewiſh Church* and Oeconomy, according to theſe words of St. *John*, 1 *John* 2. 18. *Little Children, it is the laſt hour, and as ye have heard* (from Chriſt) *that Antichriſt ſhall come, ſo now are there many Antichriſts, by which ye may know that this is the laſt hour.*

They who refer this to the *Papal Antichriſt*, ſay that this ſeaſon relates to the *tempus ſtatutum*, the time prefixed, *Dan.* 11. 35. *For Antichriſt*, ſaith he, *ſhall proſper till the indignation be accompliſhed, or till God's indignation againſt the Jewiſh Nation ceaſe.* And *to the time, times, and half a time*, mentioned *Dan.* 7. 25. During which time the *little Horn was to wear out the Saints of the moſt High*; and to the 1260 days in which the *Beaſt* ſhould triumph, and the Witneſſes ſhould be *clothed in Sackcloth*, Rev. 11. 3. or to *the time, times, and half a time*, mentioned *Rev.* 12. 6, 14.

Ver. 7. For the myſtery of iniquity doth already work, (i. e. *the Jews are already making ſome efforts towards this Apoſtacy,*) only he who now letteth will let, (*or only there is that withholdeth as yet, and will continue*

(x) *Ab hoc loco Judæi dici de Antichriſto putant* —— *quod quidem & nos de Antichriſto intelligimus.* Hieron. in loc. & Theodoret.

(y) Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνόησαν Βασιλείαν, τινὲς δὲ τὴν χάριν τῶν πνευμάτων· οἱ μὲν τὸ πνεῦμα τοῦτο ἢ χάριν φασὶν, οἱ δὲ ἢ Ῥωμαϊκὴν ἀρχὴν, οἷς ἐγωγε μᾶλλον πίθομαι. Theod. Chryſoſt.

(z) *Niſi inquit fuerit Romanum Imperium ante deſolatum, & Antichriſtus præceſſerit, Chriſtus non veniet.* Hieron Epiſt. Algaſ. qu. 11. F. 60. D. *Poſt defectum Regni Romani appariturum Antichriſtum dicit* Ambroſ. in locum. Ita Chryſoſt. Oecum. Theoph. in locum, Severianus apud Oecum. Iren. l. 5. c. 26.

(a) *Si enim aperte, & audacter dixiſſet non veniet Antichriſtus niſi prius Romanum deleatur Imperium, juſta cauſa persecutionis in Orientem tunc Eccleſiam conſurgere videbatur.* Hieron. ibid. Chryſoſt. in locum.

ſo

to do,) until he (*or it*) be taken away.

Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, *for the Myſtery of Iniquity doth already work.*] That is, the *Jews* have already imbibed their pernicious Principles, that *'tis not lawful to pay Tribute to Cæſar*, or to be ſubject to any other Government under God: They have already made ſome ſeditious Attempts, not only in *Babylon*, but in *Judea*, under *Theudas Galilæites*, and alſo have been incited further ſo to do by one (b) *Dortus*, and his Aſſociates, who perſwaded the Multitude ἐπὶ τῇ Ῥωμαίων ἀποστάσει, *to revolt from the Romans.* (c) *Joſephus* alſo doth inform us, That before that time there were many Tumults in *Judea*, ἐν αἷς τότε βασιλεὺς ὁ καιρὸς ἐνίκησεν, *and that the time prevailed with many to uſurp the Kingdom.* This Myſtery was alſo working by the *Falſe Apoſtles*, and *Deceitful Workers* of the *Jews*, cauſing ſome of the *Gentile Chriſtians* to warp from the Simplicity of the the Faith to the *Jewiſh* Rites, to mix *Judaiſm* with *Chriſtianity*, and ſo to *turn from him that called them to another Goſpel.* The Fathers, *Theodoret* alone excepted, ſay this Myſtery of Iniquity was already working in (d) *Nero the Fore-runner of Antichriſt, and the Calamities he brought upon the Chriſtians.* On which account ſome of them taught that he was *Antichriſt*; and others, that he was to be raiſed again to be ſo. But this is an Extravagancy ſufficiently confuted from this one Obſervation, That theſe words were written in the Reign of *Claudius*, whereas the Perſecution of the *Chriſtians* happened only Twelve years after in the Reign of *Nero.* Others, who ſay this Myſtery was working in the *falſe Prophets* then in being, till they can ſhew us any falſe *Prophets* then in being, which were not of the *Jewiſh Nation*, do not contradict, but rather ſtabliſh our Aſſertion. And laſtly, others, though they do zealouſly contend againſt Dr. *Hammond*, that *Simon Magus* could not be the Man of Sin here mentioned, yet ſay, 'tis probable he was the Myſtery of Iniquity then working, and the Fore-runner of *Antichriſt*, becauſe he did ſet himſelf up as the Supream God, brought in the Invocation of *Angels*, and the Worſhip of *Images*, and taught *Idolatry* to be a thing indifferent, and was the Father, as the Beaſt is ſtiled *the Mother of Abominations*; but thus they ſeem to me to build up again what they had ſo induſtriouſly pulled down. For it is highly reaſonable to conceive *the Myſtery of Iniquity then working*, ſhould be that very Myſtery which after was to be compleated by a more full appearance of the Man of Sin, as will appear from the connexion of the words. *Remember ye not, that when I was with you, I told you theſe things?* (who was the Man of Sin to be revealed, and what were his Churches, *v.* 3, 4. and what it was that hindred at preſent the Revealing of him) *For the Myſtery of Iniquity is already working*, (i. e. he is doing that covertly, which when he is reveal'd he will do more openly,) *only he that hinders* (his full appearance,) *will do ſo ſtill, he being taken away, and then ſhall this wicked one be reveal'd?* Who ſees not now that all thoſe Interpretations muſt be falſe, which make the Myſtery of Iniquity to be one Perſon, or one kind of Perſons, and the Man of Sin, or Antichriſt another, as they muſt do who make the Myſtery of Iniquity to be *Simon Magus*, or the *Falſe Prophets*, or *Hereticks* in being when this Epiſtle was endited, and *the Man of Sin* the *Pope of Rome*, *and his Clergy. This Myſtery of Iniquity*, ſaith Dr. *Lightfoot*, *cannot be underſtood but of the Jewiſh Nation; and ſo it is explained again and again by St.* John, *ſaying*, *This is the laſt hour, and as you have heard that Antichriſt cometh, ſo now are there many Antichriſts, by which we know this is the laſt hour*, 1 John 2. 18. And Chap. 43. *Every ſpirit that confeſſeth not Jeſus Chriſt, who is come in the fleſh, is not of God; and this is the Spirit of Antichriſt; this is the Deceiver and the Antichriſt*, Eph. 2. 7. Here therefore is a plain account of the working of the Myſtery of Iniquity in the falſe Chriſts and Prophets of the *Jewiſh Nation*, who alſo were the great Incendiaries to, and Agents in the *Apoſtacy* of that Nation from the *Roman Government.* See Note on *v.* 10.

Ὁ κατέχων, *he that letteth.*] *Quis niſi Romanus Status?* Who but the Roman State? ſaith (e) *Tertullian*; ſo many of the *Fathers*, as hath been noted on the foregoing Verſe. And whereas it may be objected againſt this ſenſe, that it ſeems plain from the word ὁ κατέχων, that he muſt be *a Perſon*, rather than *a State*; they who are of this Opinion anſwer, He is here ſpoken of as one ſingle Perſon, though the Government con-

(b) Joſeph. Antiq. l. 20. c. 5. p. 692. (c) De Bello Jud. l. 2. c. 6.

(d) *Multis malis—quibus Nero impuriſſimus Cæſarum mundum premit. Antichriſti parturitur adventus, & quod ille operaturus eſt poſtea, in iſto ex parte completur.* Hieron. Ep. ad Algaſ. ibid. *Myſterium iniquitatis à Nerone inceptum eſt, qui zelo Idolarum Apoſtolos interfecit*, &c. Ambroſ.

Νέρωνα, ἐξαῦθις φησιν, ὡσανεὶ τύπον ὄντα τοῦ Ἀντιχρίστου. Chryſoſt. Oecum. Theoph.

Dignum extitit qui perſecutionem in Chriſtianos primus inciperet, neſcio an & poſtremus exploraret, ſiquidem Opinione Multorum receptum ſit, ipſum Antichriſtum venturum. Sulpitius de Nerone, l. 2 c. 40.

(e) De Reſur. Carnis, cap. 24.

ſiſted of a Succeſſion of *Emperors*, becauſe one of them only reigned at a time, and the Goverment was diſſolved by the taking away of the laſt *Governour*. My Conjecture is this, He who now letteth, *i. e.* the Emperour *Claudius* will let till he be taken away; *i. e.* he will hinder the *Jews* from breaking out into an open Rebellion in his time, they being ſo ſignally, and ſo particularly obliged by him, that they cannot for ſhame think of revolting from his Government; for he had made two Edicts in their favour; the one concerning the *Alexandrian Jews* to this effect, That (f) *the juſt Jews ſhould ſuffer nothing, becauſe of the madneſs of* Cajus *who would be worſhipped as a God, and that they ſhould have liberty to obſerve their own Laws and Cuſtoms.* And that other Edict, in which he gives them liberty over his whole Empire, *without moleſtation*, (g) *to obſerve their own Laws and Cuſtoms, declaring that he did it becauſe he judged them worthy of that Favour, for their Affection and Fidelity to the Roman Government.*

After his death the Affairs of the *Jews*, ſaith *Joſephus*, became worſe and worſe, not only by reaſon ῥᾳόντων ἀνθρώπων οἱ τὸν ὄχλον ἐπάτων, *of thoſe Magicians who deceived the People*, and of thoſe Thieves who ſtirred them up to the War againſt the (h) *Romans*, μηδὲν ὑπακούειν αὐτοῖς λέγοντες, *perſwading them not to be ſubject to them*, but becauſe *Nero* in his Third year ſends his Letter to *Porcius Feſtus*, Governour of *Judea*, by which the *Jews* are deprived of their ἰσοπολιτεία, *equal ſhare of Government* in *Cæſarea*; whence, ſaith *Joſephus*, was the riſe of all our Calamities, the *Jews* perſiſting ſtill in Sedition, μέχρι δὴ τὸν πόλεμον ἐξῆψαν, *till they broke out into the War.* In the Seventh of *Nero*, *Albinus* ſucceeds *Feſtus* then dead, who, ſaith (i) *Joſephus*, was ὁ μάλιστα λυμαινόμενος τῷ χώρᾳ one who exceedingly waſted the Country, and laid the Seeds of their future Captivity. In the Tenth of *Nero*, *Geſſius Florus* ſucceeds him, who (k) πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, *brought many Calamities upon the Jews*, ſaith *Joſephus*, which having Tragically repreſented, he concludes thus, *What ſhall I ſay more*, τὸν δὲ πρὸς Ῥωμαίους πόλεμον ὁ κλαυσιγέλως ἡμᾶς ἀναδῆσαι Φλῶρος, *for it was this* Florus *who compell'd us to the War againſt the* Romans, *which began in the Twelfth of* Nero.

Ἕως ἐκ μέσου γένηται, *till he be taken away.*] *i. e.* Say ſome, till the *Roman Government* be taken away, as it was by the Exile of *Auguſtulus*, *A. D.* 475. ſay I; till *Claudius* be taken away, as he was by Poyſon, ſaith *Suetonius*; for as *tolli de medio* among the *Latins*, ſo in the *Greek* ἐκ μέσου φέρεσθαι, imports, one *to be taken away by death*, and often times by a violent death; ſo ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς is, *to deſtroy them out of the middle of the Camp till they were conſumed*; So of *Core* and his Company, it is ſaid, ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were deſtroyed from the midſt of the Congregation*, Numb. 16. 33. Thus of the Righteous, ſaith the Prophet, ἦρται ἐκ μέσου, *he is taken away, he reſts in his Grave*, Iſa. 57. 2. So *Jeremiah*, ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my mighty Men from the midſt of me*, Lam. 1. 15. And ſo God ſaith of the falſe Prophet, *Ezek.* 14, 8, 9. ἐξαρῶ αὐτὸν, ἐξαρῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midſt of my People.*

Ver. 8. And then ſhall the wicked one be revealed, whom the Lord ſhall conſume by the Spirit (*or Breath*) of his Mouth, and ſhall deſtroy by the brightneſs of his coming.

Ὁ ἄνομος, *the wicked.*] Who will not be ſubject to the Laws to which their Forefathers from the time of *Pompey* have ſubmitted.

Ἀποκαλυφθήσεται, *ſhall be revealed.*] Either by his actual *Apoſtacy* from the *Roman Government*, or by the *great Apoſtacy* of the believers of that *Nation*, of which ſee Note on *v.* 3.

Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *whom the Lord ſhall conſume by the Spirit of his Mouth.*] That the *Apoſtle* here refers to *Iſaiah* 10. 4. appears by his uſing the very words of the *Prophet*, which run thus, *He ſhall ſmite the Land with the Rod of his Mouth, and with the Breath of his Lips ſhall he ſlay the wicked one.* Now what is the Land there, is well expounded by *Malachi* in theſe words, *Chap.* 4. 6. *Leſt he ſmite the Earth with a Curſe.* Where both the Hebrew and the Greek uſe the ſame words. Now in *Malachi* it is evident, and confeſſed, that by the Earth, *the Land of Judea* muſt be meant, as it is uſually in the Book of *Pſalms*, Pſal. 16. 3. 25. 13. 37. 3, 9, 11, 22, 29, 34. Seeing to them alone the *Prophet* was then ſent to *Prophecy*, 'tis therefore reaſonable to conceive that the ſame Phraſe ſhould have the ſame import in the Prophet *Iſaiah*; to *ſmite this Land with the Breath*, or *Spirit of his*

(f) Βούλομαι μηδὲν διὰ τὴν Γαΐου ἄνοιαν τῶν δικαίων τοὺς Ἰουδαίους ἔθνους ἀδικηθῆναι, μᾶλλον δὲ αὐτοῖς πρότερον δικαιώματα, ἐμμένουσι τοῖς Ἰουδαίων ἔθεσι. Joſeph. Antiq. l. 19. c. 4. p. 678.

(g) Καλῶς ἔν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ὑπ' ἐμοῦ κόσμῳ τὰ πάτρια ἔθη φυλάσσειν· ἀλλὰ καὶ αὐτοὺς ὑπ' ἐμοῦ τοῦτο πεφυκέναι, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν καὶ φιλίαν. Joſeph. ibid.

(i) Antiq. l. 20. c. 6. p. 695. G. (k) Ibid. c. 7. p. 696, 697. (l) L. 2. c. 24.

Mouth,

Mouth, is to ſmite it in his Wrath and Indignation. So *Job* 4. 9. *By the blaſt of God, by the breath of his Noſtrils,* ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or of his Anger, *are they conſumed*, and to conſume with his fiery Indignation: Thus *Tophet is ordained of old, the Pile thereof is Fire and much Wood, the Breath of the Lord,* πνεῦμα Κυρίου, *the Indignation of the Lord, like a Stream of Brimſtone, doth kindle.* So *Pſal.* 18. 8. *A ſmoke aſcended in his anger, and fire out of his mouth devoured.* And *v.* 15. *At thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils,* ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *by the breath of the wind of thine anger.* This therefore again anſwers to the words of *Malachi*, Chap. 4. 1. *Behold, the day cometh that ſhall burn as an Oven, and all the proud, and all that do wickedly ſhall be as ſtubble, and the day that cometh ſhall burn them up.* And to that of the Baptiſt, *Matth.* 3. 10. *And now the Ax is laid to the root of the Trees, every Tree therefore that bringeth not forth good fruit ſhall be hewed down, and caſt into the fire*, which alſo evidently belongs to the *Jewiſh Nation*, which ſaid, *We have Abraham for our Father*, v. 9. and to whom alſo the *Baptiſt* is there ſpeaking. And again, 12. he ſaith of Chriſt, *His fan is in his hand, and he will thoroughly cleanſe his floor—and burn the chaff with unquenchable fire*, plainly alluding to the words of *Malachi*, *that all the World ſhould be as chaff*, or ſtubble. This being ſo, the Earth to be ſmitten with the Rod of his Mouth, muſt be the People or Inhabitants of the Land, or as the *Chaldee*, *the Sinners of the Earth*; the Unbelievers and Wicked of *Judea* to be conſumed by that Indignation and Fire of the Lord, *Mal.* 4. 1. So ſaith *Procopius* on the place, *Doth the Lord threaten to* Judea, ὅτι τῇ καθ' ἑαυτὸν μητρὶ, *for her contumely againſt him, ſaying, thy Houſe is left unto thee deſolate; and* ἐγκαταλειφθεῖσα σκληρῷ καὶ πυρὶ διαπάντησαι, *being left deſolate is conſumed by Sword and Fire.*

That theſe words may have a more full compleſion in the deſtruction of the *Beaſt*, or *Myſtical Babylon*, which is alſo to be ſlain *by the Sword proceeding from the mouth of Chriſt, and deſtroyed by the fierceneſs of his Wrath, and with the falſe Prophet to be caſt alive into the Lake of Fire and Brimſtone*, I deny not; but that this ſhould be the primary intent of the words of *Iſaiah*, and that he ſhould be there propheſying of the deſtruction of the *Church of Rome*, ſeems to me a Rabbinical *Gloſs*, not much to be inſiſted on, eſpecially ſince the *Apoſtle*, Rom. 15. 12. applies the tenth Verſe of this Chapter to the firſt Calling of the *Gentiles*.

Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *and ſhall conſume with the brightneſs of his coming.*] The Day of the Lord's Coming to deſtroy *Jeruſalem*, is ſtiled by *Joel*, Chap. 2. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and bright day of the Lord*; and *Mal.* 4. 5. *Behold, I ſend you Elias the Prophet.* (*i. e.* the *Baptiſt* in the Spirit and Power of *Elias*, Luke 1. 17.) πρὸ τοῦ ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright day of the Lord.* And that our Lord's coming in his Day, after he had ſuffered, and been rejected of that Age or Generation in which he ſuffered, ſhould be *as Lightning ſhining from one end of the Heaven to the other*, he expreſly tells his Diſciples, *Luke* 17. 24, 25. And when this ἐπιφάνεια, καὶ παρουσία, *brightneſs*, and *appearance* of the Son of Man was to happen, he ſufficiently inſtructs them in theſe words, *As the Lightning* φαίνεται *ſhineth from the Eaſt to the Weſt*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *ſo ſhall the coming of the Son of Man be*, ὅπου γάρ, *for wherſoever the Carcaſs is, there ſhall the Eagles be gathered together*, Luke 17. 24, 37. which ſenſibly applies the Matter to the deſtruction of the *Jews* by the Roman Army, whoſe Enſign was the Eagle. This therefore is a farther Confirmation of our Expoſition.

Laſtly, Obſerve the Connexion of theſe Verſes, there is a τὸ κατέχον νῦν, ſome Thing, or Perſon, that *withholdeth now*, and ὁ κατέχων ἄρτι, *He that now withholdeth will do ſo till he be taken away*, καὶ τότε, *and then ſhall the wicked one be revealed, whom the Lord ſhall deſtroy.* Now, would not any one here think, that if the *Roman Government* were that which withheld, *Antichriſt* ſhould preſently be revealed, and appear to the World to be ſo, (as all the (l) *Fathers*, who were of that Opinion, held) ſoon after the diſſolution of that Government, according to thoſe words of (m) St. *Jerom*, *Qui tenebat, de medio fit, & non intelligimus Antichriſtum appropinquare, quem Dominus Ieſus Chriſtus interfecit Spiritu oris ſui.* He that withheld is taken away, and do we not underſtand that Antichriſt is at hand? And again, would not any one hence be prone to think that the Lord ſhould be as quick to conſume him, when he was revealed,

(l) Ἐχθὲς ἦν Ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῆς Ῥωμαίων Βασιλείας. Cyril. Catech. 15. p. 163. Ambroſ. & Chryſoſt. in 2 Theſſ. 2. Hieron. qu. 11. ad Algaſ. Auguſt. de Civ. C. l. 20. c. 19.

(m) Epiſt. ad Geront. F. 33. L. H.

as all the (n) *Fathers* thought, allowing but *Three years and an half* for the whole Reign of *Antichriſt*, and declaring they had this *not from Apocryphal Writings, but from the Holy Scriptures.* And were it otherwiſe, thoſe *Chriſtians* which ſaw the Diſſolution of the *Roman Empire*, A. D. 475. might lye under the ſame Doubts as did the *Theſſalonians* here, touching *the Man of Sin*; for then they ſaw no *Roman Antichriſt* appearing, nor that Myſtery of Iniquity yet working, for the *Pope* and *Clergy of Rome* were then Orthodox, free from exalting themſelves above all that is called God, or from *wearing out the Saints with Perſecution*, till ſome Hundred years after. And if, after his appearing thus, he were to continue 1260 years before our Saviour's coming to deſtroy him, as he muſt do according to that *Hypotheſis*, might not the *Chriſtians* be tempted in that long Interval, to ſay, *Where is the promiſe of his coming?* This therefore ſeems to lye as a ſtrong Bar againſt that as the primary ſenſe and meaning of theſe words.

Ver 9. Even him, whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders.

Ἐν πάσῃ δυνάμει καὶ σημείοις, *with all power and ſigns.*] This our Lord foretold, that before his Advent to deſtroy *Jeruſalem*, there ſhould appear *falſe Prophets*, and *falſe Chriſts*, *who ſhould deceive many*, Matth. 24. 11. who *ſhould ſhew ſigns and wonders to deceive, if it were poſſible, the very Elect*, v. 24. Now that theſe *falſe Prophets*, v. 11. and 24. were the ſame we learn from St. *Luke*, who ſums both up in one, *Chap.* 21. 8. and from the work of both, which was to deceive many, that they were all to appear in the ſame Age in which his Diſciples, to whom he ſpake theſe words, lived, is alſo evident from Chriſt's caution to them in reſpect of both; *See to it, leſt any Man deceive you*, Matth. 24. 4. *See to it, behold, I have foretold you all things*, Mark 13. 23. Matth. 24. 25. It cannot then be doubted, but that there were ſuch Perſons as are here mentioned, which then aroſe among the *Jews*. Such were the *Jews* of whom St. *Paul* ſpeaks, comparing them to *Jannes* and *Jambres*, the celebrated *Magicians* of *Egypt*, becauſe of their Reſiſtance of the Truth of the Goſpel, as thoſe *Magicians* reſiſted *Moſes*, and whom he ſtiles πονηροὶ ἄνθρωποι καὶ γόητες, *wicked Men and Juglers*, 2 Tim. 3, 8, 13. or thoſe who did ſtrange things by Invocation of Devils, as the word imports, ſay *Phavorinus* and *Suidas*; the *Magicians* were Men of the ſame Art and Tricks. Now to theſe *Joſephus* doth aſcribe the beginning of the Apoſtacy from the *Roman Government*, and by them he inform us that it was carried on to the laſt; *The Affairs of the Jews*, ſaith he, *became worſe daily, by reaſon* (o) γόητων ἀνθρώπων ἐπὶ τὸν ὄχλον ἠπάτων, *of theſe Impoſtors who deceive the People*, of which he immediately gives an Inſtance in the *Egyptian* who ſet up for a *Prophet*. He adds, That (p) *in the beginning of the Reign of* Nero *Impoſtors and Deceivers, under a Divine Impulſe, endevouring Innovations and Changes, made the People mad, and led them into the Wilderneſs, promiſing there to them Signs of Liberty from God.* And that (r) γόητες πολλὸς εἰς ἀποστασίαν ἔπεισον, *the Impoſtors prevailed with many to revolt.* And even when their Temple was in flames, he ſaith, (s) *There were many Prophets who encouraged them to expect* τὴν παρὰ τοῦ Θεοῦ βοήθειαν *help from God, and that they gave credit to them.* Accordingly of the Dragon it is ſaid, That *the unclean Spirits which went out of his mouth, were the Spirits of Devils working Miracles*, Rev. 16. 13, 14. That *the falſe Prophet wrought ſigns before the Beaſt*, Rev. 19. 20. and that *the Beaſt wrought great ſigns, ſo as to make Fire deſcend from Heaven*, Rev. 13. 13. and that by theſe things they did πλανᾶν *deceive the Inhabitants of the Earth*, Rev. 13. 13, 14. 19. 20. 10. Of which Miracles done by the Members of the *Roman Church*, to ſtabliſh their *Idolatry*, and Superſtitions, ſee *Doun. de Antichriſto, lib. 6. cap.* 1.

Ver. 10. And with all deceivableneſs of unrighteouſneſs in them that periſh, becauſe they received not the love of the Truth, that they might be ſaved.

(n) *Uſque ad tempus temporum & dimidium temporis, hoc eſt triennium & ſex menſes, in quibus veniens regnabit ſuper terram.* Iren. l. 5. c. 25. *Dimidium Hebdomadæ, hoc eſt, tres Annos cum dimidio, regnabit Antichriſtus ſuper terram, poſt auferetur regnum illius & gloria.* Hippol. de Conſum. Mundi, p. 36.

Βασιλεύσει δὲ ὁ Ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, ὡς οὐκ ἀπεκύφων λέγομεν, ἀλλ' ἐκ τῆς Δανιήλ. Cyril. Hieroſ. Catech. 15. p. 165. & p. 163. D. Hieron. & Theodoret. in Dan. c. 7. 25. Auguſt. de Civ. l. 20. c. 23.

(o) Antiq. Lib. 20. cap. 6.

(p) Πλάνοι ἀνθρωποι, καὶ ἀπατεῶνες, προσχήματι θεασμῶν, καὶ ἐπιφοιτήσεις καὶ μεταβολὰς σχημάτων ἐπιβουλεύοντες, ἐπαναῦ τὸ πλῆθος ἀνέπεισαν, καὶ προῆγον εἰς ἐρημίαν, ὡς ἐκεῖ τοῦ Θεοῦ δείξοντος αὐτοῖς σημεῖα ἐλευθερίας. De Bello Jud. l. 2. c. 23.

(r) Ibid. p. 797. (s) Lib. 7. c. 30, 31.

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Τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, *they received not the love of the Truth.*] From theſe words ſome conceive that *Antichriſt*, or the Man of Sin, muſt in Profeſſion be a *Chriſtian*, becauſe he is ſaid *not to receive the love of the Truth* only. But all the (t) *Fathers*, and many others ſay, *not to receive the love of the Truth*, is, *not to receive the Truth which is worthy to be loved*, and which would have taught them Charity to thoſe they perſecuted, it being the ſame with *not believing the Truth*, v. 12. And this emphatically belongeth to thoſe unbelieving *Jews* to whom St. Paul ſpeaks thus, *It was neceſſary that the Word of God ſhould be firſt ſpoken to you, but ſince you thruſt it from you, and judge your ſelves unworthy of Eternal Life, lo we turn unto the Gentiles*, Acts 13. 46. and to whom he applieth that of the Prophet, *Behold, ye Deſpiſers and periſh, for I will work a work in your days which you will in no wiſe believe*, v. 41. See *Acts* 28. 27. *Hebr.* 4. 2, 12. 1 *Pet.* 2. 7, 8. And all the (v) *Fathers* which ſpeak of *Antichriſt*, and the Man of Sin, not one of them excepted, declare that this, and the two following Verſes, belong *to the unbelieving Jews, that he is thus to come with ſigns and wonders to deceive them, and that they who would not receive Chriſt confirming his Doctrine with true Miracles, ſhall be deceived by the lying Miracles of Antichriſt.* And if this be ſo, that theſe things are intended of the unbelieving *Jews*, they can agree in the primary import of them to them only.

Ver. 11. And for this cauſe God ſhall ſend among them ſtrong delufions, *(which will have this effect upon them,)* that they ſhould *(ſhall)* believe a lye. *(What ſtrong Deluſions the Jews then, and the Roman Catholicks do now lye under, the preceding Notes ſhew.)*

Πέμψει αὐτοῖς ὁ Θεὸς, *God ſhall ſend.*] As he ſent *a lying Spirit into the mouths of Ahab's Prophets*, 1 Kings 22. 21, 22. by permitting the evil Spirit to go forth for that end, as he is ſaid to deceive his People, *Jer.* 4. 10. becauſe he ſuffered them to be deceived by falſe *Prophets*, Jer. 6. 14. And as he deceived the falſe *Prophets*, by giving them up unto a Spirit of Deluſion, *Ezek.* 14. 9. this muſt be the true Interpretation of all ſuch Paſſages as theſe. For

1*ſt*, God cannot ſecretly inſpire into us any Evil, or infuſe any evil Principle into our hearts; for Evil can never proceed immediately from him who hath an abſolute, and entire freedom from it; were it his off-ſpring it muſt ceaſe to bear that Name, his Works being all very good, and wrought in Righteouſneſs. Nor

2*ly*, Can he encline, excite, encourage, or entice to Sin; for then he muſt excite Men to perform *the abominable thing which his Soul hates*, to do that which is what is infinitely diſpleaſing to him, and muſt incline them ſecretly to that which he openly deters all perſons from; and then he cannot truly be offended with ſuch perſons, he cannot puniſh them for their Iniquities; or elſe he muſt be angry with them becauſe they do obey his Motions, and Sentence them to endleſs Miſery, becauſe they do comply with his own Inclinations. Nor

3*ly*, Can he neceſſitate any Man to ſin, for then he muſt by force compel them to it, and then the Action done by virtue of that Force cannot be theirs, but Gods; nor would our Conſciences condemn us for ſin, were we aſſured we could not help it.

Ver. 12. That they all might be damned (Gr. *judged, and condemned,*) who believed not the Truth, *(the Goſpel preached to them*; See Note on *Rom.* 2. 8.) but had pleaſure in unrighteouſneſs, (*or falſhood*, See Note on 1 *Cor.* 13. 6.)

Ver. 13. But we are bound to give thanks to God alway for you Brethren, becauſe God hath from the beginning *(of our preaching to you ſhew'd*, 1 Theſſ. 1. 4, 5. *that be had)* choſen you to ſalvation through ſanctification of the Spirit, *(which gives the earneſt of it, and makes us meet for it,)* and belief of the Truth *(which promiſeth it.)*

Ver. 15. Therefore, Brethren, ſtand faſt *(in the Faith,)* and hold the Traditions which you have been taught, whether by word, *v.* 5, 6.) or by *(this)* our Epiſtle.

(t) Τὴν ἀγάπην τῆς ἀληθείας τὸν Χριστὸν λέγει. Chryſoſt. Theodor. Oecum. Theoph. Spiritum Dei per Chriſtum, Hieron. Ep. ad Algaſ. qu. 11.

(v) *Apud eos omnes ſigna edet & horrenda miracula—ad ſeducendos ſui ſimiles impios.* Hippol. p. 32. & 34. Iren. l. 5. c. 25. *Facere hæc omnia propter Judæos, ut qui noluerunt charitatem recipere veritatis.* Hieron. Ep. ad Algaſ. qu. 11. Auguſt. Tom. 8. tr. 29. p. 246. C.

Ἐκδίκησιν τὴν τοῦ ἀληθινοῦ σφαγὴν δικαίως ἀπαιτοῦσα. Cyril. Hieroſ. Catech. 15. p. 163. B. 164. D. Ἰσραὴλ ἐκδικεῖ. Theodoret. Chryſoſt. Oecumenius, Theoph. in locum.

A quem fugiet vidua oblita Dei, i. e. terrena Ieruſalem. Iren l. 5. c. 25. *Cum autem alius venerit in nomine meo, illum recipitis, alium dicens Antichriſtum.* Ibid.

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Ver. 16. Now our Lord Jeſus Chriſt himſelf, and God even our Father, (*through him*) who hath loved us, and hath given us everlaſting conſolation, and good hope through Grace.

Ver. 17. Comfort your hearts, and ſtabliſh you in every good word and work.

Κρατεῖτε τὰς παραδόσεις, *hold the Traditions which ye have been taught.*] This Paſſage proves not in the leaſt that in the Judgment of St. Paul, there were any Traditions wholly *extraſcriptural*, that is, ſuch as were neither then committed, nor after to be committed to writing, by himſelf, or any other inſpired Perſon, but only that he himſelf had not writ all things to them by *Epiſtle*, being abſent, but had preached many things to them being preſent. Now that the word which St. *Paul* preached orally, was after written by St. *Luke* his (x) *Amanuenſis* and Companion, we learn from the Tradition of the Church of Chriſt, recorded by (y) *Irenæus* and *Euſebius*.

2. All that the *Apoſtle* here exhorts his *Theſſalonians* to do, is *to retain the Traditions they had* immediately *received* from the mouth of an *Apoſtle*, and which he perſonally had delivered to them, of which Traditions, when we know them to be ſuch, there is no doubt but they ought with all reverence to be received; when therefore the Church of *Rome* hath proved that the Traditions that ſhe obtrudes upon us were immediately received from the Mouth of an *Apoſtle*, then, and not till then, will this Text oblige us to receive them.

3*ly*, This Text is ſo far from being an Argument for receiving Doctrinal Traditions no where writ in Scripture upon the ſole Authority of the Church of *Rome*, or even of the Church *Catholick*, that it is rather a Demonſtration that ſhe is no ſure Preſerver of them, ſhe having actually loſt thoſe very Traditions touching *the Man of Sin* which are mentioned in this Chapter, and particularly referred to in this Text; *I told you theſe things when I was with you*, v. 8. *and now ye know what letteth*, v. 6 wherefore ſtand faſt, holding the Traditions (*touching his coming, which when I was with you I delivered by words, and now hint to you by Epiſtle,*) and which, as it appeareth by this Epiſtle, and his Exhortation, were of great moment to be known. Now hath this Tradition been preſerved by the *Roman*, or by the *Catholick* Church? Or muſt ſhe not confeſs with (z) *Anſelm*, and their own (a) *Eſtius* on the place, *Truly the Theſſalonians knew what letted, but we know it not.* So that the Tradition which the Church received from the *Apoſtles* touching this matter, is wholly loſt; how therefore can ſhe be relied on as a ſure Preſerver, and a true Teacher of Traditions, which hath confeſſedly loſt one of great moment, depoſited with the *Theſſalonians*, and the *Primitive Church*?

(x) *Lucas autem Sectatur Pauli, quod ab illo prædicabatur Evangelium, in libro condidit.* Iren. l. 3. c. 1.

(y) Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον, ἐν βιβλίῳ κατέθετο. Euſeb. Hiſt. Eccl. l. 5. c. 8.

(z) *Nos neſcimus quod illi ſciebant.* Anſelm.

(a) *Noverant utique Theſſalonicenſes, at nos neſcimus.* Eſth.

CHAP

CHAP. III.

Verſe 1. FInally, (τὸ λοιπὸν, *furthermore, I entreat you Brethren to*) pray for us (*Apoſtles, and Miniſters of the Goſpel,*) that the word of the Lord (*preached by us*) may have free courſe, (τρέχῃ, *may run on freely too,*) and be glorified (*among other Gentiles,*) even as (*it hath been*) among you.

Ver. 2. And (*pray alſo*) that we may be delivered from unreaſonable and wicked men, (*ſuch as the unbelieving Jews, the great Oppoſers of our preaching to the Gentiles, are,* 1 Theſſ. 2. 15, 16.) for all men have not faith.

Note. It is well known, and hath been often obſerved, That the unbelieving *Jews* were in all places bitter Enemies to the Preachers of the Goſpel, and ſent their Emiſſaries into all places to incite the *Governours* againſt them, and therefore, as here, ſo *Rom.* 15. 31. the *Apoſtle* intreats *Chriſtians* to contend with him in Prayer, that he might be delivered from the unbelievers in *Judea*; whereas *Simon Magus* and his *Followers* were a deſpicable Crew at the writing of this Epiſtle, and could have no power to perſecute the *Apoſtles* or Preachers of the Goſpel upon this account. And therefore (a) *Euſebius* informs us that his Hereſie *prevailed little in the Apoſtles days*, and that *his power preſently was extinguiſhed with his perſon.*

Ver. 3. But (*though men may prove unfaithful,*) the Lord is (*always*) faithful (*to his promiſes,*) who (*therefore*) ſhall (*or will do all things requiſite on his part, to*) ſtabliſh you, and keep you from evil.

Ver. 4. And (*therefore*) we are confident in the Lord, that ye (*through his aſſiſtance*) both do (*at preſent,*) and will (*ſtill*) do the things which we (*by his authority*) command you.

Ver. 5. And (*that we may not be miſtaken in this confidence, we pray that*) the Lord (*would*) direct your hearts into the love of God, (*which will conſtrain you to this obedience,* 2 Cor. 5. 14. *and from which nothing ſhall ſeparate you,* Rom. 8. 35—39. and into the patient waiting for of Chriſt (*mentioned* 1 Theſſ. 1. 10. 2 Theſſ. 1. 10. Philip. 3. 20.)

Or εἰς ὑπομονὴν τοῦ Χριστοῦ, *into the patience of Chriſt.*] *i. e.* Into an imitation of his Patience, *in ſuffering the contradiction of ſinners againſt himſelf*, that *ye may run with patience the race which is ſet before you, looking unto Jeſus*, &c. Hebr. 12. 1, 2.

Ver. 6. Now we (*being thus confident of your obedience*) command you, Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walketh diſorderly, and not after the Tradition which he hath received of (*i. e. from*) us.

Κατὰ τὴν παράδοσιν.] The Tradition here mentioned is, ſay *Chryſoſtom, Theodoret, Oecumenius* and *Theophylact*, the Tradition which he delivered διὰ τῶν ἔργων *by his works*, in which he was an Example to them of Induſtry, and therefore he adds,

Ver. 7. For you your ſelves know how you ought to follow us; for we behaved not our ſelves diſorderly among you.

Ver. 8. Neither did we eat any mans bread for nought; but wrought with labour and travel, (*wearineſs and toil,*) night and day, that we might not be chargeable to any of you.

Οὐκ ἠτακτήσαμεν, *we behaved not our ſelves diſorderly.*] That is, ſaith *Theophylact*, we were not idle; for God having ordered Man to labour, and fitted him with Members for that end, he that will not do ſo, ἐκλέλοιπε τὴν τάξιν, *deſerts the Order in which God hath placed him*, and ſo the *Apoſtle* expounds himſelf, *v.* 11.

Ver. 9. Not becauſe we have not power (*to live of the Goſpel, for the Labourer is worthy of his hire,* Luke 10. 7. *and ſo hath the Lord appointed that they that preach the Goſpel ſhould live of the Goſpel,* 1 Cor 9. 14.) but to make our ſelves an enſample for you to follow us (*in this our induſtry; for if we, who might lawfully live upon other mens labours, chuſe rather to work for our own living, how much more ought you to do ſo?*)

Ver. 10. (*And this we formerly have taught,*) For even when we were with you, this we commanded you, that if any (*being able*) would not work, neither ſhould he eat.

Ver. 11. *And of this we have cauſe to re-*

(a) Ἡ μὲν τοῦ Σίμωνος ἀσθένεια, καὶ παραχρῆμα σὺν, καὶ τοῦ ἀνδρὶ συναπέσβη δυνάμεις. Eccl. Hiſt. l. 2. c. 15. Vide c. 14.

mind

mind you,) For we hear that there are ſome who walk among you diſorderly, working not at all, but are buſie bodies, (*medling with that which belongs not to them.*)

Ver. 12. Now them that are ſuch, we command and exhort, by (*the Authority, and in the Name of*) the Lord Jeſus Chriſt, that with quietneſs they work, and (*ſo*) eat their own bread.

Ver. 13. (*Thus I hear it is with them,*) But ye, Brethren, be not weary of well-doing, (*let not their Example make you neglect your induſtry.*)

Note. The *Fathers* interpret theſe words thus, Let not their Sloth hinder your Charity in giving them what is neceſſary to preſerve Life. But this Expoſition ſuits not with *v.* 10.

Ver. 14. And if any man (*among you*) obey not our word by this Epiſtle, (*in which we exhort, and command them thus to work,*) note that man, and have no company with him, that he may be aſhamed, (*being thus ſhun'd as unworthy of the Society of Chriſtians.*)

Ver. 15. Yet count him not as an Enemy, but admoniſh him as a Brother.

Σημειῶσθε.] Moſt Interpreters ſay that the *Apoſtle*, v. 6. and here, requires the *Church Governours* to uſe the Cenſures of the Church upon theſe diſorderly walkers; but I have ſhewed it to be highly probable, that when this Epiſtle was writ, there were no ſuch *Governours* ſettled in this Church, See Note on 1 *Theſſ.* 5. 12.

2*ly*, Theſe Exhortations plainly are directed to all the Brethren in general; if therefore they relate to Excommunication, and ſuch like Cenſures, it will hence follow that the Power of the Keys belong to all the Brethren in general.

3*ly*, The *Apoſtle* exhorts them ſtill to own them as *Chriſtian Brethren*, which they at preſent are not who by Excommunication are excluded from the Church, and the Society of *Chriſtians*.

Ver. 16. Now the Lord of Peace himſelf give you Peace always, by all means. The Lord be with you all.

Ὁ Κύριος, *the Lord.*] Both here, and *Chap.* 2. v. 16. the *Apoſtle* prays to the Lord Jeſus Chriſt for peace, which in the Hebrew Phraſe, imports all Happineſs, and for eſtabliſhment in every good word and work, which is a ſtrong Argument for his Divinity, eſpecially conſidering that every good Work derives from God.

Ver. 17. The Salutation of (*me*) Paul with mine own hand, which is the token in every Epiſtle, (*that it comes from me.*)

Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *which is the token in every Epiſtle.*] Hence *Grotius* concludes that this muſt be the firſt of his Epiſtles; for had he, ſaith he, writ any Epiſtle before, this Admonition had been needleſs. I ſhould rather think that this ſuppoſes he had writ ſome Epiſtle before, becauſe he ſaith not, this ſhall be, but this *is the ſign in every Epiſtle.* And this is evident, almoſt to a demonſtration, from theſe words, *Chap.* 2. 2. *Be not troubled by Epiſtle as from us, as if the Day of the Lord were at hand.* See the Note there; and from theſe words, *v.* 15. *Hold the Traditions you have* (formerly) *received, whether by Word, or by our Epiſtle.* To which words *Grotius* hath nothing to anſwer. Add to this the Note of the Learned (b) Mr. *Dodwell*, cited in the Margin.

Note, That *the Salutation with his own Hand*, reſpects his own writing, by which his Epiſtles were diſtinguiſhed from any Counterfeits.

Ver. 18. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

(b) *Ex quo intelligimus, ſalutationem in Epiſtolis Apoſtoli propriâ ejus manu ſubſcribi ſolitam, eamque notam in omnibus eis Epiſtolis (excipias forſan eam quæ ad Galatas propriâ manu integra ſit ſcripta,* cap. 6. 11.) *adhibitam, ut proinde quæ illis non carerent commentitiæ haberentur.* Diſſert. Cypr. 2. in Ep. 4.

THE

THE PREFACE TO THE First Epiſtle of St. PAUL to TIMOTHY.

THAT *this Epiſtle was written after St.* Paul's *Departure from* Epheſus *to* Macedonia, *ſome gather from theſe Words*, When I went into Macedonia i beſought thee to abide at Epheſus, *Ch.* 1. 3. *and that it was writ when he was in expectation of returning ſhortly thither, they conclude from theſe Words*, I write to thee, hoping to come unto thee quickly, *Chap.* 3. 14. *It therefore, ſay they, muſt be writ before he came to* Miletus, *Acts* 20. 17. *For then he, ſending for the Biſhops of* Epheſus *thither, ſpeaks thus to them*, And now I know that all you, among whom I have gone preaching the Kingdom of God, ſhall ſee my Face no more, v. 25. *For then he muſt have laid aſide all Thoughts of returning any more to* Epheſus. *It therefore muſt, ſay they, be written while he was in* Macedonia, *or thereabouts; and ſo A. D.* 55. *and the firſt of* Nero, *ſo Dr.* Lightfoot.

Biſhop Pearſon *grants that it was written after St.* Paul *was gone into* Macedonia; *but then he adds, that it was writ after his Enlargement from his Bonds at* Rome, A. D. 65. *that it could not be writ at any time of St.* Paul's *going to* Macedonia, *before his Journey to* Jeruſalem, *he proves, becauſe before that time, St.* Paul *could not have exhorted him to* abide at *Epheſus; for the firſt time he went to* Macedonia *by the Direction of the Holy Ghoſt*, Acts 16. 9, 10. *He had not ſeen* Epheſus, *for he came not thither till a long time after*, Acts 19. 1. *The ſecond time he came to* Macedonia *was after the Tumult which forc'd him to leave* Epheſus, Acts 20. 1. *when he could not exhort him to abide at* Epheſus, *for he had ſent him thence to* Macedonia *at that very time when that Tumult began*, Acts 19. 22, 23. *This Argument, I confeſs, is not very ſtrong, it being plain from his firſt Epiſtle writ to* Corinth, *while he was at* Epheſus, 1 Cor. 16. 8, 10, 11. *that he expected then his Return to him: But then it appears that* Timothy *was with him when he went firſt from* Macedonia *to* Achaia, *and at* Corinth *writ his Epiſtle to the* Romans, *Chap.* 16. 21. *and alſo when he returned from* Achaia *to* Macedonia, *for then he accompanied him from* Achaia *to* Macedonia, *and ſo to* Aſia, *and ſo he abode not then at* Epheſus, *Acts* 20. 4. *Now from thence St.* Paul *goes to* Jeruſalem, *and from thence bound to* Rome, *and ſo he could not after go to* Macedonia *till he was ſet at Liberty. This therefore, ſaith he, was done afterwards in the* 10th. *Year of* Nero, A. D. 65. *and ſoon after he writ this Epiſtle to him.*

And whereas againſt this it is objected, that in this Epiſtle he ſpeaks twice of his coming to Epheſus, *ſaying*, I write unto thee, hoping to come to thee ſhortly, *Chap.* 3. 14. *and* till I come, give thy diligence to reading, *Chap.* 4. 13. *whereas before his going up to* Jeruſalem, *he had expreſly ſaid to them of* Epheſus, I know that all you ſhall ſee my face no more; *whence it is gathered that this* Epiſtle *muſt be writ before that time.*

To this I anſwer, That St. Paul *ſaith plainly in this Epiſtle, that he* purpoſed to come to him; *but he ſaith not, that he purpoſed to come to him to* Epheſus. *If you reply, that in this Epiſtle he commands him to* ſtay at *Epheſus, and ſo muſt be ſuppoſed to ſpeak of coming thither to him*, Ch. 1. 3. *this I confeſs is true, according to our Verſion, which adds unto the Words* ſo do; *but if you read the Words thus*, As I exhorted thee to abide *(ſome time)* at Epheſus, when I went into Macedonia, *(ſo I did it)* that thou mighteſt admoniſh ſome to teach no other Doctrine, *it will be left uncertain whether he were at* Epheſus, *at the inditing this Epiſtle; for then having done the Work for which he was bid to ſtay at* Epheſus, *he might go on to other Places, doing the Work of an* Evangeliſt, *and ſettling ordinary Church* Governors, Biſhops, Presbyters, *and* Deacons, *where they were wanting, and doing all the other things mentioned in this Epiſtle, as things to be performed in the Church of God. For*,

1*ſt*. 'Tis certain *that when the ſecond* Epiſtle *was writ to* Timothy, *he was not at* Epheſus, *as I have there proved*, *Note on* Chap. 4. 12. *He therefore might have been gone thence alſo at the writing of this* Epiſtle, *to ſettle the Affairs of other Churches.*

2*dly*, *It is certain that this firſt* Epiſtle *was writ to him*, *that in St.* Paul's *Abſence he might know* how to deport himſelf in the Church of God, *eſpecially in reference to the Preſcriptions here laid down*, Chap. 3. 15. *Now there was little need that he ſhould ſtay there*, *to do the Great Work preſcribed in this Epiſtle*, *touching* Biſhops *and* Deacons, *they being ſettled among them by St.* Paul *himſelf before he left* Epheſus; *and they being after*, *in his Journey to* Jeruſalem, *ſummoned to* Miletus, *and taught how to demean themſelves in the reſpective Provinces committed to their Truſt*, 'tis *therefore highly probable that theſe Directions were given him in reference to other Churches to which this* Evangeliſt *was to travel*, *and in ſome of which he might then be. If this Conjecture may take place*, *the Difficulty is fully anſwered*; *if not*, *I muſt confeſs my ſelf unable to return any ſatisfactory Anſwer to it*, *and ſo leave the Reader to his Choice*, *whether he will follow the Opinion of Dr.* Lightfoot, *or Biſhop* Pearſon, *in this Matter.*

But tho' there be ſo great a Difference as to the time of writing this Epiſtle; *the* Ancient Commentators *all agree in this*, (a) That St. *Timothy* was left at *Epheſus* to preſerve that Church from the Endeavours of the Judaizing Chriſtians to introduce Circumciſion, and the Obſervance of the Law, and to amuſe them with their Talmudical Fables, and with their Genealogies from *Abraham*, and the Patriarchs. *A Reverend Perſon ſaith*, 'It is evi- 'dent the *Gnoſticks* were now ſcattered in 'Aſia, and ſo *characterized* by the *Apoſtle*, 'Chap. 4. and 6. and there diſtinctly ſpecified 'under the Title of ψευδώνυμος γνῶσις, *Science* 'falſly *ſo called*, *v.* 20. they being the Men 'who aſſumed to themſelves the Names of 'Gnoſticks, or *Knowing Men*. *And it muſt* 'be confeſſed that (b) Theodoret *accords with him in this Matter*, *ſaying*, That the Apoſtle ſtiles the pretended Knowledge of the Gnoſticks, *Science*, *falſly ſo called*. *And* (c) Saint Chryſoſtom *ſaith*, Perhaps this was ſpoken by reaſon of ſome who were then called Gnoſticks. *And* (d) Theophylact, I think the Apoſtle ſpeaks this concerning ſome then called *Gnoſticks*. *But yet there lies this ſtrong Objection againſt this Expoſition of this Phraſe*, *or the aſcribing of it to the* Gnoſticks, That, *according to all the Accounts we receive from the* Ancients, *theſe* Gnoſticks *were not then in Being*, *at leaſt under that Name*; *for whether*, *with* Irenæus, *we derive their Original from* (e) Valentinus, *or* Carpocrates; *or*, *with* Clemens Alexandrinus, *from* Epiphanes, *the Author of the Sect of the* Carpocratians; *or*, *as St.* Jerom *ſaith from* (f) Baſilides. *It is evident*, *and confeſs'd by all theſe Authors*, That *all theſe*, *and even* Menander, *whom* Irenæus *ſometimes makes the Father of the* Gnoſticks, *were long after the writing of this* Epiſtle. *Whereas the* Judaizing Chriſtians *were*, *ſaith* Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, Great Boaſters of their Knowledge of the Law; *and yet that their pretended Knowledge was* falſe Knowledge, *we learn from thoſe Words of the* Apoſtle, *That theſe Teachers of the Law knew* not what they ſaid, or whereof they affirmed, 1 *Tim.* 1. 7. *Hence is their Doctrine ſtiled*, ματαιολογία, vain talking, *v.* 6. *and here*, κενοφωνία, empty babling; *as alſo*, 2 Tim. 2. 16. ἄνοια, fooliſhneſs, 2 *Tim.* 3. 9. *and they are ſaid to be* ματαιολόγοι, vain talkers, *Tit.* 1. 10. Men puffed up, and knowing nothing, but doting about queſtions, and ſtrife of words, 1 Tim. 6. *See the Note on Chap.* 6. 20. *So that I can ſee no Objection againſt that Opinion which refers this Phraſe to thoſe* Judaizers, *whom the* Apoſtle *elſewhere ſtileth* falſe Apoſtles *and* deceitful Workers.

(a) *Obſecrat Epiſcopus Coepiſcopum ſuum, ne pateretur Judæos aliter populum quam ab Apoſtolo tradebatur docere, ne vacarent fabulis quas narrare conſueti ſunt Judæi de generatione ſuarum originum, de Abraham, & de circumciſione, & his quæ poſtea tradita ſunt a Moyſe*, Ambroſ. in locum. Ἐνταῦθά πως ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βιαίως ἐπὶ τὸν νόμον ἕλκειν τοὺς πίστας---τοῦτό ἐστιν ἑτεροδιδασκαλῶν. Chryſoſt. in Cap. 1. v. 3.

Οἱ ἐξ Ἰουδαίων πεπιστευκότες ἐπὶ τῇ γνώσει τῆς παλαίας διαθήκης μέγα φρονοῦντες, ζητήματα ἄττα τοῖς ἐξ ἐθνῶν πεπιστευκόσι παρεσείρεσαν, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων πειρώμενοι, φυλάττειν δὲ τὴν τιμίαν πολιτείαν παρασκευάζοντες ἐπιχειροῦντες. Oecum & Theoph. proleg. & in locum.

(b) Ταύτην οἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theodor.

(c) Τάχα τοῦτο φησὶ διότι πρὸς ἑαυτοὺς ἐκάλουν τότε Γνωστικούς. Chryſ.

(d) Οἶμαι δὲ ταῦτα λέγειν τὸν Ἀπόστολον περὶ τῶν τότε λεγομένων Γνωστικῶν.

(e) See Note on Chap. 6. 20.

(f) *Mortuus eſt autem Baſilides, a quo Gnoſtici, temporibus Hadriani.* Hieron. in voce Agrippa. Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ εἰ γνωστικοί. Euſeb. Chr. A. D. 134. *Valentinus venit Romam ſub Hygino, increvit ſub Pio, & permanſit tempus uſque ad Anicetum.* Iren. l. 5. c. 4. Euſeb. Eccl. Hiſt. l. 4. c. 11. & Chron. ad An. Chriſti 141. de Carpocrate & Epiphane Theodoretus hæc habet, Ἀσφαλῶς δὲ ἔχει ὅτι βασιλείδου καὶ τῶν πυνθανομένων αἱρέσεις ἐκράτησαν. Haer. fab. l. 1. c. 5. De Menandro. Vide Dodwell. Diſſ. 4. in Iren. Sect. 10. p. 308.

A Paraphraſe with Annotations ON THE First Epiſtle of St. PAUL to TIMOTHY.

CHAP. I.

Verſe 1. PAUL, *an Apoſtle of Jeſus Chriſt, by the Commandment* (κατ' ἐπιταγὴν, according to the Appointment) *of God our Saviour*, (who called me to this Office by his Grace, *Gal.* 1. 15.) *and* (by the Appointment) *of the Lord Jeſus Chriſt, who is our Hope* (of Glory, *Coloſſ.* 1. 27.)

Ἀπόστολος, *an Apoſtle*, &c.] Thus he writes to *Timothy* and *Titus*, not to aſſert his *Apoſtolical* Authority to them who doubted not of it, but for their ſakes over whom they were to preſide, that they might not deſpiſe what they did, and enjoin'd by ſo great Authority.

Κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ κυρίου, *&c.*] Some conſtrue theſe Words thus, *According to the Commandment of Jeſus Chriſt, who is God our Saviour*; but the Words τῆς ἐλπίδος ἡμῶν, *our Hope*, muſt be conſtrued with the Words *Jeſus Chriſt*: And this ſufficiently confutes that Verſion, which as none of the *Ancients* followed, ſo is it not ſupported by the Word *Saviour* added to God, that *Epithete* being twice applied to God the *Father* in this Epiſtle, *viz.* Ch. 2. 3. and 4. 10. and twice in the *Epiſtle* to *Titus*, *viz.* Ch. 1. 3. and 2. 10. Moreover ſome ancient Copies read τοῦ πατρὸς, *of God our Father.*

Ver. 2. *To Timothy my own Son in the Faith* (do I wiſh) *Grace, Mercy, and Peace, from God the Father, and* (from) *the Lord Jeſus Chriſt.*

Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, *my own Son in the Faith.*] This Phraſe compared with 1 *Cor.* 4. 14, 15. ſeems plainly to import, That *Timothy* was converted to the Chriſtian Faith by St. *Paul*; as alſo he ſeems to intimate when he ſaith, *He ſerved with him in the Goſpel as a Son with the Father*, Phil. 2. 22. and again calls him his *beloved Son*, 2 *Tim.* 1. 2. Nor find I any thing in *Scripture* to the contrary; for tho' it is ſaid that he had learned the *Scriptures* of the *Old Teſtament* from his Youth, 2 *Tim.* 3. 15. yet is that true alſo of St. *Paul*, when yet he was no Convert to the *Chriſtian* Faith, but a zealous Perſecutor of it. And tho' he was a *Diſciple* when *Paul* circumciſed him, and took him with him from *Lyſtra*, *Act.* 16. 1. that hinders not but that he might be made ſo by St. *Paul* himſelf.

Ver. 3. (Declaring that) *As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia*, (Act. 20. 1. So I did it to this end) *that thou mighteſt charge ſome* (Judaizers there) *to teach no other Doctrine* (than that which is according to Godlineſs, *Ch.* 6. 3.)

Ver. 4. *Neither give heed* (or incline) *to* (Jewiſh) *Fables and endleſs Genealogies, which miniſter Queſtions* (or Diſquiſitions into Pedigrees) *rather than godly edifying, which is in Faith, ſo do.*

Μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει, *rather than godly edifying which is in Faith.*] Here firſt the *Grammarians* note, That comparative Particles, and eſpecially this of μᾶλλον, *rather*, are often in Senſe negative, as *Luke* 18. 14. *He went to his Houſe juſtified*, ἢ ἐκεῖνος, *rather than the other*; *i. e.* the Publican, and not the Phariſee; 1 *Pet.* 3. 17. *It is better to ſuffer for well doing than for evil doing*; Joh. 3. 19. *Men loved* μᾶλλον τὸ σκότος ἢ φῶς, *Darkneſs and not Light*; 2 *Tim.* 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, *i. e. Lovers of Pleaſures and not of God*: See *Joh.* 12. 43. *Heb.* 11. 25. The Edification in the Faith here mentioned is ſtiled the Edification of God, becauſe it hath God for its Object, and its End, as tending to the true Knowledge and right Worſhip of God; it is efficiently from him, (on which account Juſtification by Faith is ſtiled the Righteouſneſs of God,) and tendeth highly to his Glory.

Ver. 5. *Now* (for) *the end of the Commandment is Charity out of a pure Heart, and a good Conſcience, and Faith unfeigned.*

Τὸ τέλος τῆς παραγγελίας, *The Scope of the Commandment.*] This ſome refer to the Law,

which, ſaith the *Apoſtle*, *is fulfill'd by Love*, Rom. 13. 10. but ἀγγελία, 1 *Joh.* 3. 11. παγγελία, 1 *Theſſ.* 4. 2. and *v.* 18. of this Chapter, and ἐπαγγελία being in the *Epiſtles* always uſed of the Goſpel, and the latter Word ſpoken of it in oppoſition to the Law, which, ſaith the Apoſtle, was not ἐξ ἐπαγγελίας, *of Promiſe*, Rom. 4. 13. Gal. 3. 18. I rather think it here refers unto the Goſpel, or to that Diſpenſation in which *nothing availeth but Faith working by Love*, Gal. 5. 6. and which requires fervent and unfeigned Love out of a pure Heart from all that do obey the Truth, 1 *Pet.* 1. 22.

Ver. 6. *From which* (Commandment) *ſome having ſwerved, have turned unto vain janglings:* (vain Diſcourſes of Talmudical Fables and endleſs Genealogies.)

Ver. 7. *Deſiring to be Teachers of the Law*, (and yet) *underſtanding neither what they ſay* (of it,) *nor whereof they affirm*, (*i. e.* neither the Senſe, Scope, or the true Meaning of that Law of which they ſpeak, nor having any Certainty of the Traditions of which they talk ſo confidently.)

Θέλοντες εἶναι νομοδιδάσκαλοι, *deſiring to be Teachers of the Law.*] That theſe Perſons were not *Gnoſticks*, but ἐξ Ἰουδαίων, the *Jews*, is manifeſt, ſay the *Greek Commentators*, from theſe Words. For the *Gnoſticks* were the greateſt Adverſaries of the Law and the Prophets; and even Rejecters of that God who gave the one, and inſpired the other. *Simon Magus* taught, That the (a) *Prophets* received their *Propheſies only from Angels*; and that therefore they *that believed in him and his Selene, ſhould not regard them.* Saturninus, *That Chriſt came* (b) *to deſtroy the God of the Jews*; which God *Simon* himſelf denied, ſaith the (c) Pſeud-*Ignatius*. They taught Men *not* (d) *to uſe the Law and the Prophets*, nor to fear their Threats. Now they who held and taught theſe things muſt be the greateſt Adverſaries to, and not the Teachers of the Law. Hence it follows,

1. That the *Fables* and *Genealogies* mentioned, *v.* 4. and the *vain Janglings*, *v.* 6. cannot relate to the *Æones* of the *Gnoſticks*, which ſeem not then to be hatch'd; but that the Apoſtle rather here reſpects, as *Theodoret* obſerves, τὴν Ἰουδαϊκὴν ἐρμηνείαν τὴν ὑπ' αὐτῶν κεκλεισμένην διυτέρωσιν, *the vain Traditions*, or *talmudical Fables of the Jews*, as the Apoſtle explains himſelf, when he inſtructs *Titus* to teach the *Cretians* μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, *not to give heed to the Jewiſh Fables* of Men who turn from the Truth, *Ch.* 1. 14. eſpecially thoſe Traditions and Fables they had received of a *Meſſiah B. Joſeph* that was to ſuffer, and a *Meſſiah B. David* that was to triumph glorioufly, and abide for ever, *Joh.* 12. 34. and of the *Golden Days*, they were to have at the Coming of this *Meſſiah*; of which, *Trypho*, in his Dialogue with *Juſtin*, ſpeaks, *p.* 249. *B.* ſaying, That their Prieſts taught them ἔνδοξον καὶ μέγαν ἀναμένειν—παρουσίαν Χριστοῦ τὴν ἀιώνιον βασιλείαν, τῷ *expect a great and glorious Meſſiah who ſhould have an endleſs Kingdom*; and *p.* 306, 307. of the Happy Days they were to enjoy in *Jeruſalem* rebuilt at his Coming. The endleſs Genealogies are, ſay the Fathers, γενεαλογίαι τῶν ἐξ Ἀβραὰμ καὶ Δαβὶδ, *their Genealogies from Abraham and* David, which they were concerned for, that they might know they came from the promiſed Seed, or their Title to the Privileges belonging to the Children of *Abraham*. They were, ſaith Dr. *Lightf.* the long and intricate Pedigrees they ſtood upon to prove themſelves *Prieſts*, or *Levites*; for, as *Joſephus** notes, they thought themſelves obliged to be very exact in that Affair, and therefore *had Genealogies of them preſerved two thouſand Years.* To theſe we may add the *Genealogy* and *Pedigree* of their *Traditions* which they derived from *Joſhua* in a long Line of Succeſſion to their Times. That they were *Genealogies* belonging to the *Jews*, we learn from *Tit.* 3. 9. where they are join'd with *Strifes about the Law.*

Ver. 8. *But* (tho' they are thus ignorant) *we know that the Law* (in it ſelf) *is good, if a Man uſe it lawfully*, (not as a Means of Juſtification, but as a Reſtraint from Sin, *Gal.* 3. 19. and as a Schoolmaſter, to bring him to *Chriſt*, the end of the Law, *Gal.* 3. 24. *Rom.* 10. 4.)

Ver. 9. *Knowing this, that the Law is not made for a Righteous Perſon*, (to condemn, or work Wrath to him, *Rom.* 4. 15. as failing in the ſtrict Obſervance of it;) *but for* (reſtraining and condemning) *the Lawleſs and Diſobedient, for the Ungodly and for Sinners, for Unholy and Profane, for Murtherers of Fathers, and Murtherers of Mothers, for Manſlayers.*

Ver. 10. *For Whoremongers, for thoſe that defile themſelves with Mankind, for Men ſtealers, for Liars, for Perjur'd Perſons, and if there*

(a) Prophetas autem a Mundi fabricatoribus Angelis inſpiratos, dixiſſe Prophetias; quapropter nec ulterius curarent eos hi qui in eum, & in Selenen ejus ſpem habeant, *l.* 1. *c.* 20.

(b) Adveniſſe Chriſtum ad deſtructionem Judæorum Dei, *c.* 29.

(c) Ἀρνῆται δὲ τὸν θεὸν τῦ νόμυ καὶ τῶν Προφητῶν, Ep. ad Philadelph. Sect. 6.

(d) Νόμῳ καὶ Προφήταις μὴ χεῖδαι, Conſtit. Apoſt. *l.* 6. *c.* 10. Μηδὲ φείτεσθαι τῶν νόμων τῆς ἀπάτης. Theodoret. Hær. Fab. *l.* 1. *c.* 1.

* Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν, *l.* 1. contra Appian. *p.* 1036. *A.* Τεκμήριον δὲ μέγιστον τῆς ἀκριβείας ἡ γὰρ Ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ διαδοχῆς ἐκ τῶν ἱερωμένων παίδων ἐκ πατρὸς ὄντες ἐν ἀναγραφαῖς, Ibid. *D.*

be any other thing that is contrary to sound Doctrine.

Ver. 11. (That is the Doctrine which is) *According to the Glorious Gospel of the Blessed God which was committed to my Trust.*

Δικαίῳ νόμος οὐ κεῖται,] i. e. *The Law was not made to condemn the just Man*, for *against such there is no Law*, condemning them, *Gal.* 5. 23. ἀλλὰ τοῖς δὲ, but *it lies against the Lawless*, &c. to condemn them.

Ἀνόμοις, &c.] From this enumeration of Offenders against the Law, we learn that the *Apostle* is here speaking of the Moral Law contained in the Ten Commandments; for the Sins here mentioned respect them, *the ungodly* being Sinners against the *first Commandment*. The ἀσεβεσι, Sinners, (as that Word signifies the Idolatrous *Gentiles*, Gal. 2. 15.) the Transgressors of the second, the perjured Persons, of the third, the unholy and profane, of the fourth, the Murtherers of Fathers and Mothers, of the fifth, the Manslayers, of the sixth, the Fornicators and Defilers of themselves with Mankind, of the seventh, Menstealers, of the eighth, Liars, of the ninth, as also from the following Words, *if there be any other thing contrary to the sound Doctrine of the Gospel*. Note,

3dly, That Fornication is here reckoned among Sins committed against the Law of Nature, or the Moral Law; as it is also, *Rom.* 1. 29. and among the manifest *Works of the Flesh*, Gal. 5. 19. yea among the things *for which the Wrath of God comes upon the Children of Disobedience* or Unbelief, that is, the *Heathens*, Eph. 5. 5, 6. for which Men are to be excluded *from the Kingdom of God*, 1 Cor. 6. 10. *Rev.* 22. 15. and to be cast into *the Lake of Fire and Brimstone*, Rev. 21. 8. Whence it is to be wondred that this Sin should be so generally committed by some, and pleaded for by others, who are called *Christians*.

Ver. 12. *And I thank Christ Jesus our Lord, who hath enabled me* (by the Assistance of the Spirit of Power and Wisdom, who of myself was insufficient for this Work, 2 *Cor.* 3. 5, 6.) *because he accounted me* (one that would be) *faithful* (in the discharge of it,) *putting me* (therefore) *into the Ministry.*

Ὅτι πιστόν με ἡγήσατο, *He accounted me faithful.*] That St. *Paul* was a *Vessel of Election* to bear Christ's Name before the *Gentiles*, see *Act.* 9. 15. that in order thereunto he was by him to be filled with the Holy Ghost, v. 17. and so enabled to perform this Work with the *Power of Signs and Wonders, and of the Spirit of God*, see *Rom.* 15. 19. Christ also appeared to him for this very end, προχειρίσασθαι, *to constitute him first*, and set him apart, as it were, by laying Hands upon him, to make him a Minister and Witness of what he had seen and heard, *Act.* 26. 16. 22. 14, 15. and accordingly he sent him to the *Gentiles*, Act. 26. 17. and thus he put him into the Ministry. Christ did this because he *accounted him one that would be faithful* in the Discharge of his Duty, 1 *Cor.* 4. 2. and 7. 25. *i. e.* such a one, who, by the Consideration of so great Mercy, and abundant Grace, vouchsafed to one so unworthy, would patiently suffer for, *Act.* 9. 16. and labour more abundantly in Propagation of the Gospel, when thus assisted by the Grace and Spirit of Christ, 1 *Cor.* 15. 10. Whence 'tis observed by the *Fathers* here, That (a) *there was not only something of God, but also something of himself, for which he was chosen to this Ministery; and that he so magnifies the Grace of God, as not to invalidate Man's Free Will.*

Ver. 13. (Me, I say,) *who was before* (this gracious Call) *a Blasphemer* (of Christ, *Act.* 26. 11.) *and a Persecutor* (of his Servants, *Act.* 8. 3.) *and injurious* (to them;) *but I obtained Mercy* (from him) *because I did it* (not against Knowledge,) *for I verily thought I ought to do many things against the Name of Jesus*, (Act. 26. 9. but) *ignorantly in unbelief.*

Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *I did it ignorantly.*] Being an Unbeliever, as he might be under those many Prejudices the Learned *Jews* and zealous Assertors of their Traditions laboured under; for to this St. *Peter* doth ascribe their Crucifixion of our Lord, saying, *I know you did it*, κατ' ἄγνοιαν, *through Ignorance*, Act. 3. 17. and St. *Paul* saying they did it, τὸν ἀγνοήσαντες, *not knowing him*, Act. 13. 27. 1 Cor. 2. 8. and *Christ* himself, when he prays thus, *Father, forgive them, they know not what they do*, Luk 23. 34. giving the same Reason of his Prayer for their Forgiveness, as St. *Paul* here doth of his own actual Forgiveness; so that 'tis needless to endeavour, as some do, to wrest these Words to another Sense.

Ver. 14. *And this Grace of God was exceedingly abundant* (in its Power to enable me to promote the Faith, *Rom.* 15. 19.) *through* (that) *Faith* (in) *and Love* (I had) *towards Christ Jesus.*

Μετὰ πίστεως καὶ ἀγάπης, *through Faith and Love.*] Love constraining him to labour more abundantly, 2 *Cor.* 5. 14. and his strong Faith enabling him to do it in the Power of *Signs and Wonders, and of the Holy Ghost*, Rom. 15. 19.

Ver. 15. *This* (therefore) *is a faithful Saying, and worthy of all Acceptation, that Christ*

(a) Δείκνυσιν ὅτι δῶρόν ἐστι παρ' ἡμῶν ἐπιτυχθῆναι τινά, ὃ χάρ ἀκρίτως θεὸς ἐπιλέγεται τινάς. Oecum. Ὅσα τοῖς ἐν τῇ αὐτῇ πίστει, ἐν τὸ τῷ θεῷ, τὸ πλέον νέμων τῇ τοῦ θεοῦ προνοίᾳ, τὸ δὲ αὐτῷ συνέλλων, πλὴν ὅσον μὴ λυμαίνεσθαι τῷ αὐτεξουσίῳ—χάριν ἔχω, &c. Τοῦτο τοῦ θεοῦ, εἶτα πάλιν τὸ αὐτοῦ, ὅτι πιστόν με ἡγήσατο. Chrysost.

Jesus

Jeſus came into the World to ſave Sinners, of whom I am chief, (and ſo a great Example of this Truth.)

Ἁμαρτωλὸς σῶσαι, *to ſave ſinners.*] Hence Divines have well obſerved that if Man had not ſinned, Chriſt had not come into the world.

Εἰμὶ ἐγώ, *I am.*] He ſaith not I was, but I am, becauſe even when Sin is pardon'd, we ought to have the proſpect of it ſtill before our Eyes, to keep us humble and ſenſible of the great Grace of God to us.

Ver. 16. *Howbeit for this cauſe* (even) *I* (the chief of ſinners) *obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern* (of it) *to them which ſhould hereafter believe on him to life everlaſting.*

Ver. 17. *Now to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.*

Ver. 18. *This charge* (of remaining at *Epheſus*, for the benefit of the Churches there, *v.* 3.) *I commit unto thee, ſon Timothy, according to the Prophecies that went before of thee, that thou,* (encouraged and excited) *by them mighteſt war a good warfare,* (even that of Faith, *Chap.* 6. 12. fighting and ſuffering as a good Souldier of Jeſus Chriſt, 2 *Tim.* 2. 3.)

Κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, *according to the foregoing Prophecies concerning thee.*] So *Chap.* 4. *v.* 14. neglect not τὸ χάρισμα, *the Gift* of the Holy Ghoſt, *which was given thee*, διὰ προφητείας, *according to Prophecy.* I have ſhew'd, Note on 1 *Cor.* 12. 10. that among the Gifts of *Prophecy*, and *diſcerning of Spirits*, this was one, to foretel, and chuſe out Perſons meet to do God Service in the Miniſtery. Hence St. *Paul* charges the Biſhops of *Epheſus* to feed the Flock over which *the Holy Ghoſt had made them Overſeers*, or Biſhops, *Acts* 20. 28. And *Clemens Romanus* ſaith, the Apoſtles choſe *Biſhops and Deacons, with full aſſurance of the Holy Ghoſt*, πρόῤῥησιν εἰληφότες τελείαν, Ep. ad Cor. §. 42, 44. *having a perfect Knowledge of them, and making tryal of them by the Spirit.* So was it in the caſe of *Timothy*, ſay all the *Greek Scholiaſts* on the place. (a) St. *Chryſoſtom* ſaith he was *choſen by Prophecy, that is, by the Spirit of God.* (b) *Theodoret*, that *He received Impoſition of Hands, not by Man's Calling, but by Divine Revelation.* (c) *Oecumenius*, that *by the Revelation of the Spirit he was both choſen by St.* Paul *to be a Diſciple, and was circumciſed, and ordained a Biſhop*; and (d) *Theophylact* affirms the ſame. Being thus deſign'd and notified by the Spirit of Prophecy, they were by Prayer and Impoſition of Hands conſecrated to their Office. Thus when the Spirit in the *Prophets* had ſaid *Separate me Barnabas and Saul for the Work of the Miniſtery, to which I have called them*, Acts 13. 2, 3, 4. they *prayed, and laid their Hands upon them, and ſent them away*; and they are ſaid to be *ſent forth by the Holy Ghoſt*. And with this Impoſition of Hands they who had them not before, received χαρίσματα, Gifts anſwerable to their Calling. Thus St. *Paul* charges *Timothy* to ſtir up χάρισμα διὰ, *the Gift of God that was in him, by the laying on of his Hands*, 2 Tim. 1. 6. and *Irenæus* ſaith, *l.* 4. *c.* 33. that *the Biſhops who ſucceeded the Apoſtles, with their Succeſſion into their Biſhopricks, received a certain Chariſma of Truth, according to the good pleaſure of the Father.* See Note on 1 *Cor.* 2. 16. and on *Chap.* 12. 10. Vain therefore are they who pretending to an internal Call of the Spirit, which they cannot prove to others, think Impoſition of Hands, and Conſecration to the Work of the Miniſtery, unneceſſary to the performance of the Miniſterial Office.

Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *that thou mayſt war a good warfare,*] *i. e.* perform the Office of an *Evangeliſt* well, 2 *Tim.* 4. 5. ſo as to be *a good Miniſter of Jeſus Chriſt*, 1 Tim. 4. 6. Thus in the *Old Teſtament* the *Levite* that entred upon the Service of the *Tabernacle of the Congregation*, is in the *Hebrew* one that enters *into the Hoſt*, Num. 4. 3, 23, 30, 35, 39, 43. *Chap.* 8. 24. and goes צָבָא לִצְבֹּא, *to war the warfare*, i. e. *to ſerve the ſervice*, ſaith the Chaldee; and ſo the following words explain it; and to be ſuperannuated, and ſo to ceaſe from the work, is *to return from the warfare*, Ch. 8. 25. thus alſo in the *New Teſtament*, the Chriſtian Miniſter is a *Souldier of Jeſus Chriſt*, 2 Tim. 2. 3. στρατιώτης, a *Warriour*; ver. 4. He hath the *Weapons of his Warfare*, 2 Cor. 10. 4. and ought to have his Wages, becauſe *no Man goeth to warfare at his own Charge*, 1. Cor. 9. 7.

Ver. 19. *Holding faith and a good conſcience, which* (laſt) *ſome having put away, concerning the faith have made ſhipwrack.*

Ver. 20. *Of whom is Hymenæus* (2 Tim. 2. 17.) *and Alexander*, (2 Tim. 4. 14.) *whom I have delivered to Satan*, (for the deſtruction of the fleſh, 1 *Cor.* 5. 5.) *that they* (by what they ſuffer) *may learn not to blaſpheme*, (or ſpeak evil of the Faith.)

Οὓς παρέδωκα τῷ Σατανᾷ, *whom I have delivered to Satan.*] I have ſhewed, Note on 1 *Cor.* 5. 5. that the *Ancients* ſay the Phraſe ſignified that ſome Diſeaſe was to be inflicted on them by *Satan*. Thus *Theodoret*, *Chry-*

(a) Τί ἐστιν ἀπὸ προφητείας, ἀπὸ πνεύματος ἁγίου. Chryſoſt. in locum.
(b) Οὐ γὰρ ἀνθρωπίνης τετύχηκε κλήσεως, ἀλλὰ χεῖρα θείαν ἀποκάλυψιν τῶν χειροτονίαν ἐδέξω. Theod.
(c) Κατὰ δὲ πνεύματος ἀποκάλυψιν καὶ ἠρίθη παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. Oec.
(d) Ἀπὸ πνεύματος ἁγίου ὁ Τιμόθεος ἠρίθη διὰ τῶν ἱερέων. Theoph.

phan, and Oecumenius here say of these Men, (c) *that being separated from the Church, they were cruelly chastised by the Adversary, falling into Diseases, and grievous Afflictions, and other Damages and Calamities*; and this, in the forementioned place, is argued from the ends of this delivery to *Satan*, viz. *for the destruction of the flesh* there, *that they might learn not to blaspheme* that Doctrine which could so severely punish them that did so here. Note also, that *Hymenæus* and *Alexander* made *shipwrack of the Faith*, not by renouncing *Christianity*, for *what have I to do*, saith the Apostle, *to judge them that are without*, 1 *Cor.* 5. 12. but by maintaining such Doctrines as overthrew the Faith, *i. e.* by denying the Resurrection of the Body, as *Hymenæus* did, 2 *Tim.* 2. 18.

CHAP. II.

Ver. 1. I *Exhort therefore*, (in pursuance of the Design of Christ's coming to save Sinners, *Ch.* 1. 15. and here, *v.* 3, 4.) *that first of all* (Gr. first that) *Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men.*

Ver. 2. (Particularly) *For Kings, and* (for) *all that are in Authority, that we* (under their Government) *may lead a peaceable and quiet Life, in all Godliness and Honesty.*

δεήσεις, προσευχὰς, ἐντεύξεις, *Prayers, Supplications, Intercessions.*] Δεήσεις, are Deprecations for the Pardon of Sin, and the averting Divine Judgments. Προσευχαὶ, Prayers for the obtaining of all spiritual and temporal Blessings; and in this we have the Suffrage of the Greek Scholiasts, and *Lexicographers*: But as for the Word ἐντεύξεις, they almost unanimously say it is a Complaint or Accusation made to God against those who deal injuriously with them; and a Desire that he would avenge their Injuries; to which I cannot think the *Apostle* would so passionately exhort them. I therefore prefer the other Import of the Word mention'd in *Pharorinus*, that it is αἴτησις ὑπὲ τῦ προσαγομένη θεῷ περὶ σωτηρίας ἑτέρων, *an Address presented to God for the Salvation of others.* And by this Rule were the Devotions of the Church continually directed; for, saith the *Author* of the Book, *De Vocatione Gentium*, (a) *the Devotion of all the Priests, and all the Faithful, doth so unanimously observe this Rule of Prayer, that there is no Part of the World in which the Christian People do not put up such Prayers as these; praying to God, not only for the Saints, but for Infidels, Idolaters, the Enemies of the Cross, and the Persecutors of Christ's Members, for Jews, Hereticks, and Schismaticks.*

Ὑπὲρ βασιλέων, *&c. for Kings and all that are in Authority.*] So the *Jews* pray'd and offer'd Sacrifices for the *Persian Kings*, (b) and the Welfare of their Government, *Ezra* 6. 10. Thus *Jeremy* sends to them in their Captivity, to *pray for the Peace of the City whither God had caused them to be carried Captive*, Chap. 29. 7. and the *Jews* in *Babylon* send to those in *Judæa* to pray for the Life of *Nebuchodonosor*, King of *Babylon*; and *for the Life of* Belthasar *his Son, that their Days may be upon Earth as the Days of Heaven*, Baruch 1. 11. When they came under the Government of the Kings of *Egypt*, *Eleazer* their *High Priest* writes to King *Ptolemy* thus: *We continually offer Sacrifice* (c) *for thee, thy Sister, thy Children, and Friends; and the People pray for thy happy Success in all things, and for the peaceable State of thy Kingdom.* And so when they were under the *Seleucidæ*. And, lastly, when they came under the (d) *Roman* Government, this was their constant Practice, till they began that Rebellion under which their City, Country, Religion, and Nation was destroy'd. This being, saith *Josephus*, the Cause of the War, that the Seditious did θυσίαν τὴ καίσαρος ἀπειπεῖν, *reject the Sacrifice offer'd for* Cæsar, tho' the *Priests* and *Nobles* earnestly entreated them μὴ παραλιπεῖν τὸ ὑπὲρ τῶν ἐγκμίων ἔθος, *not to desert the Custom concerning their Rulers, which always had obtain'd among them.*

(c) Τὸ μὲν ἐκκλησιαστικὸν σῶμα τῦ χωρισθέντος ἀπὸ τῆς θείας χάριτος γυμνωθέντες, πικρὰς παρὰ τὸ δυσμενὲς ἀνέχεται πείρας, ἢ νόσους, ἢ παθήματα χαλεπὰς παραπίπτοντες, ἢ ζημίας, ἢ συμφορὰς ἑτέρας. Theod.

(a) quam legem Supplicationis, ita omnium sacerdotum, & omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in qua hujusmodi orationes non celebrentur a populis Christianis, supplicat ergo ubique Ecclesia Deo non solum pro sanctis, & in Christo jam regeneratis, sed etiam pro omnibus infidelibus, & inimicis crucis Christi, pro omnibus Idolorum cultoribus pro omnibus qui Christum in membris ipsius prosequuntur, pro Judæis, quorum excitati lumen evangelij non refulget, pro Hæreticis, & Schismaticis, qui ab unitate fidei, & charitatis alieni sunt. L. 1. c. 4.

(b) Ὑπὲρ ἐμῦ καὶ παρῶν δ' ἐμέ μου τῷ θεῷ. Darius apud Joseph. Antiq. l. 11. c. 4.

(c) Ὑπερ σῦ, καὶ τῆς ἀδελφῆς σῦ, καὶ τῶν τέκνων καὶ φίλων ἀδιαλείπτως ποιέμεθα θυσίας, καὶ τὸ σλῆθος δ' ἡμᾶς ἐπεύχεται γίνεσθαί σε τὰ ἔμπροσθεν, καὶ φυλαχθῆναι σε τὴν βασιλείαν ἐν εἰρήνῃ. Joseph. Antiq. l. 12. c. 2. p. 392.

Τὰς θυσίας ἐπιδείκνυσιν ἃς ὑπὲρ τῦ βασιλέως ἔλεγον ποιεῖσθαι τῷ θεῷ. Ibid. c. 17.

(d) Ποτὲ μὲν καίσαρος καὶ τῦ δήμου τῶν Ῥωμαίων ἀεὶ τῆς ἡμέρας θύσιν ἔφασαν. Joseph. de Bell. Jud. l. 2. c. 17. & c. 30. per totum.

And

And that the *Chriſtians*, following their Examples, thus pray'd continually from the beginning, for their (e) *Kings*, we learn from (f) *Polycarp*, (g) *Juſtin Martyr*, (h) *Tertullian*, (i) St. *Cyprian*, (k) *Origen*, (l) *Lactantius*, and from all the Ancient Liturgies. And this it became them to do, that the *Heathen Emperors* finding them thus ſolicitous for the Welfare and Proſperity of their Government, might permit 'em quietly and peaceably to enjoy their Religion.

Ver. 3. *For this* (Prayer for them, and for all Men) *is good, and acceptable in the ſight of God our Saviour.*

Ver. 4. *Who will have all Men to be ſaved, and to come* (*Gr.* who wills that all Men ſhould be ſaved, and come) *unto the Knowledge of the Truth.*

Ver. 5. *For there is one God*, (who is the God of the *Gentiles* as well as of the *Jews*, *Rom.* 2. 29, 30. *The Creator*, *Eph.* 3. 9. *The Father*, *Mat.* 2. 10. *The Lord*, *Acts* 17. 24. *The Saviour of all Men*, Chap. 4. 10.) *and one Mediator betwixt God and Man, the Man Chriſt Jeſus.*

Μεσίτης, *Mediator.*] That is, ſaith *Suidas*, εἰρηνοποιὸς, *a Peace-maker.* This, ſay the *Socinians*, is not neceſſary that a Mediator ſhould appeaſe or reconcile Parties at variance, but only that he ſhould deliver the Mind of one to the other, and ſtrike a Covenant or League betwixt them, as in the Caſe of *Moſes*, *Gal.* 3. 19. To this I anſwer, (1.) That tho' this be not neceſſarily contained in the Signification of the Word, yet is it evidently implied in that which is annexed to our *Mediator*, where-ever he is mentioned in the *New Teſtament*, *viz.* here, and in the Epiſtle to the *Hebrews*; for here he is ſuch a Mediator as *gave himſelf a Ranſom to God for us*, v. 6. and there he is a *Mediator of the New Covenant in his Blood*, the Covenant made by Intervention of his Death, εἰς ἀπολύτρωσιν, *for the Redemption of the Tranſgreſſions of the former Covenant*, Chap. 9. 15. 8. 6. 12. 24. (2dly,) This ſeemeth to have been the *Jewiſh* Notion both of a *Mediator* in the general, and of our Mediator, or the Divine *Logos* in particular. Thus (m) *Philo* ſaith, That the *Father of all things hath granted to his moſt Ancient Word an excellent Gift*, viz. *That ſtanding in the Confines of Both, he ſhould put a difference betwixt the Maker and the Thing made, as being an Interceſſor for mortal Man to the immortal God, and an Ambaſſador from the King to his Subject*; *in which Gift he rejoiceth, ſaying* Κἀγὼ ἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν, *And I ſtood betwixt God and you, being neither unbegotten as God*, οὔτε γεννητὸς ὡς ἡμεῖς, *nor made as we are, but a Middle of the Extremes, and a Pledge to Both*; *to the Creator, engaging that all Mankind ſhall not corrupt it ſelf and apoſtatize, chuſing Diſorder before Order*; *to the Creature, that he may have good Hope that the merciful God will not wholly overlook his own Work*; *for I denounce, no* εἰρηνικὰ, *peaceable Things to the Creature from the God of Peace.* And, ſpeaking of their *High Prieſt*, who was a Type of Chriſt, he ſaith, (n) *The Law will have him raiſed above Human Nature, and coming near to the Divine*; *and, if I may ſay the Truth, a Middle betwixt Both, that Men may atone God by a Mediator, and God may reach forth and diſtribute his Favours to Men by a certain Miniſter.* And again, (o) *It was neceſſary that he who performs the Office of a Prieſt to the Father of the World, ſhould have for his Advocate his Son moſt perfect in Vertue to obtain the Pardon of Sins, and the Participation of the greateſt Bleſſings.* So that here it is made the Office of a Mediator to *procure Peace* to the Creature from God, *to make atonement to God*, and to be an Advocate to *obtain the Pardon of Sins*; and if Chriſt our Mediator and Advocate with the Father, was, by vertue of his Office, to do this, ſurely it muſt be part of his Office to appeaſe and reconcile God to us.

Ver. 6. *Who gave himſelf* (up to Death as) *a Ranſom for all* (Men) *to be teſtified in due time*, (*Gr.* for a Teſtimony in due time of God's Love to all, *Tit.* 3. 4.)

Ἀντίλυτρον ὑπὲρ πάντων, *a Ranſom for all.*] And *Mat.* 20. 28. λύτρον ἀντὶ πολλῶν, *a Ranſom in the ſtead of many.* Hence then 'tis evident, beyond Contradiction, that our Lord Jeſus ſuffered in our ſtead. For when the Scri-

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(e) Ἐν καιρῷ μυσηέων μίμηται βασιλέως πολλάκις ᾧ ἀπίστ ὄντ. Oecum. (f) *Orate pro Regibus & Potestatibus & Principibus*, Polyc. Sect. 12. (g) P. 52. & 363. (h) Apol. c. 30, 31, 32. (i) *Ad proconſulem.* (k) *Contra Celſum*, l. 8. p. 427. (l) *In fine* Theophil. ad Autol. p. 76. Dionyſ. Alex. apud Euſeb. Hiſt. Eccleſ. l. 7. c. 11. p. 258. Conſt. Apoſt. l. 2. c. 57.

(m) Τῷ δὲ Ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν, ὁ τὰ ὅλα γεννήσας πατὴρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακείνῃ τῷ ποιητικότ, ὁ δ' αὖτὸς ἱκάτης μέν ὅτι τῷ θνητῷ κηδαίνοντ ἀεὶ θεὸς ἄφθαρτον, πρεσβευτὴς δὲ τῷ ἡγεμόνι θεὸς τὸ ὑπήκοον---οὔτε ἀγέννητ ὡς ὁ θεὸς ὤν, οὔτε γεννητὸς ὡς ἡμεῖς, ἀλλὰ μεσ τῶν ἄκρων ἀμφοτέρων ἐμπεδῶν. Lib. quis Rerum div. Hæreſ. p. 397, G. 398, A.

(n) Βέλεται γὰρ αὐτὸν ὁ νόμ μείζον μιμεῖσθαι φύσεως ἢ κατὰ ἄνθρωπον, ἐγγυτέρω θεσπότου ἢ δεῖ ἀμείνον, εἰ δεῖ τ' ἀληθὲς λέγειν ἀμφοῖν, ἵνα διὰ μέσου πῶς ἄνθρωποι μὲν ἱλάσκωνται θεὸν, θεὸς δὲ τοῖς χρείοις ἀνθρώποις ὑποδακίνῃ τινὶ χρώμεν ὁρίζῃ, καὶ χορηγῇ. l. 2. de Monarch. p. 369. E.

(o) Ἀναγκαῖον γὰρ ἦν τὸν ἱεραμένον τῷ τοῦ κόσμ πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τὸν ἀρίστὸν ὑὸν αὐτ τῆς ἱερατικ ἐπιστασίας ἁμαρτημάτων, καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν. De vita Moſis, lib. 3. p. 521. B.

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ye faith, ἡ λήψεσθε λύτρα οὐδὲ ψυχῆς πρὸ τῆ φονεύσῃ, *ye shall admit no Satisfaction for the Life of the Murtherer who is worthy of Death,* Numb. 35. 31, 32. *but he shall surely be put to death; for,* ἐκ ἐξιλασθήσεται ἡ γῆ ἀπὸ τῆ αἵματος, *the Land cannot be cleansed, or expiated, from the Blood that is shed therein, but by the Blood of him that shed it,* is not this the plain import of these Words, that no Price shall be admitted instead of his Life? Again, when Ahab past'd this Judgment on the disguised Prophet, ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτῆ, *thy Life shall go for his Life whom thou hast let go,* 1 Kings 20. 39, 42; And when the Prophet thus returns upon him, *Thus saith the Lord, Because thou hast let go out of thy hand a Man whom I have appointed to utter destruction,* διὰ τοῦτο ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτῆ, *therefore thy Life shall go for his Life*; And when Jehu saith to the Men appointed to slay the Priests of *Baal*, *If any of them escape, he that letteth him go,* ἡ ψυχὴ αὐτῆ ἀντὶ τῆς ψυχῆς αὐτῆ, *his Life shall be for his Life that escapeth of them,* 2 Kings 10. 24; Do not all these Expressions plainly signifie *thou shalt die instead of him?* When therefore Christ elsewhere declares, That *he would give his Flesh for the Life of the World*; That *he gave his Life a Ransom for many, a Ransom for all*, Must he not signifie, by these Expressions, that he would give up his Life to the Death, instead of them who had deserved Death? Which sure he could not do, but he must suffer in their stead. Moreover, by the *Jewish* Law, the First-born of every Beast was to die; or, to rescue him from it, the Owner was to pay, λύτρον ἀντὶ ψυχῆς, *a Price to redeem his Life*, Numb. 18. 15; and the pushing Ox, provided the Owner did not pay, τὸ λύτρον τῆ ψυχῆ αὐτῆ, *a Price or Ransom for his Life*, Exod. 21. 31. Every *Israelite* was also to bring in yearly his half Shekel, λύτρον τῆ ψυχῆς αὐτῆ, ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the Ransom of his Life*, that he die not, *Exod.* 30. 12, 15, 16. And this Money was appointed to buy the daily Sacrifice which was to expiate or make Atonement for their Lives. When therefore, in Allusion to these things, 'tis said, Christ gave himself, ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a Ransom for many*, can we put any other Sense upon these Words, than this, That he gave his Life instead of ours, to expiate and atone for those Lives which we by Sin had forfeited?

Ὑπὲρ πάντων, *For all.*] These Verses contain several convincing Arguments, That God wills the Salvation of all Men in particular, and that Christ thus died for all: For, 1. The *Apostle* here enjoins us to pray for all Men, because *God will have all Men to be saved.* Now 'tis unquestionably the *Christian*'s Duty, and was the constant Practice of the Church, to pray for all Men in particular; and therefore the Reason here assigned, of this Duty, must reach to all Men in particular. 2. The *Apostle* reasons thus: *God would have all Men to be saved*, because he is the God of all, the common Father, Creator, Governour, Preserver of all Men. Now thus he is the God of all Men in particular, and so this Argument must shew he would have all Men in particular to be saved. For, as the *Apostle* argues for God's readiness to justifie the *Gentiles* by Faith, as freely as the *Jews*, by asking, *Is he the God of the Jews only, is he not also of the Gentiles?* Rom. 3. 30, and answering, that there is no difference betwixt them, *the same God being rich unto all that call upon him*, Rom. 10. 12; so may we argue in this Case by a like Enquiry, *Is he the God of a small Remnant of the Jews and Gentiles only, is he not the God and Saviour of them all?* Chap. 4. 10. 3. *He would have all Men to be saved*, saith the *Apostle*, *for there is one Mediator betwixt God and Man, the Man Christ Jesus, who gave himself a Ransom for all.* Now if the Argument from one *God* was, as we have proved, designed to shew he was the God of all Men in particular, the Argument from this one Mediator must also prove Christ the Mediator of all Men in particular. Hence is he here emphatically stiled *the Man Christ Jesus*, to intimate unto us, that having taken upon him the Nature common to us all, to fit him for this Office, he must design it for the good of all who were Partakers of that Nature; for as he was a Man, he surely was endued with the best of Human Affections, Universal Charity, which would excite him to promote the Welfare of all. As he was a Man, he was subject to the common Law of Humanity, which obliges us to endeavour the common Benefit of Men.

Ver. 7. *Whereunto (i.e.* for the accomplishing of which Will of God,) *I am ordained* (appointed of Christ) *a Preacher, and an Apostle; I speak the Truth in Christ, I lye not, a Doctor of the Gentiles in Faith and Verity.*

Ἀλήθειαν λέγω, *I speak the Truth in Christ.*] This Oath, or vehement Affirmation, could not be necessary to confirm *Timothy* in the Belief of this Matter. But this Epistle being sent to *Ephesus*, where there were many *Jews*, who either denied that Salvation was to be preached to the Gentiles, or only on the Terms of being also circumcised, which this *Apostle* so stoutly did oppose, it might be necessary for their sakes.

Ver. 8. *I will therefore that Men pray every where, lifting up pure* (holy) *hands, without wrath, or doubting.*

Ὁσίας χεῖρας, *Holy Hands.*] 'Tis certain that 'twas the Custom of the *Heathens* to wash sometimes their Heads, sometimes their whole Bodies, but generally their Hands, before they come to the *Temple*, to pay their Homage to their Gods. And to this purpose they had

their χιμήβια, or χιρόνιπτες, Baſons, or Lavers placed before the *Temples*, which they were to uſe before they ſacrificed; it being thought ſo great a Crime to come to the Gods with *Hands unwaſhed*, *illotis manibus libare*, that 'tis (b) proverbial with them, to ſignifie by that Phraſe thoſe who come irreverently and unprepared to their Service, ſay *Diogenianus* and St. *Gregory*; and to come reverently to the Gods, is (c) περιῤῥαντίμενον, ἀπορυφάμενον, ἀπονιφάμενον, ὡσαύτως περσίναι, to come cleans'd, and waſh'd, and therefore holy. As for the *Jews*, the Learned Dr. *Pocock* ſaith, that this is a Law among them, That *every one muſt waſh his Hands when he riſes from his Bed, that he may be pure when he offers up his Prayers to God*, not thinking any Man טהור (ὅσιος, *Prov.* 22. 11.) pure, till he hath waſh'd his Hands. This they were to do, ſay their (d) *Rabbins*, *leaſt God, ſeeing his Creature defiled, ſhould be angry*; and becauſe Prayer ſucceeded to thoſe Sacrifices which were not to be touched by the *Prieſt* till he had waſh'd his Hands, *Exod.* 30. 27, 28. This they look'd upon as a part of Sanctification, and therefore pray thus, *Bleſſed be thou, O Lord God,* אשר קדשנו *who haſt ſanctified us by thy Precepts, and commandeſt us to waſh our Hands.* This waſhing was to ſignifie three things: 1. That the Hands ſhould be innocent and pure from all Blood and Cruelty, Injuſtice and Bribery, all Filthineſs and Impurity, before we come to this ſacred *Majeſty*, as *David* ſaith, *I will waſh my Hands in Innocency, and ſo will I compaſs thine Altar*, Pſal. 26. 6. and *Philo* of the (e) *Eſſens*, that they lifted up pure Hands to Heaven, that is, Hands, καθαραὶ λημμάτων καὶ ὑπ' ἀδικίας παντὸς ἀφῃρέσεως ἢ εἰς πλεισμὸν μιαινόμεναι, *pure from Gifts, and ſtain'd with no unjuſt Gain*; and ſo, ſaith he, muſt the Perſon, who lays his Hand upon his Offering, be able to ſay, (f) Αἱ χῆρες αὗται ὅτι δῶρον ἐπ' ἀδίκοις ἔλαβον, *Theſe Hands have received no Gifts to do Injuſtice, are not polluted with innocent Blood; they have maimed, wounded, done Violence to no Man; they have been imploy'd in no culpable Action, but have miniſtred to all good and profitable things.* 2dly, That our Hearts ſhould much more be purified from all Luſts, and Filthineſs of Spirit, Pride, Hatred, Malice, Covetouſneſs, &c. ſo *clean Hands, and a pure Heart*, in the *Pſalmiſt*, *go together*, *Pſal.* 24. 4. *He that offers Sacrifices*, ſaith (g) *Philo*, *muſt be*, καθαρὸς σῶμα καὶ ψυχῆ, *pure in Body, from whatſoever defileth that; and in Soul, from all evil Paſſions and Vices. For it is Folly to think we may not come to the Temple till we have waſh'd the Body, and yet may pray, and offer Sacrifice with a ſpotted and defiled Mind*, ſee *Jam.* 4. 8. 3dly, That we be purified from all worldly and diſtracting Thoughts, that the Mind may be at leiſure to attend purely to heavenly things, that we may bring to God, ſaith *Philo*, (i) τὴν ψυχὴν τῶν τῆ αἰσθήσει, καὶ αἰσθητῶν ὄγκου παντελῶς ἐπικεφάλαιον, *a Soul eaſed of all the Weight of the Senſes and Senſible Objects.* Theſe are the things which the *Apoſtle* here enjoins, when he commands us to lift up holy Hands, not that we ſhould waſh them with Water, which (i) *Tertullian* reckons, among things, *vacuæ Obſervationis*, of *vain Obſervation*, ſuperſtitious, and rather curious and affected, than reaſonable Devotion, when introduced by ſome *Chriſtians* from the *Heathen* or the *Jewiſh* Practice, as a Preface to Prayer.

Χωρὶς ὀργῆς, *without Wrath.*] As being contrary to that Charity, and Forgiveneſs, and that Sedateneſs of Spirit we ought to have when we addreſs to God in Prayer, and is the Fore-runner of that Cruelty which defiles the Hands.

Καὶ διαλογισμοῦ, *and doubting.*] I find not that the *Greek* ever bears this Senſe of doubting, but always imports, in the New Teſtament, either inward Reaſonings, or tumultuating Thoughts, διαλογισμοὶ πονηροὶ, *evil Thoughts* in the Heart, *Mat.* 15. 19. *Mark* 7. 21. *Jam.* 2. 4. διαλογισμοὶ καρδίων, *the Thoughts of Mens Hearts*, Luk. 2. 35. 9. 46. διαλογισμοὶ αὐτῶν, *their Thoughts*, Luke 5. 22. 6. 8. or their Imaginations, *Rom.* 1. 21. *Luke* 24. 38. or Contention and Diſceptation among them, *Luke* 9. 46. or inward Murmurings, *Phil.* 2. 14. all which are plainly oppoſite to that Peace, Concord, and Sedateneſs of Spirit we ſhould bring to our Devotions, and apt to diſtract us in them, eſpecially evil Imaginations.

Ver. 9. *In like manner alſo*, (I will) *that* (Chriſtian) *Women adorn themſelves in modeſt Apparel, with Shamefacedneſs, and Sobriety, not* (ſetting out themſelves) *with broidred Hair, or Gold, or Pearls, or coſtly Array.*

Ver. 10. *But* (with that Ornament) *which* (beſt) *becometh Women, profeſſing Godlineſs*, (that is) *with Good Works.*

Μετὰ αἰδοῦς καὶ σωφροσύνης, *with Shamefacedneſs, and Sobriety, or Chaſtity.*] It ſeems impoſſible to fix a certain Rule for the Attire of Women of all States and Conditions, at all Times, and in all Places, but from what the Apoſtle ſaith here, and 1 *Pet.* 3. 2. ſee the Note there, it ſeems evident, 1. That περιπλοαὶ τῶν τριχῶν ἐταιρικαὶ, that all Attire which ſuſpected Women uſed, either to provoke Luſt in others, or to ſhew any Inclination to it in themſelves; and all Attire, which hath any tendency to any thing of this nature, or to

(b) *Vid. Eraſ. Adag. Chil.* 1. *Cent.* 9. p. 246. (c) *J. Poll.* l. 1. c. 1. ſect. 24. (d) *Buxt. Syn. Jud.* cap. 8. p. 156, 157, 158. (e) *De vita contemplat.* p. 695. (f) *De victi.* p. 649. (g) *De victi. offer. ab init.* (h) *De vita contemp.* p. 691. B. (i) *De orat.* c. 12.

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raise a Suspicion of it, must be here forbidden, as being contrary to the Modesty and chast Behaviour of a godly Matron. And, 2dly, all Attire, which by the Richness and the Costliness of it, shews any Pride, or Vanity of Spirit, or an Ambition to excel others. And, 3dly, all great Concernment, Care, and Study, to appear in such Attire, as if it were indeed our truest Ornament, and that which made us truly to excel, and be more honourable than others; this Vanity, and Pride, this Esteem of, and Concern for these Things, being not well consistent with Sobriety, and much less with the Profession of True Godliness. And here it is worthy to be noted by the Women, (1.) That this Precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief *Apostles* of the *Jew* and *Gentile*, St. *Peter* and St. *Paul*; and the contrary is represented as a Practice opposite to Godliness. 2dly, Let them especially mark the Character here given of a Christian Woman, *viz.* that she is one who doth not only profess and declare, that she serves and worships God, but also doth, ἐπαγγέλλεσθαι, *shew forth Godliness in her Life and Conversation.* And, 2dly, let the Men note hence that of *Esthius*, that if it be so unbecoming a Christian Woman, to be thus concerned in adorning and tricking up her Body, it must be much more unbecoming a Christian Man, and that which makes him truly to deserve the Name of *Fop*.

Ver. 11. *Let the Women learn in silence with all Subjection* (to the better Sex.)

Ver. 12. *But* (for) *I suffer not a Woman to teach*, (publickly,) *or to usurp Authority over the Man*, (to whom she was subjected by God's Precept, *Gen.* 3. 16.) *but* (I command her rather) *to be in silence.*

Οὐκ ἐπιτρέπω, *&c. I suffer not a Woman to teach*,] i. e. *publickly*, 1 Cor. 14. 34, 35. see the Note there. They may privately instruct, as *Priscilla* did *Apollo*, Act. 18. 26. and as a believing Wife may instruct her unbelieving Husband, when he enquires a Reason of her Faith; but then she must not challenge any Authority to do this, this being to usurp an Authority not due unto her.

Ver. 13. *For Adam was first formed*, (and) *then Eve* (after him, and out of him, to denote her Subjection to him; and for him, to shew she was to serve him, 1 *Cor.* 11. 8.)

Ver. 14. *And Adam was not* (immediately) *deceived*, (by the Serpent, as *Eve* was,) *but the Woman being deceived, was* (first) *in the Transgression.*

Οὐκ ἠπατήθη, *He was not deceived*,] *i.e.* by the Serpent, who never attempted him; but was only seduced by the Woman: She therefore was both guilty of her own, and of her Husband's Sin.

Ver. 15. *Notwithstanding she* (*i. e.* the Female Sex) *shall be saved in Child-bearing*, (διὰ τεκνογονίας, through Child-bearing; *i. e.* they shall go through the Sorrow threatned to her Sex for that Sin with safety.) *if they continue in Faith*, (*i. e.* trusting in God,) *in Charity*, (to others, especially in the like Condition,) *in Holiness*, (*Gr.* in *Sanctification*, *i. e.* in Chastity of Manners, and Freedom from Uncleanness,) *and in Purity*, (ἐν σωφροσύνῃ, in Temperance, or Freedom from Excess.)

Διὰ τεκνογονίας, *in Child-bearing.*] That is, say some, by bearing the *Messiah*, the promised Seed; but there is no Instance that can be produced, where this Phrase is used in this Sense. Say others, *by Education of her Children*; but neither is there any Instance of this Signification of the Word, nor is it fit that her Salvation should depend on the Faith, and Charity, and Holiness of her Children, these being things it is not in her Power to produce in them. And, 3dly, what then shall become of barren Women, and those that live and die Virgins. To establish therefore the Sense given in the Text, let it be noted,

1st. That this *enallage Numeri*, or Change of the Number in Words that comprehend all of the same kind, is very common, both in the Old and the (a) New Testament, and in profane *Authors*; so *Gen.* 33. 13. *Morientur totus Grex*, *the whole Flock will die*; Gen. 41. 57. *Universa terra venerunt*, *the whole Land came into Egypt*; Psal. 140. *Grant not the Desires of the Wicked, further not his wicked Device, least they exalt themselves*; Prov. 2. 12, 13. *The evil Man, who leaves the Paths of Uprightness.* See *Numb.* 10. 3. 1 *Kings* 1. 40. 1 *Chron.* 10. 6. *Ezra* 10. 12. *Psal.* 68. 11. *Es.* 25. 3. and 34. 10. *Mark.* 3. 7, 8.

Note, 2dly, That the Preposition, διὰ, doth not always signifie a Means, or a Condition, but sometimes a Term to be pass'd through, as when it is said, διὰ πολλῶν θλίψεων, *through many Tribulations we must enter into the Kingdom of God*, Act. 14. 22. *He shall be saved*, διὰ πυρός, *as one passing through the Fire*; 1 Cor. 3. 15. *Let us behave our selves as the Ministers of God, passing inoffensively*, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *through Honour and Dishonour, through good and evil Report*, 2 *Cor.* 6. 8. in which Sense we are said, *ambulare per viam, per plateam.* But against the Interpretation given in the *Paraphrase*, it is objected, that the following Words, *If they continue in the Faith*, &c. cannot be mentioned here as a Condition of their safe Deliverance in Child-bed, since that Deliverance is common to the Believer, and the *Pagan*, the Charitable and Temperate, and the Uncharitable and Intemperate, the Chast and the Unchast Woman.

(a) χάρις—μαθαριότητος Ch. 5. 4.

Anſw. Now to this I anſwer, That this Objection ſeems to be of no Force againſt the Senſe there given; for though Health, Riches, a good Name, and other temporal Bleſſings, be common to the *Pagan* and Believer, to the Good and Bad, that hinders not but *Godlineſs may have the Promiſe of this Life*, as Health, Riches, a good Name, and other outward Bleſſings are promiſed to thoſe that fear God; it being ſufficient to make good this Promiſe, that God is pleaſed ſometimes to vouchſafe this ſafe Deliverance from the Dangers of Child-birth, to Women, by virtue of their Truſt in God, their Charity to others, eſpecially in the like Condition, their Temperance, Sobriety and Chaſtity, as to the Obſervation of the Matrimonial Vow, and that others ſometimes may miſcarry through Want, or the Neglect of theſe Duties. In a word, ſeeing it cannot be denied, that theſe Things are likely to engage God's Providence to be with them in that needful Hour, and the Neglect of them may provoke him to abandon others, they muſt be deem'd fit Matter of a temporal Promiſe.

CHAP. III.

Ver. 1. IT *is a true Saying, If any Man deſires the Office of a Biſhop, he deſireth a good Work*; (*i. e.* a Work that is honourable in it ſelf, and ſo requires ſuch Diſpoſitions and Qualifications in the Perſon who deſireth it, as may render him worthy of that Honour.)

Note, Concerning the Import of the Word *Biſhop* here, I find three different Opinions among the *Ancients*, *viz.* That of *Theodoret*, that the *Apoſtle* here calls the (a) *Presbyter* Biſhop, which he thus proves; becauſe, after the Rules preſcribed concerning *Biſhops*, he deſcends to thoſe concerning *Deacons*, omitting *Presbyters*: *Becauſe*, ſaith he, *anciently the ſame Perſons were ſtiled Presbyters, and Biſhops, the Name of Apoſtles being then given to them who are now called Biſhops*; *but in proceſs of Time they left the Name of Apoſtle to them who were Apoſtles indeed, and gave this Name of Biſhop peculiarly to them who anciently were ſtiled Apoſtles. And though*, ſaith he, *theſe Rules are given to the* Presbyters *by Name, it is clear that they more eminently belong to* Biſhops, ἅτε δὴ καὶ μείζονος μεταλαχόντες τιμῆς, *as being of an higher Dignity.* And this Opinion, if true, is a full Confutation of the *Presbyterian Hypotheſis*; for it declares, that there were three diſtinct Orders from the beginning of the Church, *Apoſtles* or *Biſhops*, *Presbyters*, and *Deacons*, and that the *Biſhops* were of an *higher Dignity* than the *Presbyters*.

2. The ſecond Opinion is that of *Epiphanius*, That the (b) *Apoſtles could not order all things at one time, there being then a Neceſſity of Presbyters and Deacons, by both which Eccleſiaſtical Matters were to be adminiſtred, they placed no Biſhops there, where they found no Perſon worthy of that Office; in other Places where they found Perſons worthy of it, but, by Reaſon of the Paucity of Converts, found ſcarce any fit to be Presbyters, they conſtituted only Biſhops and Deacons. And this Account*, ſaith he, *is taken*, βαθυπαται ἱστορίαι, *from the moſt* Ancient Hiſtories *of the Church*; I ſuppoſe, from the known Paſſage of *Clemens Romanus*, to this effect. And this alſo yields a full Confutation of the *Presbyterian Hypotheſis*; for it declares, That it was the Deſign of the *Apoſtles* to inſtitute three ſeveral Orders in the Church, *viz.* of *Biſhops*, *Presbyters*, and *Deacons*; and where this was not done, it was only through want of Perſons fit to compleat theſe Orders, and only during that Defect; and this being writ in anſwer to *Aerius* his Hereſie, That (c) *a Biſhop differ'd not from a Presbyter, they being both of one Order, Dignity and Honour*, ſhews that Opinion was then counted not only falſe, and novel, but *heretical*.

(a) Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει, μετὰ γὰρ τὰς ἐπισκοπικὰς νόμους τὰς τῆς διακόνου τάξεως ἐκτίθεται, τὰς πρεσβυτέρους παραλιπών, τὰς αὐτὰς (δῆλον) ἐκάλουν τότε πρεσβυτέρους καὶ ἐπισκόπους, τὰ δὲ τῶν ἐκλιπόντων ἐπισκόπους, ἀποστόλους ὠνόμαζον, τῷ δὲ χρόνῳ θατέρῳ τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις ἐφύλαττον· τῷ δὲ ἐπισκοπῆς θεσπισθείσαν τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεσαν. In locum.

(b) Οὐ γὰρ πάντα εὐθὺς ἐδυνήθησαν οἱ Ἀπόστολοι κατεσῶσαι. Πρεσβυτέρων γὰρ ἐχρῆτο χρεία καὶ διακόνων, διὰ γὰρ δύο τούτων τὰ ἐκκλησιαστικὰ δύνανται πληροῦσθαι· Ὅτε γὰρ οὐχ εὑρίσκοντο ἄξιοι ἐπισκοπῆς, ἔμενεν ὁ πόθος χωρὶς ἐπισκόπου, ὅτε δὲ μείζονα χρεία καὶ ἦσαν ἄξιοι ἐπισκοπῆς καταστάθηναι ἐπίσκοποι, πλήθους δὲ μὴ ὄντος οὐκ εὑρίσκοντο ὡσαύτως Πρεσβύτεροι καταστάθῆναι, καὶ ἤρκεσθησαν ἵνα τῷ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπισκοπὴ οὐδὲ τοῦτο μία. Epiphan. Har. 75. Sect. 5.

(c) Τί ὅτι ἐπίσκοπος οὐχὶ Πρεσβύτερον, ἀλλὰ διαλλάττει ὅτῳ, τοῦτο μία δὲ ἡ τάξις, καὶ μία φασὶ πᾶσι, καὶ ἀξίωμα,

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2. The Third Opinion is that of (d) *Chrysostom*, (e) *Oecumenius*, and (f) *Hilary* the Deacon, on the Place, that the Apostle includes *Presbyters* under the Name of *Bishops*, because there is no great difference between them, they being appointed as well as Bishops, to teach and to preside over the Church; and being only inferiour to Bishops, *as to the Power of Ordination, which belongs alone to Bishops, and not to Presbyters.* Now even, according to this Opinion, the *Bishop is above the Presbyter*; and all *Ordinations* which are not performed by the *Bishop*, are *irregular*, and performed by them who have no Power to Ordain.

Ver. 2. *A Bishop therefore must be blameless, (i. e.* free from just Ground of Blame,) *the Husband of one Wife, (i. e.* not guilty of Polygamy, or of divorcing one Woman, and marrying another, as many of the Jews and Greeks then were;) *vigilant*, (in his Function;) *sober*, (governing his Passions;) *of good Behaviour*, (in Words, in Habit, or in Aspect,) *given to hospitality*, (or the Entertainment of Strangers;) *apt to teach*, (not so much for his Eloquence, as for his Skill in divine Things, and Knowledge of what is fitting to be taught. So *Theodoret*.)

Ἀνεπίλημπτον, *Blameless.*] For *the Life of a Bishop*, saith *Chrysostom*, *should shine so bright, and be so free from spot, that others may not only behold it, but live by his Example.*

Μιᾶς γυναικὸς ἄνδρα, *the Husband of one Wife.*] For (g) *the* Jews *and* Greeks, saith *Theodoret*, *were wont to be married to two or three Wives together.* The *Apostle* therefore doth not say this to depreciate Second Marriages, which he elsewhere allows, 1 *Cor.* 7. 8. 39. and from which it may not be in a Man's Power to abstain. *If then a Man,* τὴν πρώτην ἀπολαλὼν, ἑτέρᾳ συνεζύγη, *rejecting his former Wife, be join'd to another, he deserveth blame; but if Death have disjoin'd him from his former, and Nature urging, doth necessitate him to take another, 'tis otherwise.* Considering these, and other things, I approve of this Interpretation of some of the *Ancients*, which is also mentioned by (h) St. *Jerom* and by *Chrysostom*, declaring, that the *Apostle* doth not here oblige the *Bishop* to be married, but only corrects the *Immoderateness* of some, because among the *Jews* 'twas lawful both to marry twice, καὶ δύο ἔχειν ἅμα τὰς γυναῖκας, *and to have two Wives together*; and 'twas more common with them to divorce one, and take another; and whereas, against this Interpretation, it is objected, That the *Apostle* requires also, that the Widow should be *the Wife of one Husband*, whereas it never was permitted among any but *Barbarians*, for Women to have more than one Husband at once; this Objection hath some strength against the interpreting that Passage of *Polygamy*, but none against that Interpretation which relates to Marriage, after dismission of the former Husband, the Law allowing this in *Greece*, and the Practise having made it common among the *Romans*, and not unusual among the *Jews*. See Note on *Chap.* 5. 9.

Φιλόξενον, *Given to Hospitality.*] Not in our common Sense, of keeping a good Table, or an open House, for all Comers; but, τὸν ὑποδεχόμενον ὑποδοχεῖον, *an Entertainer of Strangers*, as the *Fathers* say, and the Word φιλόξενος signifies.

Ver. 3. *Not given to* (much) *Wine*, (V. 9.) *no Striker, not greedy of filthy Lucre, but patient, not a Brateler*, (or contentious Person,) *not covetous.*

Ἐπιεικῆ, *Patient* or *Gentle.*] *i. e.* saith *Theodoret*, in reference to Offences committed against himself; for it is no part of Meekness or Patience, when others are injured, to overlook the Injury.

Ἀφιλάργυρον, *Not covetous, or a Lover of Money.*] *Theodoret* here notes that the Apostle doth not say he must be, ἀκτήμονα, *one who possesseth none*; for a Man may possess these things, and yet distribute them as he ought, so as not to be a Slave to them, but a Lord over them.

Ver. 4. *One that ruleth well* (in) *his own House, having his Children in* (due) *Subjection*, (and behaving himself in it) *with all gravity.*

Ver. 5. *For if a Man know not how to rule* (well in) *his own House, how shall he* (be able to) *take care of the Church of God?* (which is a larger Family, and so requires greater Skill in Government.)

Ver. 6. *Not a Novice*, (in Religion,) *least being lifted up with Pride*, (ἐκ τῆς ἐπάρσεως, by Reason of his high Advancement) *he fall into the Condemnation of the Devil.*

Μὴ νεόφυτον, *Not a Novice.*] This, say *Chrysostom* and *Theodoret*, is not spoken with Respect to Age; for *Timothy* himself, to whom he writes, was a Youth, *Chap.* 4. 12. but in respect to his Knowledge of the Faith.

Εἰς κρῖμα τοῦ Διαβόλου.] That the Devil fell by Pride, *Theodoret* here notes; but yet both he

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(d) Ἃ δεῖ ἐπιεικέσιν εἶναι ταῦτα καὶ πρεσβυτέροις ἁρμόττει. Τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερέχουσι, καὶ τούτῳ μόνον ἄμεινον ἐπιτετάχασιν τοὺς πρεσβυτέρους. Chrysost. in locum.

(e) Ὁμοίως γὰρ καὶ ἀυτὸ ἱερεῖς τί ἐσι καὶ διδασκαλίαν ἐσὶ πεπιστευμένοι. Oecum.

(f) *Post Episcopum tamen Diaconatus ordinationem subjecit, quare? Nisi quia Episcopi & Presbyteri una ordinatio est, utrique enim Sacerdos est, sed Episcopus primus est.* Hilar. in locum.

(g) Πάλαι γὰρ ἐνόμιζον, καὶ ὅλοι τες, καὶ Ἰουδαῖοι, καὶ Δύο, καὶ τρεῖς, καὶ πλείους γυναιξὶ νόμῳ γάμε κατὰ ταυτὸν συνεῖναι.

(h) Com. in 1 Tit. 1.

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and *Chryſoſtom* ſay, That by Condemnation here, the *Apoſtle* means not his Sin, but his Puniſhment for it.

Ver. 7. *Moreover he muſt have a good Report from them that are without*, (*i. e.* the unbelieving *Jews* or *Gentile*, with whom he formerly converſed,) *leaſt he fall into reproach*, (from them,) *and into the ſnare of the Devil.*

Καὶ παγίδα διαβόλου, *and the Snare of the Devil.*] *i. e.* ſaith *Theodoret*, leaſt being tempted by *Satan*, he relapſe into his former Sins; or leſt, being reproached by thoſe he is ſet over, for his former Life, *Satan* tempt him to *Apoſtacy*, *Chap.* 5. 15.

Ver. 8. *Likewiſe muſt the Deacons be grave, not double-tongu'd*, (not fraudulent, and deceitful, *Chryſoſtom*; not ſaying one thing to one, another to another, *Theodoret.*) *not greedy of filthy Lucre*, (*i. e.* of Lucre gain'd by forbidd and filthy Arts.)

Ver. 9. *Holding the Myſtery of Faith in a pure Conſcience*, (*i. e.* in a Life ſo pure that Conſcience may not ſmite him; for when a good Conſcience is once put away, the loſs of Faith will follow, *Chap.* 1. 19.)

Ver. 10. *And let theſe alſo firſt be proved*, (by the Examination of the Soundneſs of their Faith, and the Purity of their former Lives,) *and then let them* (be admitted to) *uſe the Office of a Deacon, being* (thus) *found blameleſs.*

Δοκιμαζέσθωσαν πρῶτον εἶτα διακονείτωσαν.] Theſe Words, εἶτα διακονείτωσαν, ſhew, that this Trial belong'd alſo to the *higher Orders*; and ſo it ſeems to have been from the beginning, where the *Holy Ghoſt* did not immediately interpoſe in Deſignation of the Perſon. The (i) Emperor *Severus* takes notice of it, as of a *Practiſe obſerved both by* Jews *and* Chriſtians, *in order to the Ordination of their Prieſts, and fit to be imitated in chuſing a Rector, or Procurator of the Provinces ſubject to the* Roman *Government.* The (k) Epiſtles of St. *Cyprian* make frequent mention of this Practice obſerved in the Church, in Imitation of the *Jews*. *This*, ſaith he, *was obſerved in the Acts of the Apoſtles, in the Ordination both of Biſhops, Prieſts, and Deacons. And therefore this*, ſaith he, *is derived from a Divine and Apoſtolical Tradition obſerved almoſt throughout all Provinces, that the Biſhops of that Province where the Biſhop is to be placed, ſhould come thither, and chuſe the Biſhop, the People being preſent who were acquainted with his Life and Converſation.*

Ver. 11. *Even ſo muſt their Wives be* (γυναῖκας ὡσαύτως, the Women in like manner muſt be) *grave, not Slanderers, ſober, faithful in all things.*

Γυναῖκας ὡσαύτως, *the Women alſo.*] *i. e.* that are admitted to be *Deaconeſſes*, Tit. 2. 3. Περὶ τῆς τῶν ἀξίωμα τῆς διακονίας ἐχουσῶν λέγει, *Chryſoſtom*, *Theodoret.*

Ver. 12. *Let the Deacons be the Husbands of one Wife*, (ſee *v.* 2.) *ruling their Children, and their own Houſes well.*

Ver. 13. *For they that have uſed the Office of a Deacon well*, (*i. e.* according to theſe Rules, do by ſo doing) *purchaſe to themſelves a good Degree*, (or higher Office in the Church,) *and great boldneſs in* (preaching) *the Faith* (which is) *in Chriſt Jeſus.*

Βαθμὸν καλὸν, *a good Degree.*] It being the Cuſtom to chooſe *Preſbyters* out of the *Deacons*, and *Biſhops* out of the beſt *Preſbyters*; and therefore at his Ordination they prayd, That he uſing the Office of a *Deacon* unblamably, might, (l) μείζονος ἀξιοῦσθαι βαθμοῦ, *be held worthy of an higher Degree.*

Παῤῥησίαν, *Boldneſs*, or *Freedom.*] The *Deacons* ſometimes preached and converted Men to the Faith, as St. *Stephen*, and *Philip*; and this they could more freely and more ſucceſsfully perform, when they lived ſuitably to the Qualifications of their Function, and to the Rules of the Goſpel they profeſſed and taught.

Ver. 14. *Theſe things write I* (now) *unto thee, hoping to come to thee ſhortly*, (and furniſh thee with other Inſtructions, *Chap.* 4. 13.)

Ver. 15. *But if I tarry long*, (they will be the more needful) *that thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the living God, the Pillar and the Ground of Truth.*

Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here *Theodoret* well notes, That neither the *Holy Prophets*, nor *Apoſtles*, knew all things, the Grace of the Spirit dictating to them only

(i) *Ubi aliquos voluiſſet vel rectores provinciis dare, vel procuratores, id eſt rationales ordinare, nomina eorum proponebat, hortans populum, ut ſi quis quid haberet criminis, probaret manifeſtis rebus.— Dicebatque grave eſſe quum id Chriſtiani, & Judæi facerent in prædicandis Sacerdotibus qui ordinandi ſunt, non fieri in provinciarum rectoribus, quibus & fortuna hominum committeretur, & capita.* Lamprid. in vita Severi, c. 45.

(k) *Coram omni Synagoga jubet Deus conſtitui Sacerdotem, id eſt, inſtruit, & oſtendit ordinationes Sacerdotales non niſi ſub populi aſſiſtentis conſcientia fieri oportere, ut plebe præſente, vel detegantur malorum crimina, vel bonorum merita prædicentur, & ſit ordinatio juſta, & legitima quæ omnium ſuffragio, & judicio fuerit ordinata— Quod poſtea ſecundum divina Magiſteria obſervatur in Actis Apoſtolorum— Nec hoc in Epiſcoporum tantum, & Sacerdotum ordinibus obſervaſſe Apoſtolos animadvertimus, de quo & ipſo in actis eorum Scriptum eſt— Propter quod diligenter de Traditione divina, & Apoſtolica obſervatione, ſervandum eſt, & tenendum, quod apud nos quoque, & fere per Provincias univerſas tenetur, ut ad ordinationes rite celebratas, ad eam plebem cui præpoſitus ordinatur Epiſcopi ejuſdem Provinciæ proximi quique conveniant, & Epiſcopus deligatur, plebe præſente, quæ ſingulorum vitam plenißime novit, & uniuſcujuſque actum de ejus converſatione perſpexit.* Ed. Ox. Epiſt. 67. Sect. 2. p. 172.

(l) Conſt. Apoſt. L. 8. c. 28.

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the things which were expedient, as appears from theſe Expreſſions, *hoping to come ſhortly, and but if I tarry.*

Στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, *the Pillar and the Ground of Truth.*] Here, ſay the *Romaniſts*, the Church is ſtiled the *Pillar and the Ground of Truth*, ſurely from her Teachers being ſo, they being elſewhere ſtiled *Pillars*, Gal. 2. 9. and *Foundations*, *Eph.* 2. 20. Now, ſay they, may not all ſecurely rely in their Faith on the Pillar of Truth? May they not ſecurely ground their Faith upon the Ground of Truth? The *Church* therefore being *the Pillar and the Ground of Truth*, we may without Fear of ever erring, rely upon her.

Anſw. 1. Whereas the Objection repreſents it as certain, that the Church is here ſtiled *the Pillar and Ground of Truth*, in reſpect of its Teachers, the Text ſeems clearly to intimate the contrary: For whether we ſupply the Senſe of the Words thus, πῶς δεῖ (τις) *how one ought?* or, with *Theophylact*, πῶς δεῖ τὸν ἐπίσκοπον, *how a Biſhop ought to behave himſelf in the Houſe of God, which is the Church*, it is evident that the (m) *Church* here mentioned is put in Oppoſition to the *Biſhop* of it, and is, according to *Theodoret* on the Place, σύλλογος τῶν πιστῶν, *the Collection of Believers*, and therefore not the Church repreſentative; which is only, σύλλογος τῶν ἐπισκόπων, *an Aſſembly of Biſhops*, according to the Doctrine of the Church of *Rome*; and therefore the Infallibility of the Church Repreſentative can never be concluded from theſe Words, which ſo expreſly do relate to the whole Syſtem of Believers, in diſtinction from their *Biſhops*.

Anſw. 2. The Church here *is the Church of the living God*, not as it comprehends the *major* part of her viſible Members, but only as it comprehends the true and living Members of Chriſt's Body, they being only *the Church of the living God*; ſo that we muſt firſt know who they are, before we can be guided by them. Now, becauſe this is impoſſible to be known with any Aſſurance, it is impoſſible that we ſhould be obliged to rely on her Judgment in deciding what is Truth.

Anſw. 3. There is nothing more common in the Language of the Writers of the Church, than to ſtile any eminent Father of the Church, or Aſſertor of her Faith, *the Pillar and the Ground of Faith*. This Title is by (n) St. *Baſil* given to *Muſonius*, Biſhop of *Cæſarea*, to *Athanaſius*, and to the Orthodox Biſhops, baniſh'd for the *Truth*; by (o) *Nazianzen*, to *Baſil*, to *Athanaſius*, and to *Euſebius* Biſhop of *Sameſata*; by *Lanfranc*, and *Rupertus Tuitienſis*, it is given to St. *Auſtin*; and yet ſure they were far from thinking that any of theſe ſingle *Fathers* were infallible: Whence it muſt follow, that, according to the Judgment of the Church, this Phraſe did not import Infallibility.

Anſw. 4. The Church cannot here be ſtiled *the Pillar and the Ground of Truth*, as being the Foundation on which Truth is built, and which giveth it Authority, Truth being, (p) ſaith St. *Chryſoſtom*, τῆς ἐκκλησίας ἐστὶ στῦλος καὶ ἑδραίωμα, *the Pillar and the Ground of the Church*, which is, ſaith the Apoſtle, *built on the Foundation of the Apoſtles and the Prophets*, Eph. 2. 19, 20. She therefore is the Church of Chriſt, becauſe ſhe holds the Truth, as is demonſtrative from this, that purely by ceaſing ſo to do, her Members ceaſe to be the Members of the Church; ſhe therefore cannot by me be known to be the Church, until I know ſhe holds the Truth, and doth not ceaſe to make Profeſſion of it: And when I firſt know this, what need have I of her infallible Direction to find out the Truth? She therefore may be rather ſaid to be *the Pillar and the Ground of Truth*, becauſe it is eſſential to her Being to maintain and teach all neceſſary Truths; and becauſe her living Members do and will maintain them, when concealed, denied, miſrepreſented by Hypocritical Profeſſors; and becauſe ſhe doth preſerve and own thoſe Oracles in which the ſaving Truth of Chriſt is fully and perſpicuouſly maintained, and doth baptize her Children into that *Symbol*, which was always held to be a perfect Summary of *Chriſtian* Faith.

Laſtly, The Church of that Age might well be ſaid to be *the Pillar and the Ground of Truth*, becauſe then the Apoſtles preſided in it, who were the Pillars and Foundations of the Chriſtian Faith, according to the Scriptures and the Ancient Fathers. Thus (q) *Theodoret* ſtiles St. *Peter* and St. *John*, τὼ στύλω τῆς ἀληθείας, *the Pillars of Truth*; and (r) *Oecumenius*, στύλος τῆς πίστεως, *i. e. the Pillars of the Faith*. Then alſo did the *Apoſtles* and *Evangeliſts* deliver, and the Church receive, thoſe Scriptures which were to be the Standard of the Chriſtian Faith, and which were written, ſaith (s) *Irenæus*, *by the Will of God, to be hereafter*, Columnam & fundamentum Fidei noſtræ, *the Pillar and Foundation of our Faith*; and which are, ſaith (t) *Athanaſius*, τῆς πίστεως ἡμῶν ἀγκυραὶ καὶ ἑδράσματα, *the Anchors and Stabiliments of our Faith*. Then did her Members confirm the Chriſtian Faith by Miracles, which, by (u) St. *Hilary* upon this Place, are ſtiled *the Confirmation of this Truth*; and by their Sufferings for it, on which Account the Martyrs are peculiarly ſtiled by the Fathers, the *ſteady Pillars and the*

(m) See Conſt. Ap. *l.* 3. *c.* 15. (n) *Epiſt.* 62, 67, 70, 349. (o) Orat. 19, 21, 23, 25. (p) *In Locum.* (q) Orat. de Provid. *Tom.* 4. *p.* 441. (r) *In* Gal. 2. 9. (s) *Lib.* 3. *cap.* 1. (t) *Tom.* 2. *p.* 61. (u) *Firmamentum veritatis hujus ſeu ſigna & prodigia.*

Grounds

Grounds of Chriſtians. Now ſeeing none of theſe Reaſons can be applied to the preſent *Church*, it will not follow that ſhe can in like manner claim this Title.

Ver. 16. *And without Controverſie* (or confeſſedly) *great is the Myſtery of Godlineſs*, (conſiſting in theſe Articles,) *God manifeſted in the Fleſh, juſtified in* (or by) *the Spirit, ſeen of Angels, preached to the Gentiles, believed on in the World, received up into Glory.*

Θεὸς ἐφανερώθη, *God was manifeſted in the Fleſh.*] Here *Grotius* ſaith, *Suſpectam nobis hanc lectionem faciunt Interpretes veteres, Latinus, Syrus, Arabs, & Ambroſius, qui omnes legunt,* ὃ ἐφανερώθη, *i. e.* the *Latin*, *Syriack*, *Arabick* Verſions, and St. *Ambroſe*, all read the Myſtery which was revealed in the Fleſh; which gives us reaſon to ſuſpect the other reading, *viz. God manifeſted in the Fleſh.* But (1.) this is a great Miſtake, as to the *Arabick* Verſion; for that reads thus, *quod Deus*, that God was manifeſted in the Fleſh; and ſo doth the *Syriack*, according to the Verſion of *Tremellius*, in the *Polyglott*, it runs thus, *Magnum eſt arcanum juſtitiæ quod juſtificatus eſt carne*, which cannot refer to Myſtery, but muſt refer to God, or Chriſt; and tho' the *vulgar Latin*, and the Commentator under the Name of *Ambroſe*, read *quod manifeſtum eſt in carne*, yet he adds, agreeably to the Opinion of the *Latins*, that this Myſtery is *Chriſtus in carne*, *Chriſt manifeſted in the Fleſh, but concealed in the Spirit*, or as to his Godhead. See Dr. *Pearſon*'s Vindication of this Place againſt *Grotius*, *Creed*, p. 128. In a word the Reading our Tranſlation follows, is owned by all the *Greek Scholiaſts*, *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, and is found in all the *Manuſcripts*, excepting that of *Clermont*, and *Lincoln College*; and the Phraſes here uſed do make it neceſſary to expound the Words, not of the Goſpel, but of Chriſt the Subject of it. For,

1. That Expoſition which refers theſe Words unto the Goſpel, puts ſuch a ſtrained Senſe on ſome of theſe Expreſſions, of which we meet with no Example in the whole New Teſtament: For where doth *Manifeſtation in the Fleſh* ſignifie the Manifeſtation of a thing by weak and mortal Men? And where is the Goſpel ſaid to be manifeſted in the Fleſh? Where doth ἀνελήφθη ſignifie the *Exaltation of the Goſpel*? Or where is it ſaid that the *Goſpel was received into Glory*?

2. It turns many of thoſe Expreſſions into a *metaphorical* Senſe, which are literally true of *Chriſt*; for, according to this Expoſition, *Fleſh* ſignifies *weak Men*; to be *juſtified*, to be *owned* and *approved*; to be *ſeen*, is to be *known* or *revealed*; to be *taken up*, is to be *exalted in the Minds of Men.*

3. This ſtrained Expoſition reduces three of theſe Articles into one; it being in effect the ſame to be *believed on in the World*, by reaſon of thoſe glorious Miracles by which it was confirmed; and to be *owned* and *approved*, by reaſon of the Operations of the Holy Spirit, which did aſſiſt the Preachers of it, and by the Approbation, *glorioufly exalted in the Minds of Men.*

Theſe are the Inconveniencies which attend that Expoſition, whereas the other Interpretation, which refers this Myſtery to *Chriſt*, affords a very plain and literal Expoſition of the Words, confirmed by parallel Expreſſions frequent in the Holy Scripture. For,

1. *The Word*, ſaith St. *John*, *was made Fleſh, and dwelt among us*, Joh. 1. 14. *and we have ſeen his Glory.* Ἐφανερώθη, *he was manifeſted*, 1 Joh. 3. 5. 8. 1. 4. 2. *and came in the Fleſh, who was the Son of God. He who was in the Form of God, and thought it no robbery to be equal with God, was found in the likeneſs of a Man*, Phil. 2. 6, 7. *He that was God, bleſſed for evermore, was alſo of the Seed of David, according to the Fleſh*, Rom. 9. 5.

2. He was *juſtified by the Spirit*, as doing thoſe Miracles on Earth, by which he juſtified his Miſſion againſt all the Accuſations of the *Jews*, by *the Spirit of God*, Mat. 12. 28. being *declared to be the Son of God with Power, by the Spirit of Holineſs*, Rom. 1. 3, 4. by ſending that Spirit after his Aſcenſion into Heaven, *Act.* 2. 33. which he had promiſed to his Diſciples upon Earth, and by which the World was convinced, περὶ δικαιοσύνης, *of his Righteouſneſs*, Joh. 16. 10.

3. He was *ſeen of the Angels*, who at his Entrance into the World did worſhip him, *Heb.* 1. 6. who celebrated his Birth, and gave notice of it to the World, *Luke* 2. 9, 13. who miniſtred to him in the Deſart, *Mat.* 4. 11. and in his Agonies, *Luke* 22. 43. 24. 4. who were preſent at his Reſurrection, and attended him at his Aſcenſion into Heaven, *Acts* 1. 10.

4. The whole Hiſtory of the Goſpel ſhews, that he *was preached to the Gentiles*, and *believed on in the World.*

5. And, Laſtly, he *was received up into Heaven*, ἀνεφέρετο, ἀνήφθη, ἀνελήφθη, *he was taken, he was carried up into Heaven, and ſat at the Right Hand of Majeſty in Glory*, Mat. 16. 19. Luke 24. 51. Acts 1. 2, 11. And ſure ſo plain, ſo full, and literal an Expoſition of theſe Articles, deſerves to be preferred before the ſtrain'd and metaphorical Interpretations of *Grotius*, *Eraſmus* and the *Socinians.*

CHAP.

CHAP. IV.

Ver. 1. BUT (though the Mystery of Godliness be so fully confirmed) *the Spirit* (in the Scripture) *speaketh expressly, that in the latter Times some shall depart from the Faith,* (once embraced by them,) *giving heed to seducing Spirits, and Doctrines of Devils.*

Ver. 2. *Speaking Lyes in Hypocrisie,* (Gr. ἐν ὑποκρίσει ψευδολόγων, through the Hypocrisie of Liars, and of Men,) *having their Consciences seared with an hot Iron,* (*i. e.* of corrupt and profligated Consciences.)

2. (Of Men,) *Forbidding* (those whom they have seduced) *to marry, and* (commanding them) *to abstain from Meats, which God hath created to be received with Thanksgiving of them that believe, and know the Truth,* (*i. e.* who are instructed aright in their Christian Liberty; for tho' nothing be unclean of it self, yet to him who, through Weakness, esteemeth any thing unclean, to him it is unclean, *Rom.* 14. 14.)

Τὸ πνεῦμα ῥητῶς λέγει, *the Spirit saith expressly.*] Hence Mr. *Mede* concludes, that the Apostle must refer to some *Prophecy* of these things, recorded in the *Scriptures*, (for tho' the Spirit in the *Apostles* advertised them of many things, for *the Spirit said to Peter, Behold, three Men seek thee,* Acts 10. 19. *the Spirit said, Separate me Barnabas and Saul, for the Work of the Ministry,* Acts 13. 2. See *Acts* 16. 6. 21. 11. yet he did this only, ἐν ὁράματι, *in a Vision,* Acts 10. 19. or *by secret Inspirations,* and so not ῥητῶς, or *expressly.*) But to this the Fathers answer, That the Word ῥητῶς here signifies only, φανερῶς, σαφῶς, *clearly,* and *perspicuously*; to which it may be added, that in those Times of *Prophecy*, when the *Prophets* had the Government of the Churches, and spake still in the Publick Assemblies, it might reasonably be said *the Spirit speaketh expressly* what they taught expressly in the Church. And whereas hence he infers, that this *Prophecy* must be found somewhere in the *Old Testament*: The Reverend Dr. *Hammond* thinks that unnecessary, this *Apostacy* being foretold by our *Prophet*, who had the Spirit without measure, saying, *Mat.* 24. 11, 12. *Then many shall be scandalized, and many false Prophets shall arise,* καὶ πλανήσουσι, *and shall deceive many*; *and because Iniquity shall abound, the Love of many shall wax cold.* I confess, Mr. *Mede* seems to have found this Prophecy, *Dan.* 11. 36, 37, 38, 39. But to omit all other Objections against his Interpretation of the Words, I can by no means think that *Daniel*, so well acquainted with the Import of *strange Gods*, both in the Law and the Prophets, should give that infamous Name, אל נכר *a strange God*, to our *Blessed Saviour*; or that he should at the same time *prophesie*, that *Antichrist* should acknowledge and increase *Christ* with Honour, and yet divest *Christ* of his Glory and Honour, by setting up *Mahuzzims* in Opposition to his Offices. But considering that this *Epistle*, according to Bishop *Pearson*, was writ in the 11th. of *Nero*, *A. D.* 64. why may we not refer this Prediction either to the *Apostacy*, ῥητῶς, expressly mention'd, 2 *Thess.* 2. 3, 9. or to the Predictions of the *Apostles* mention'd by St. *Jude*, *v.* 17, 18, 19.

Ἐν ὑστέροις καιροῖς, *in the latter Times.*] The *Jewish Doctors* lay this down as a Rule, that wherever we find this Phrase באחרית הימים in *the latter Days*, we are to understand it of the Age or Times of the *Messiah*. So *Gen.* 49. 1. *Gather your selves together*, saith *Jacob* to his Sons, *that I may tell you what will befall you,* ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the last Times*; *i. e.* the Days *when the Scepter shall depart from Judah, and Shilo the Messiah shall come.* Numb. 24. 14. *Come*, saith *Balaam, and I will tell thee what shall befal thy People,* ἐπ ἐσχάτου τῶν ἡμερῶν, *in the latter Days*; *i. e.* when *the Star comes out of Jacob, and the Scepter ariseth out of Israel*; *i. e.* when the *Messiah* comes, saith the *Targum* of *Onkelos*, on *v.* 17. *Isa.* 2. 2. *In the last Days the Mountain of the Lord shall be established on the top of the Mountains, and all Nations shall flow in to it*; in the Times of the *Messiah*, say R. *Salomo*, and other *Jews*. *Jer.* 23. 20. *In the latter Days ye shall understand this*, in the Days of the *Messiah*, *Targ.* on *v.* 5. *Dan.* 2. 28. *There is a God of Heaven who maketh known to the King what shall come to pass,* ἐπ' ἐσχάτου τῶν ἡμερῶν, from his Times, till the Kingdom of the *Messiah* be set up, *v.* 44. See also *Chap.* 10. 14. Hos. 3. 5. *Afterwards they shall return, and shall seek the Lord, and David their King*, Targ. *Messiah their King*, the Son of *David*, *in the latter Days*. *Micah* 4. 1. *In the last Days shall the Mountain of the Lord be establish'd upon the top of the Mountains.* Where Dr. *Pocock* saith, that *by the last Days are meant the Days or Time of Messiah, or Christ, is agreed on by some Jews, and most Christians.* And where ever we meet with this Phrase in the *New Testament*, it manifestly refers to the Beginnings of *Christianity*, and signifies the *last Times of the Jewish State*, or *Oeconomy*, concurring with the Times of the *Messiah*, and the erecting of his Kingdom, by calling the *Gentiles*, and settling a *Christian Church* to succeed that of the *Jews*. Thus when the Holy Ghost fell down on the *Apostles* and *Disciples*, *This is that*, saith St. *Peter*, *which was spoken of the Prophet Joel, saying, In the last Days I will pour my Spirit upon all Flesh*; Acts 2. 17. So *Heb.* 1. 1. *God who of old spake*

to our Fathers by the Prophets, ἐπ' ἐσχάτων τῶν ἡμερῶν, *in theſe laſt Days hath ſpoken to us by his Son*; *i. e.* by him, who, ſaith St. *Peter*, was fore ordain'd from the Beginning of the World, but was manifeſted, ἐπ' ἐσχάτων τῶν χρόνων, *in the laſt Times*; where the Times of Chriſt's Manifeſtation to the World, and of his preaching to the *Jews*, are manifeſtly ſtiled the *laſt Times*. So *Jam.* 5. 3. *You have treaſured up your Gold and Silver as Fire which ſhall eat your Fleſh,* ἐν ἐσχάταις ἡμέραις, *in the laſt Days*; 2 Pet. 2. 3. *This know ye,* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the laſt Times there ſhall come Mockers, &c.* And that they were then come, we learn from *v.* 5. *This they are ignorant of*; and *Jude* 17, 18. *Remember the Words ſpoken before by the Apoſtles of our Lord Jeſus Chriſt, that they ſaid unto you, that,* ἐν ἐσχάτῳ χρόνῳ, *in the laſt Time there ſhould be Mockers, walking after their own Luſts*: And that they were then come, is evident from the following Words, *Theſe are they who ſeparate themſelves, &c. v.* 19. And 1 *Joh.* 2. 18. *Little Children,* ἐσχάτη ὥρα ἐστὶ, *'tis now the laſt Hour, and as you have heard that Antichriſt ſhall* (then) *come, ſo now are there many Antichriſts, whereby you may know that this is the laſt Hour.* So 2 *Tim.* 3. 1, 2. *This know, that in the laſt Days,* ἐν ἐσχάταις ἡμέραις, *there ſhall be perillous Times, for Men ſhall be lovers of themſelves*; and that thoſe Times, or Days, and Perſons, were then come, is evident from his Exhortation, *to turn away from them, v.* 5. and his Character of them, *v.* 6. ἐκ τούτων, *of theſe are they that creep into Houſes*, &c. And that the *laſt Times* here mention'd were already come, we learn from his Admonition to *Timothy*, *to put the Brethren in mind of theſe things, v.* 4. Here then is another Defect in Mr. *Mede*'s Ingenious Interpretation of theſe Words, that he hath not made it out, that the *laſt Times* are to be extended beyond the firſt Century, or the Age of the *Apoſtles*. Mr. *Mede* ſaith, theſe Words are *not a Narration of things preſent, but a Prediction of what ſhall betide the Chriſtian Faith in After-times*. I anſwer, They are indeed a Narrative of what the Spirit had foretold ſhould happen *in the latter Times*, by an *Apoſtaſie* from the Faith; but the Determination of the Time, when what was thus foretold, ſhould be accompliſhed, depends on the fix'd Import of the *latter Times*: For *theſe laſt Times*, ſaith Mr. *Mede*, being mention'd as the Indication when this *Apoſtaſie* ſhould take place, muſt therefore be ſufficient to *determine the Time of this Apoſtaſie*: And ſo they plainly do, according to my Interpretation. But if, with others, you refer theſe *laſt Times* to the *whole Times of Antichriſt*, they began not till above 400 Years after the writing this *Epiſtle*: And why then is the *Apoſtle* ſo concerned, that *Timothy* then ſhould *put the Brethren in remembrance of theſe things, v.* 6. and they contain 1260 Years, and ſo cannot inform us in what Period or preciſe Portion of that Time this *Apoſtacy* ſhould have its Riſe?

Ἀποστήσονταί τινες τῆς πίστεως, *Some ſhall depart from the Faith.*] Here ſeems another Defect of Mr. *Mede*'s *Hypotheſis*, that he makes theſe Words to ſignifie only a partial declining from the Faith, and that again only Virtual and Conſequential, by ſetting up Doctrines oppoſite to, or inconſiſtent with it, tho' not own'd to be ſo by them that embrace them; whereas *Apoſtaſie from the Faith* ſeems plainly to import a falling off from it wholly, or at leaſt an actual and profeſs'd renouncing of ſome eſſential part of it.

Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, *Giving heed to ſeducing Spirits, and to Doctrines of Devils.*] Theſe Words, by all the *Ancient Commentators*, ſeem to be taken actively for thoſe Doctrines which are introduced by Men, led by the Suggeſtions of Satan, and of evil Spirits; theſe Doctrines being, ſaith *Theodoret*, ἐκείνων κυήματα, *the Productions of thoſe evil Spirits*; and they who vent them, are, ſaith *Chryſoſtom*, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *Men acted by them.* The falſe *Prophets*, and falſe *Apoſtles*, ſaith the Author of the *Interpolated Epiſtle to the Philadelphians*, had, πλάνον πνεῦμα, (Sect. 5.) *a Spirit that deceived the People*; they preach'd, ἀπάτην, καὶ πλάνην, *Deceit, and Error*, and had dwelling in them, τὸν δράκοντα τὸν ἀποστάτην, *the Apoſtate Dragon.* Theſe falſe *Prophets* had, ſaith St. *John*, πνεῦμα τῆς πλάνης, *a Spirit of Error*, as the *Apoſtles* had, πνεῦμα τῆς ἀληθείας, *the Spirit of Truth*, 1 John 4. 1, 6. So far is it from being true, that the Word *Spirit* ſignifies *Doctrines*, and not thoſe *deluding Spirits* which taught them; yet becauſe the *Prince of Devils*, Mat. 9. 34. *the Spirit of the Devil*, Luke 4. 33. Rev. 16. 14. *the Sacrifice, the Table, the Cup of Devils*, 1 Cor. 10. 20, 21. *the Habitation of Devils*, Rev. 18. 2. are Phraſes where, Δαιμόνια, *Devils*, are ſtill taken objectively, I admit that Senſe alſo here: And then the *Apoſtaſie* procured by the *Spirits of Deceit* is that of the *Judaizers*, relapſing from the Profeſſion of the *Chriſtian* Faith, through thoſe *falſe Chriſts* and *falſe Prophets*, of which our Saviour foretold they ſhould *deceive many*, Mat. 24. 11, 24. whereas they who *apoſtatized* by falling back to *Heatheniſm*, are they who give heed to the *Doctrines of Demons*: For, *Dii Gentium Dæmonia*, the Gods of the *Heathens* are *Demons*.

Ἐν ὑποκρίσει ψευδολόγων, *through the Hypocriſie of falſe Speakers.*] Ἐν *pro* διὰ, *through*, is very common; ſo, ἐν πάσῃ ἀπάτῃ ἀδικίας, *through all Deceivableneſs of Unrighteouſneſs*, 2 Theſ. 2. 9, 10. See *Mark* 9. 29. *Luke* 1. 17. *Acts* 17. 31. *Rom.* 12. 21. *Tit.* 1. 9. 2 *Pet.* 3. 1. Κεκαυτηριασμένων τὴν συνείδησιν, *of ſeared Conſciences, i. e.* of Conſciences which have loſt the Senſe of Good or Evil, and do no longer do their Office:

Office: For this Expression, saith *Theodoret*, signifies, τὸ ἐχάτιον αὐτῶν ἀναλγησίαν, *the extreme Stupor of their Consciences*: for the Member seared, νεκρωθὲν πρὸς αἰσθησιν ἀποβάλλει, *being mortified, hath lost its former Sensation.*

κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *forbidding to marry, and commanding to abstain from all Meats.*] It is here to be noted from *Theophylact*, that in construing these Words, οὐκ ἐφείλκυσε διὰ τοῦτο λαβεῖν τὸ κωλυόντων, ἀλλ' ἔξωθεν προσέθηκε τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων, *we must not repeat the Word forbidding, but add in lieu of it counselling to abstain from Meats*; so all the *Antients* have interpreted these Words. (a) *Clemens Alexandrinus*, when he saith, κωλύειν γαμεῖν, οὐδὲ μὴν χρεωφαγεῖν, *we must not forbid to marry, nor yet to eat Flesh.* The *Apostle*, saith (b) *Tertullian*, notes them who wholly *forbad Marriage, and interdicted Meats.* And (c) *Epiphanius* saith, This of the *Apostle* is fulfilled in the *Cataphrygæ*, and other *Hereticks*, for most of them, τὸ γαμεῖν κωλύουσι, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν, *forbid Marriage, and command to abstain from Meat.* This, in effect, is the Interpretation of all the *Ancient Commentators* on the Place, who give us the same Sense of the Words, as do the *Fathers* cited, and of all the Translations, who, tho' they do not add the Word *Commanding*, yet they add a *Copulative*, and change the *Infinitive* into a *Participle* thus, *Prohibentes nubere & abstinentes a cibis.* Syr. *Prohibentes matrimonium, & amoventes cibos.* Arab.

That all these things happened in the *Apostles Times*, and many of them were to happen before the Destruction of *Jerusalem*, is evident: That there was to be a great *Apostacy* before that Time carried on by *False Prophets* and *False Christs*, our Lord expressly had foretold; and that it, in great measure, had obtain'd, especially among the *Jews*, we learn from the Epistle to the *Hebrews*, writ purposely to put a stop to it; that the great Promoters of it were *Deceitful Workers*, *False Apostles*, and that they carried on that Work in hypocrisie, esteeming *Gain Godliness*, this *Apostle* often doth inform us, see 2 *Cor.* 2. 17. 11. 13, 14, 15. That they were Men whose Minds and Consciences were defiled, see *Tit.* 1. 15. That their Doctrine was this, *It is good for a Man not to touch a Woman*, 1 *Cor.* 7. 1. Their vain Philosophy this, *Taste not* (forbidden Meats,) *handle not* (an unclean thing,) see *Coloss.* 2. 21. It remains only to consider who they should be: That they could not be the *Gnosticks*, the Followers of *Simon Magus*, I have proved against Dr. *Hammond*, note on *Coloss.* 2. 21. Moreover, according to his Exposition, they were to appear before the Destruction of *Jerusalem*; for he interprets those Words, *the Spirit speaketh*, expressly of our Lord's Prediction, *Matth.* 24. Now there were no such *Hereticks* among the *Gnosticks* till the Second Century. *Saturninus*, saith (d) *Theodoret*, *was the first who named Matrimony the Doctrine of Devils, and taught Men to abstain from living Creatures.* Now this *Saturninus* was before (e) *Basilides*, who by (f) St. *Jerom* is often call'd *The Father of the Gnosticks*; whereas that these Men were in the *Apostles* Times, we learn, saith (g) *Tertullian* from the *Apostles* themselves. I have, Note on 1 *Cor.* 7. 1. and on *Coloss.* 2. 21. conjectured that they were the *Essæans* among the *Jews*; and that with them agreed the *Magicians*, and *Idolaters* among the *Heathens*, we learn from *Clemens* of *Alexandria*, who, speaking of those *Hereticks*, who said *the Resurrection had pass'd on them already*, διὰ τοῦτο ἀθετοῦσι τὸν γάμον, *and therefore rejected Matrimony*; he saith, this was not peculiar to these *Menandrians*; (h) *but they who worshipped Idols, did also abstain from Meats and Venery*; *and the Magicians, who worshipped Angels and Dæmons, did also carefully abstain from Wine, from living Creatures, and from Venery.*

And if *Saturninus*, who succeeded *Menander*, who flourished in the Time of *Domitian* and *Trajan*, did in this, as in most other things, τὰ αὐτὰ τῷ Μενάνδρῳ φιλοσοφοῦσι, *agree in Sentiments with* Menander, as (i) *Eusebius* saith he did, the *Apostle* may reasonably be conceived to include him: For *Epiphanius*, saith of him, in the very Words of (k) *Irenæus*, that (l) *he affirmed, that to marry, and beget*

(a) Strom. *l.* 3. p. 462.

(b) *Notat Apostolus eos qui in totum nubere prohibebant, qui & de cibis interdicebant quos Deus condidit.* De Monog. *c.* 15.

(c) Hær. 48. *p.* 410. *sect.* 8.

(d) Τὴν δὲ γάμου ὄντως πρῶτος τῆς διαβόλου διδασκαλίας ἐνόμισε, νομοθετῶν δὲ καὶ ἐμψύχων ἀπέχεσθαι. Hær. Fab. *l.* 1. *c.* 3.

(e) *Mortuus est autem Basilides, a quo Gnostici in Alexandria, temporibus Hadriani in Agrippa.*

(f) Βασιλείδης Ἀριστάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euseb. Chr. ad An. 134. *a quo Gnostici* Hieron.

(g) *Quæ sub Apostolis fuisse ab ipsis Apostolis discimus.* De Præscr. *c.* 33, 34.

(h) Ἀλλ' οἱ μὲν τὰ εἴδωλα σεβόμενοι βρωμάτων ἅμα καὶ Ἀφροδισίων ἀπέχονται---ἀμέλει διὰ φαγητοῦ καὶ οἱ περὶ Μάγις οἶνόν τε ὁμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύοντες ἀγγέλοις, καὶ δαίμοσιν. Strom. 3. *p.* 446. *B. C.*

(i) Hist. Eccl. *l.* 4. *c.* 7.

(k) *Nubere & generare a Satana dicunt esse, multi autem ex iis qui sunt ab eo & ab animalibus abstinent per fictam hujusmodi continentiam seducentes multos.* Iren. *l.* 1. *c.* 22.

(l) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν---ἐκ τοῦ σατανᾶ ὑπάρχειν λέγει, ἐθὲν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχονται, ὅπως διὰ τῆς ὑποκρίσεως ἄθθην πολιτείας αὐτῶν πρὸς ἐπαγάγωνται εἰς τὴν αὐτῶν ἀπάτην. Hær. 23. *sect.* 2.

Children, was from Satan; and that hence many of them abſtain'd from living Creatures, and by this feigned Continence ſeduced many to their Hereſie. And this is the more likely, becauſe 'tis noted of this *Menander*, that he proceeded, εἰς ἄκρον τῆς μαγίας, *to the height of that Magick* which was attended with that Abſtinence. *Iren.* l. 1. c. 21. *Euſeb. H. Eccl.* l. 3. *c.* 26. It is no Objection againſt this Interpretation, that the *Eſſens*, mentioned by *Philo* and *Joſephus*, were not *Chriſtians*, and ſo could not *depart from the Faith*; for who can prove that none of them embraced the Faith of Chriſt, or that they could not do it, and yet retain their old Sentiments concerning Meats and Marriage? It may be alſo true, that the *Menandrians* were not yet formed into a Sect when this *Epiſtle* was endited; but that affects not my Interpretation, ſince it is certain from 1 *Cor.* 7. 1. and *Coloſſ.* 2. 16, 21. (See the Notes there) that their Doctrines obtained before. And that the Perſons here intended muſt be *Judaizers*, is fairly gathered from *v.* 7. and from theſe Words, *commanding to abſtain from Meats which God hath created to be received with Thankſgiving, of them that believe and know the Truth*; for thoſe laſt Words ſhew, that theſe Perſons were ſuch as had no right Faith, or Knowledge of that *Chriſtian* Truth, that *every Creature of God was good* (for Food,) *and nothing was to be refuſed*, as polluted or unclean, *v.* 4. Thus have I given my own Opinion concerning the true and primary Import of theſe Words. Others, I know, conceive that they refer to the *Apoſtacy* of the Church of *Rome*, and therefore deſcant on them thus:

Ver. 1. *But* (in Oppoſition to this Myſtery of Godlineſs mention'd *Chap.* 3. 15, 16. there is another Myſtery of Iniquity of which) *the Spirit ſpeaketh expreſly*, (Dan. 11. 36, 37, 38, 39. ſaying) *that in the latter Times ſome ſhall depart from the Faith, giving heed to erroneous Spirits, and Doctrines of Devils.*

Ἐν ὑστέροις καιροῖς, *in the latter Days.*] That is, in the Times of Antichriſt, 1 *Joh.* 2. 18. *Dan.* 2. 44. See *Hoſ.* 3. 5. *Micah* 4. 1.

Ἀποστήσονται τινες τῆς πίστεως, *Some ſhall depart from the Faith.*] Idolatry being repreſented in the Old Teſtament as Apoſtacy, from the Law of *Moſes*, and the God of *Iſrael*; the like Idolatry in the Church of *Rome* may well be counted an *Apoſtacy* from the *Chriſtian* Faith.

Προσέχοντες πνεύμασι πλάνοις, *Giving heed to ſeducing Spirits.*] *i. e.* to Men acted by ſeducing Spirits, for πνεύματα doth often ſignifie the Impulſes, or Afflatus of good or evil Spirits; of Good, ſo 1 *Cor.* 14. 12. *you are zealous,* πνευμάτων, *of Spiritual Gifts*, or Afflatus's; and ſo throughout the Chapter; of evil Spirits, as 1 *Joh.* 4. 1. *Believe not every Spirit, but try the Spirits.* Accordingly the Coming of the Man of Sin is to be, κατ' ἐνέργειαν τοῦ Σατανᾶ *according to the Energy of Satan, with all lying Wonders*, 2 Theſſ. 2. 9. So was the Idolatrous Worſhip of the *Gentiles* promoted, ſay (m) *Tertullian*, (n) *Euſebius*, and (c) St. Chry*ſoſtom*; ſo alſo was the Worſhip of Saints promoted in the Church of *Rome*. See Mr. *Mede* l. 3. c. 2, 4.

Καὶ διδασκαλίαις δαιμονίων, *and to Doctrines of Devils.*] *i. e.* to the *Heathen* Theology concerning *Dæmons*, or giving heed to the Doctrine concerning the Worſhip of dead Men, or departed Saints, brought in by their pretended Apparitions, and Wonders wrought at their Tombs, after Death, which were indeed, if at all done, wrought by the Illuſions of *Devils.*

Ver. 2. (Which Apoſtacy ſhall be promoted) *by the Hypocriſie of Lyars which have their Conſcience ſeared.*

Ἐν ὑποκρίσει, *through the Hypocriſie*, &c.] Hence it is argued, that they who thus promote and carry on this *Apoſtacy*, muſt not be open Deſerters, but Hypocritical Profeſſors of that Faith from which they, by their Actions, virtually depart.

Ver. 3. (And the Men I ſpeak of may be diſcerned by theſe Marks, that they are) *of thoſe who forbid to marry, and command to abſtain from Meats which God hath created to be received with Thankſgiving, of them which believe and know the Truth.*

Κωλυόντων γαμεῖν, *Forbidding to marry.*] As is done in the *Roman Church* to *Monks* and *Nuns*, ſee Mr. *Mede*, *l.* 3. *c.* 7. and to the Clergy; and that, ſaith Pope *Siricius*, *Quoniam qui in carne ſunt Deo placere non poſſunt*, becauſe they that are in the Fleſh cannot pleaſe God.

Ἀπέχεσθαι βρωμάτων, *to abſtain from Meats.*] That this is done in the *Roman Church*, by a Law obliging ſome Orders of *Monks* to abſtain from all Fleſh, ſee Mr. *Mede*, *Ibid.* And this may well be reckoned as a Character of *Apoſtacy* from the *Chriſtian* Faith, becauſe it ſeems to be a reducing of them back from their *Chriſtian* Liberty to a Conformity to the legal Rites.

Ver. 4. *For every Creature of God is good* (for Food,) *and nothing* (is) *to be refuſed*, (as polluted,) *if it be* (*Gr.* being) *received with Thankſgiving.*

Ver. 5. *For it is ſanctified by the Word*, (giving us Commiſſion to eat of all things, *Gen.* 9. 2, 3. or by the Goſpel, taking off the Difference betwixt things clean and unclean, *Rom.* 14. 14.) *and by Prayer* (for a Bleſſing on it, and Thankſgiving for it.)

Ver. 6. *If thou put the Brethren in remembrance of theſe things*, (to preſerve them from theſe Impoſtors,) *thou ſhalt be a good Miniſter*

(m) Apol. c. 21. (n) Præpar. Ev. *l.* 5. c. 2. (o) Orat. contra Judaiz. *Tom.* 6. *p.* 375.

of Jeſus Chriſt, nouriſhed up in the Words of Truth, and of good Doctrine, whereunto thou haſt attained, (or which thou haſt followed hitherto.)

Ver. 7. *But refuſe* (avoid) *profane and old Wives Fables* (ſuch as the Jewiſh Doctors tell, *Chap.* 1. 4, 6. *Tit.* 1. 14. 3. 9.) *and exerciſe thy ſelf rather* (in thoſe things which tend, not as they do, to endleſs Queſtions, and Law-Strifes, and the Perverſion of the Faith, but) *unto Godlineſs.*

Ver. 8. *For bodily Exerciſe profiteth little; but Godlineſs is profitable to all things, having the Promiſe of this Life, and that which is to come.*

Σωματικὴ γυμνασία, *Bodily Exerciſe.*] The *Apoſtle*, in the former Verſe, exhorted *Timothy*, γύμναζε, to exerciſe himſelf unto Godlineſs, as the *Athleticks* did in the *Olympick Games* exerciſe themſelves for their Combats, adding here, that their Exerciſes, tho' they were very hard and difficult, tended to little Profit, they ſtriving for the Maſtery, only that they might obtain a *corruptible Crown*, 1 *Cor.* 9. 25. whereas that Piety in which he did adviſe him to exerciſe himſelf, was *profitable for all things*: Or, becauſe *Philo* makes mention, τῶν συνεχῶν πόνων, *of the continual Labours of the* (p) *Eſſens*, and (q) *Joſephus* of their ἀσκήσεις, or *Exerciſes Morning and Evening*; *he perhaps may oppoſe unto them this Exerciſe of Piety.*

Ver. 9. *This is a faithful Saying, and worthy of all Acceptation*, (a Truth moſt worthy to be relied on, *viz.* that Godlineſs hath the Promiſe of that Life which is to come,) *for therefore we labour, and ſuffer Reproach, becauſe we truſt in the living God, who is the Saviour of all Men, but eſpecially of thoſe that believe.*

Ὅς ἐστι Σωτὴρ πάντων ἀνθρώπων, *who is the Saviour of all Men.*] The Author of the Book, *De Vocatione Gentium*, expounds this very well, telling us, That, by ſaying, *l.* 2. *c.* 31. *he is the Saviour of all Men, he confirms the general Goodneſs of God towards all Men*, and by adding, *eſpecially of them that believe, he ſhews there is one part of Mankind, which, through the Benefit of divinely inſpired Faith, is by ſpecial Benefits advanced to the higheſt and eternal Felicity.* He is the Saviour of all Men, (1ſt.) leaving none of them without ſome Teſtimonies of his Goodneſs, *Act.* 14. 17. ſufficient to engage and to direct them ſo to ſeek the Lord, that they might find him, *Act.* 17. 27. *Lib.* 2. 5. *Nulli nationi hominum bonitatis ſuæ dona ſubtraxit*, ſaith the ſame Author. (2dly,) Shewing to them ſo much of himſelf, *i. e.* of his eternal Power and Godhead, as might render them inexcuſable, in that they *did not glorifie him as God, neither were they thankful*, Rom. 1. 20, 21. and writing in their Hearts the Law of Nature, which enabled them by Nature to do the things of the Law, and made their Conſciences accuſe them when they neglected ſo to do, *Rom.* 2. 14, 15. they knowing ſo far the Righteouſneſs of God, *that they who did thoſe things*, which were contrary to the Law of Nature, *were worthy of Death*, Rom. 1. 32. For *adhibita eſt ſemper univerſis hominibus quædam ſupernæ menſura doctrinæ, quæ etſi occultioris parcioriſque Gratiæ fuit, ſuffecit tamen quibuſdam ad remedium, omnibus ad teſtimonium.* (3dly,) Accepting every where him that worked Righteouſneſs, of what Nation ſoever he might be, *Act.* 10. 35. and accounting him as circumciſed who kept the Righteouſneſs of the Law, *Rom.* 2. 26. And, Laſtly, Rewarding the Good Deeds of all that diligently ſought him, *Heb* 11. 6. Mr. *Cl.* underſtands this Salvation of Deliverance from Temporal Dangers, in which Senſe it is alſo true; but that cannot be the entire Senſe of the *Apoſtle*, who had ſaid before, *v.* 8. that *Godlineſs had the Promiſe of this Life, and that which is to come*, *i. e.* both of Temporal and Eternal Salvation; and adds, *v.* 9. *This is a faithful Saying, and worthy of all Acceptation*; *i. e.* that not Temporal only, but Eternal Bleſſings are to be expected from him, and that therefore they, the *Apoſtles*, labour'd and ſuffer'd Reproach, *becauſe they truſted in the living God who is the Saviour of all Men*; whereas, doubtleſs, they did this, not only with reſpect to Temporal, but eſpecially to Eternal Salvation, 2 *Cor.* 4. 17.

Ver. 11. *Theſe things command*, (*Gr.* exhort,) *and teach* (Men to believe.)

Ver. 12. *Let no Man* (have Occaſion to) *deſpiſe thy Youth*, (or thy Function, by reaſon of it) *but be thou an Example of* (and to) *Believers, in Word* (of Doctrine,) *in* (Gravity of) *Converſation, in Charity* (to all,) *in* (Fervency of) *Spirit, in Faith, in Purity* (of Life.)

Τὴν νεότητα, *thy Youth.*] The Presbyters were generally in thoſe Times aged, as their Name imports; but *Timothy*, becauſe the Gift of *Prophecy* had pointed him out for that Work, *v.* 14. and becauſe the Gifts of the Spirit had rendred him fit, was made an *Evangeliſt* in his younger Age; and therefore the *Apoſtle* doth exhort him to make up in the Excellency of his Doctrine, and in the Gravity of his Converſation, what was wanting in his Age.

Ver. 13. *Till I come* (to thee,) *give Attendance to reading* (the Holy Scriptures, whence thou may'ſt learn to teach others,) *to Exhortation* (to what they ought to do, and to avoid,) *to Doctrine*, (teaching them what to believe.)

(p) De Vita Cont. *p.* 692. *B.* (q) De Bello Jud. *p.* 785, 786.

Here

Here (1ſt.) it is well noted by the *Fathers*, and by *Eſtius*, that if St. *Timothy*, who had Spiritual Gifts, was yet by St. *Paul* commanded to be thus diligent in reading the Scriptures, that in his Exhortations he might profit others, then much more ſhould other *Biſhops* and Miniſters be ſo, *quos omnes Paulus in Timotheo inſtruit*; then alſo ſhould they not depend upon *extemporary* Effuſions, without Attendance unto reading.

2dly, That the Illumination or Gifts of the Holy Spirit ſhould not hinder our Diligence in reading, and ſtudying what we are to exhort others to, and inſtruct them in.

Ver. 14. *Neglect not* (to ſtir up) *the Gift that is in thee*, (ſee Note on 2 *Tim.* 1. 6.) *which was given thee by Prophecy*, (according to the foregoing Prophecies concerning thee, ſee Note on 1 *Tim.* 1. 18.) *with the laying on of the Hands of the Presbytery.*

Μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, *with the Impoſition of the Hands of the Presbytery.*] The χάρισμα, or ſpiritual Gift, here mentioned, is expreſly ſaid to be given, διὰ τ ἐπιθέσεως τ χειρῶν μu, *by the laying on of the Hands of St.* Paul, 2 Tim. 1. 6. the giving of the ſpiritual Gifts ſeeming to be peculiar to this or ſome other Act of an *Apoſtle*, *Act.* 8. 17. 19. 6. But other *Seniors*, or *Presbyters*, as *Irænæus*, L. 4. *c.* 43 calls them, *qui cum Epiſcopatus Succeſſione Chariſma Veritatis certum acceperunt*, *Who with their Succeſſion received the certain Chariſma of Truth*, might, and did lay on their Hands together with him. This Ceremony of Impoſition of Hands in Ordination, is confirmed from the Practice of the *Apoſtles*, and *Apoſtolical* Men, thus ordaining *Deacons*, *Acts* 6. 6. *Paſtors* or *Teachers* of the Word, *Acts* 13. 3. *Elders*, whether *Biſhops* or *Preſbyters* in every City, *Acts* 14. 23. and *Evangeliſts* here: And this Practice they certainly derived from the *Jews*, who created Governours of Criminal Cauſes, or Ruling Elders, and *Maſters*, *Doctors*, and *Rabbins*, to be Teachers of the Law, *i. e.* to labour in the Word and Doctrine, by that Impoſition of Hands which they called סמיכה as *Moſes* did to *Joſhua*, *Numb.* 27. 43. *Deut.* 34. 9. and as (r) *Maimonides* ſaith he did, when he aſſumed the Seventy to aſſiſt him; and as the Firſt-born, (s) *laid their Hands upon the Levites*, *Numb.* 8. 10. who were choſen to ſerve in their ſtead, and ſo conſecrated them to God in their Name. And this way of Conſecration, by Impoſition of Hands, ſay they, came down from (t) *Joſhua* by a perpetual Succeſſion to their *Rabbins*. Tho' therefore I ſcarce find any Footſteps of it in the firſt Century, or ſecond; yet *Cyprian*, in the third, ſpeaks of it as that which, *de Traditione Divina & Apoſtolica Obſervatione ſervandum eſt & tenendum*, *Was to be obſerved and held from Divine Tradition, and Apoſtolical Obſervation, in the Collation of the Epiſcopal Office*, and as that which they (u) practiſed in the *Ordination of* Sabinus *to that Office*. *Euſebius*, ſaith (x) *Origen*, alſo was thus advanced to the *Preſbytery* by the *Biſhops* of *Cæſarea*. And the *Apoſtolical Conſtitutions* give us this as an Ordinance of (y) St. *John* the *Apoſtle*, who, doubtleſs, when he return'd from *Patmos* to *Epheſus*, regulating the Churches, and conſtituting Biſhops, did it according to the Rites of the *Jews*, and Practice of the other *Apoſtles*; whence I conclude this is no Accidental but a neceſſary Rite of the due Ordination of *Biſhops*, *Preſbyters*, and *Deacons*.

Ver. 15. *Meditate on theſe things* (which thou readeſt in the Holy Scriptures, and in which thou inſtructeſt others, *v.* 15.) *give thy ſelf wholly to them*, (to Exhortation and Doctrine, *v.* 11, 12.) *that* (ſo thou may'ſt perform them with ſuch readineſs and exactneſs, that) *thy profiting may appear unto all.*

Ver. 16. *Take heed to thy ſelf*, (that thou liveſt exemplarily, *v.* 12.) *and to thy Doctrine*, (that it be ſound and edifying, v. 6.) *continue in them*, (in the Exerciſes mention'd, v. 12, 13.) *for in doing this thou ſhalt both ſave thy ſelf*, (by doing faithfully thy Duty,) *and them that hear thee*, (by engaging them to perform theirs.)

(r) Sanhedr. *c.* 4. (s) *See* Chaskuni *on the Place.* (t) Morin. de Sacr. Ordin. *Part.* 3. *Ex.* 7. *Sect.* 3.

(u) *Quod & apud vos factum videmus in Sabini Collega noſtri Ordinatione, ut de univerſæ fraternitatis Suffragio, & de Epiſcoporum qui in præſentia convenerant judicio, Epiſcopatus ei deferretur, & manus ei in locum Baſilidis imponeretur.* Ed. Ox. Ep. 67. *p.* 172.

(x) Ὁ ὠσεὶ πρεσβυτερίου χειροθεσίαν ὑπὸ καισαρείας παρὰ τ τότε ἐπισκόπων ἀναλαμβάνει. Hiſt. Eccl. *l.* 6. *c.* 23.

(y) Ὅτι μὲν ἐπισκόπους καθίστων, ὅτι δὲ ὅλας ἐκκλησίας ἐρμώσων. Euſeb. Hiſt. Eccl. *l.* 3. *c.* 23. *p.* 92.

Πρεσβύτερον χειροτονῶν, ὦ ἐπίσκοπε, τ χῶρα σὺ τ κεφαλῆς ἐπίθες αὐτῷ. Conſt. Apoſt. *l.* 8. *c.* 16. *Vid.* De Diaconis, *Cap.* 37.

CHAP.

CHAP. V.

Ver. 1. REbuke not *an Elder* (with Severity,) *but intreat him as a Father, and the younger as Brethren,* (in respect of thy Youth, *Chap.* 4. 12.)

Πρεσβυτέρου, *an Elder.*] In the Judgment of *Chrysostom, Theodoret, Oecumenius,* and *Theophylact,* the Elder here signifies, οὐ τὸ ἱερέα, ἀλλὰ τὸ γηραιὸν, not a *Priest,* but a grave ancient Man, such being in all Ages and Nations styled *Fathers*; and this Sense the Distinction here of Ages, and of Sexes, seems to plead for.

Μὴ ἐπιπλήξῃς, *Rebuke not.*] The Word signifies to chastise, or rebuke with Severity, and sometimes with Stripes.

Ver. 2. *The elder Women, as Mothers; the younger, as Sisters,* (being careful to converse with them, when Necessity requires it,) *with all Purity,* (with Gravity in your Words and Countenance, Observance of your Eyes and Heart, at Times and Places which can minister no Suspicion of undue Behaviour towards them.)

Πρεσβυτέρας, *the Elder Women.*] *The Widows of the Church,* saith Dr. *H.* very improbably, they being mention'd particularly in the Sequel of the Chapter.

Ver. 3. *Honour Widows, that are Widows indeed.*

Τίμα, *Honour.*] *i. e.* Yield them Reverence and Alimony; for that Provision is for them included in this Honour, is evident from *v.* 4. and the 8th. Thus not to give Parents what is needful for them, is to transgress the Precept which commands us to *honour our Father and our Mother, Mark* 7. 10, 11, 12. So *Acts* 28. 10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many Honours, giving us,* τὰ πρὸς τὰς χρείας, *such things as were necessary.* Hence, in the (a) *Jerusalem Targum, Honorare est viaticum providere,* to *Honour is to make Provisions for any Person*; so here, *Honour Widows,* that is, saith *Theophylact,* τὰ ἀναγκαῖα χορήγει, *provide them Necessaries*; see Note on *Mark* 7. 10.

Τὰς ὄντως χήρας, *that are Widows indeed.*] Answering that Name by being, χηρῶσαι, *desolate,* and destitute of any other to relieve them, and being also exemplarily pious, *v.* 5. Widows, saith *Cotelerius,* hath divers Significations; it signifies, 1. Any Woman that survives her Husband. 2. Poor Women, who, after the Death of their Husbands, need the Alms of the Church, (as here.) 3. Such as consecrated themselves to God, professing perpetual Widowhood, (*v.* 5.) 4. Such as were chosen into the Ecclesiastical Ministery, or made *Deaconesses, v.* 9. That there should be any ἀειπάρθενοι, or Persons that were always Virgins, called, τὰς παρθένους, τὰς λεγομένας χήρας, Widows; tho' the Passage of *Ignatius,* according to *Vossius*'s Reading, seems to make for it, yet, according to the Reading of Bishop *Usher,* (ἀειπαρθένους ἢ χήρας,) it makes against it; and *Virgo-Vidua,* a *Virgin-Widow,* that is admitted to the Degree of a *Deaconess* among the Widows, is, in *Tertullian*'s Language (b) a Miracle or Monster in the Church. 'Tis certain such a one could be none of the *Apostle*'s Widows here, for he supposeth his Widows may have Children, *v.* 4. and expressly forbids any to be chosen into the Number of Widows that hath not nourished or brought up her Children, *v.* 9, 10. and 'tis not reasonable to conceive the Church of *Smyrna* should so soon transgress against this Rule of the *Apostle,* or that this Famous *Martyr* should approve such a Violation of the *Apostle*'s Precept.

Ver. 4. *But if any Widow have Children, or Nephews, let them,* (*i. e.* those Children or Grandchildren,) *learn first* (or chiefly) *to shew Piety at home,* (*i. e.* to their own Family, or Houshold,) *and to requite their Parents,* (who have bred them up, *v.* 10.) *for that is good and acceptable before God,* (and then, if they be able, extend their Charity to others.)

Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn first to shew Piety at home.*] The *Apostle* here speaks of the Care the Children should take to nourish their Parents, which are Widows, πρῶτον, before they suffer them to be Burthensome to the *Church,* as it is evident from *v.* 16. which saith, *If any Man or Woman have Widows* (belonging to their Family,) *let them relieve them, and let not the Church be charged with them*; and also from the following Words here, *and to requite their Parents,* which only can belong unto the Children, and was always reckoned an Act of Piety towards them, (c) *as, after God, the Authors of our Being,* whence anciently they were so reverenced, saith (d) *Simplicius,* as to be called Gods.

(a) *In* Deut. 15. 14. (b) *Ne tale nunc Miraculum, ne dixerim monstrum, in Ecclesia denotaretur, virgo vidua.* De Virgin. Veland. *Cap.* 9.

(c) Χρὴ δὲ ἐπιμελῶς παντὸς αὐτῶ, ᾧ ὅτι αἴτιῳ ἡμῖν, μετὰ θεὸν, τοῦ εἶναι γέγονε, καὶ ὅτι διὰ τὰς ὀφειλομένας αὐτῶ, καὶ ὁμολογίας ἐτέφημεν.

(d) Οἱ γὰρ ἐν παλαιότητι πατέρων τὰς γόνας ἐσέβοντο, ὡς καὶ θεὸς αὐτὸς ἐφιλῆσαι κελεύῃ. Simpl. in Epict. *c.* 37 p. 178, 179.

5. Nere

Ver. 5. *Now ſhe that is a Widow indeed, and deſolate*, (being left quite alone, without any Children to relieve her,) *truſteth in God, and continueth in Supplication Night and Day.*

Μεμονωμένη, *Solitary.*] So *Philo* ſaith, the Widow of the *Prieſt*, which has no Children, muſt return to her Father's Houſe, as, **ἀνδρὸς καὶ παίδων ἔρημος ἀδιμίαν ἑτέρου ἔχουσα καταφυγὴν**, *having no other Refuge, when deſtitute of Husband, and of Children, but her Father:* But if ſhe have Sons, or Daughters, 'tis neceſſary that the Mother ſhould be placed with her Children, **υἱοὶ καὶ θυγατέρες τῆς τοῦ γενέσαντος εἰκίας ὄντες**, (e) *for Sons and Daughters being of the Houſe of their Parents, draw the Mother to it*; whence alſo we learn what it is *to ſhew Piety to their own Houſe*, *v.* 4. *viz.* to do it to their Parents.

Ἤλπικεν ἐπὶ τῷ Θεῷ, *truſteth in God.*] *i. e.* Having no other Helper, ſhe repoſeth her ſelf on him alone, committing her ſelf to him by conſtant Prayer for his Help. This is *Cotelerius*'s third kind of Widows, compared by the Author of the *Apoſtolical Conſtitutions*, *Lib.* 3. *c.* 1. to the Widow of *Sarepta*, and to *Anna* the Daughter of *Phanuel*, mention'd *Luke* 2. 36. who does not oblige her ſelf by Vow, or Promiſe, ſo to do, but only remains ſingle, **διὰ τὸ ἔχειν χρείας**, *as having the Gift of Widowhood.* So St. *Jerom* deſcribes theſe Widows, in theſe Words, *Honora Viduas quæ vere Viduæ ſunt, hoc eſt quæ omni ſuorum auxilio deſtitutæ ſunt, quæ manibus ſuis laborare non poſſunt, quas paupertas debilitat, ætaſque conficit, quibus Deus ſpes eſt, & omne opus Oratio.* Ep. ad Gerontiam.

Ver. 6. *But ſhe that liveth in Pleaſure* (Licentiouſly), *is dead* (to God,) *whilſt ſhe* (thus) *liveth*, (and ſo is not to be reſpected as a vital Member of the *Church*, or nouriſhed by her.)

Ἡ δὲ σπαταλῶσα, *ſhe that liveth in Pleaſure.*] This Word properly ſignifies to feed deliciouſly, and drink choice Liquors; **τῇ γαστρὶ ζῆν μόνῃ**, *to live only for the Belly*, ſaith St. *Chryſoſtom.* So *Ezek.* 16. 49. *This was the Sin of thy Siſter Sodom, in Pride, Fulneſs of Bread,* **καὶ ἐν εὐθηνίᾳ ἐσπατάλων**, *and in Abundance, ſhe and her Daughters rioted.* Amos 6. 4. *They lie upon Beds of Ivory,* **καὶ κατασπαταλῶντες**, *and abounding with Superfluities, they eat the Lambs out of the Flock, and the Calves out of the midſt of the Stall*; and becauſe ſuch eating and drinking provokes to carnal Pleaſures, it is joined with them, as when the *Apoſtle* ſaith, *ye have lived in Pleaſure, and been wanton*, Gr. **καὶ ἐσπαταλήσατε**, *Jam.* 5. 5. Such a Woman *is dead whilſt ſhe liveth*, according to that of the *Jews*, (f) *the Juſt in their Death are ſtyled living, the Wicked whilſt they live are ſtyled dead.* Maimonides.

Ver. 7. *And theſe things give in charge, that they*, (*i. e.* the Widows,) *may be blameleſs.*

Ver. 8. *But if any* (having Ability) *provide not for his own* (Kindred,) *and eſpecially for thoſe of his own Houſe, he hath* (in Works) *denied the Faith, and is worſe than an Infidel.*

Ἔστιν ἀπίστου χείρων, *He is worſe than an Infidel.*] For they put this among the firſt and moſt indiſſoluble Principles of Nature, requiring us, **πρῶτα θεοὺς τιμᾶν, μεταπεῖτα τοκέας**, (g) *firſt to Honour the Gods, and then our Parents* placing among the things, in which they are to be honoured, **χρημάτων χορηγίαν καὶ σώματος ὑπηρέτας**, *the making Proviſions for them, and ſerving them with our Bodies.* So (h) *Ariſtotle* ſaith, we muſt rather make Proviſions for them than for our ſelves, and yield them, **τίμων τοῖς θεοῖς θεῖς**, *Honour, as they do unto the Gods.* (i) *Plutarch* ſaith, *That all Men, tho' ſome may think otherwiſe, ſay, that Nature, and the Law of Nature, requires that Parents ſhould have the higheſt Honour next the Gods: That Men can do nothing more acceptable to the Gods, than by readily heaping Favours upon their Parents; and nothing that is a greater Evidence of Atheiſm, or Impiety, than to deſpiſe them.*

Ver. 9. *Let not a Widow be taken into the Number* (of Widows to be maintained by the Church,) *under threeſcore Year old, having been the Wife of one Husband*, (not one that hath divorc'd her ſelf from one Husband, and married again.)

Ver. 10. *Being alſo well reported of, for Good Works; if* (εἰ, that) *ſhe hath brought up Children, if* (that) *ſhe hath lodged Strangers, if ſhe hath waſhed the Saints Feet, if ſhe hath relieved the Afflicted, if ſhe hath diligently followed every Good Work.*

Χήρα καταλεγέσθω μή, *Let not a Widow be taken into the Number.*] The *Apoſtle* now comes to ſpeak of ſuch Widows as were not only to be maintained by the Church, for they were, doubtleſs, to receive her Alms, if really they were poor, without theſe Qualifications, but of ſuch as were to be admitted into the Number of *Deaconeſſes*, whoſe Office it was to inſtruct the younger Women, to attend the Women when Sick and in Labour, and to aſſiſt at the Baptiſm of the Female Sex.

(e) *L.* 2. de Mon. *p.* 641. in fine. (f) More Nev. *l.* 1. *c.* 41. (g) Hieroc *in hæc verba* Pythag. **Τὰς τῶν γονέων τίμα.** (h) De Mor. *l.* 9. *c.* 2.

(i) **Πάντες λέγουσι γᾶν, ὡς γονεῦσι τίμιον μὴ θεὸς σεμνότερον καὶ μείζονα ἢ φύσις, ὃ, τε τὸν φύσιν σώζων νόμος ἀπόδειξις· καὶ οὐκ ἔστιν ὅτι μᾶλλον ἄνθρωπος κεχαρισμένον θεοῖς δρᾷ τι, ἢ τοκεῦσιν αὐτῶν καὶ τεθραφόσι παλαιὰς ὑπὲρ τέκνων ἀμοιβὰς χάριτας ὑμνοῦσι, καὶ σεβόμενοι ὁκτίνοντες· ὥσθ' ἕν πάλιν μείζον ὑπόδειγμα ἀθεότητος γένοιτ' ἂν περὶ γονεῖς ὀλιγωρίας, ἢ φιλοτιμίας.** De Fraterno Amore. *p.* 479. *E. F.*

μὴ ἧσσον ἐτῶν ἑξήκοντα, *not less than Sixty Years old.*] 'Tis the Mistake of *Zonaras*, *Balsamon*, and *Blastares*, to think to reconcile this with the 15th. Canon of the Council of *Chalcedon*, and the 14th. of *Trullo*, by saying, That Widows might only be admitted *Deaconesses* at Sixty, but Virgins at Forty. This last was done in After-Ages, and after that *Apostolical Constitution*, which, agreeably to St. *Paul*, saith, *L.* 3. *c.* 1. χήρας δὲ καθιστᾶτε μὴ ἧσσον ἐτῶν ἑξήκοντα, *let not the Widows be constituted under Sixty Years*: and they who first began to alter the Time, did at last take away the Office.

γεγαμηκὼς ἑνὸς ἀνδρὸς γυνὴ, *Being the Wife of one Husband.*] That is, one who had not divorced her self from one, and married another Husband; for otherwise the younger *Widows*, whom St. *Paul* bids to marry, could never be admitted *Deaconesses*, though they had all the other Qualifications. That such Divorces were then common on the Wives side, both among *Jews* and *Gentiles*, we learn concerning the *Romans*, from the Complaint of (k) *Seneca*, *That none in his Time blushed at it, their Noble Women marrying, that they might divorce themselves, and there being scarce any Marriages without Divorces.* (l) *Cicero* complains of many things of this kind which happened in his Time. *Plutarch* mentions it as a thing common and (m) customarily done by any Women that were Jealous; and the Law among the (n) *Athenians* allowed it; Instances we have of it in (o) *Justin Martyr*, and (p) *Tertullian*: And that this also was frequent in the Practice of the *Jews*, and allow'd by their Rabbins, see Note on 1 *Cor.* 7. 11.

ἐν ἔργοις καλοῖς μαρτυρούμενον, *if she hath brought up Children.*] That εἰ signifies *that*, as well as *if*, see Note on *Act.* 26. 23. εἰ παθητὸς ὁ χριστὸς, εἰ πρῶτος, *&c. that Christ hath suffer'd*, and *that he was the first that rose from the dead*; and that so it should be rendred here, the Word μαρτυρούμενον, *testified*, seems to require: For a Testimony of the good Works of others, is, that they have done such and such laudable Actions.

Ver. 11. *But the younger Widows refuse*; *for when they have begun to wax wanton against* (or grow weary of) *Christ, they will marry.*

Ver. 12. *Having Condemnation, because they have cast off their first Faith.*

Ὅταν καταστρηνιάσωσι τοῦ χριστοῦ, *when they have waxed wanton against Christ.*] That is, say *Chrysostom*, and *Oecumenius*, ὅταν ἀπώσωνται, *when they have cast off, or fastidiously refused and rejected Christ*; ὅταν καταβλακευθῶσιν, *when they have contemn'd and made light of him*; *when they do*, βαρέως φέρειν, καὶ ἀπαυθαδιάζεσθαι τὸν ἔνζυγα, *bear Christ's Yoke grievously, and cast off his Reins.* So *Hesychius*, and *Phavorinus*. So that this Phrase signifies *to cast off Christ*, and *Christianity*; and as the *Apostle* afterwards explains it, Ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from him to *Heathenism*, or *Judaism*, and then, πρώτην πίστιν ἀθετεῖν, *to violate their first Faith*, cannot be to violate the Promise made when chosen into the Order of Widows, not to marry, but their Faith given unto Christ at Baptism; the other, if any such Promise were then made, being not their first, but second Faith. So *Chrysostom*, and *Oecumenius*, expound it from those Words of the *Apostle* to the *Corinthians*: *I have espoused you to one Husband, that I may present you as a chast Virgin unto Christ.*

Ver. 13. *And withal, they learn to be idle, wandring about from House to House*; *and not only idle, but Tatlers also, and Busie-bodies, speaking things which they ought not.*

Ver. 14. *I will therefore that the younger Women* (rather) *marry, bear Children, guide the House*, (and so) *give none Occasion to the Adversary* (of Christianity,) *to speak reproachfully* (of it.)

Ver. 15. (The Necessity of which Precept is too great,) *For some* (of these young Widows) *are already turn'd aside after Satan.*

Ἐξετράπησαν ὀπίσω τοῦ σατανᾶ, *have turned aside after Satan.*] The converting Men to the Christian Faith being the turning Men *from the Power of Satan unto God*, Acts 26. 18. the rescuing Men from *the Snare of the Devil, who were taken captive by him at his Will*, 2 *Tim.* 2. 26. and who walk'd *according to the Prince of the Power of the Air*, Eph. 2. 2. the casting off the Faith may well be styled the *turning aside after Satan.*

Ver. 16. *If any Man or Woman that believeth, have Widows*, (belonging to their Family,) *let them relieve them, and let not the Church be charged* (with them,) *that* (being freed from

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(k) *Desinit esse probri loco commune maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles famæ non consulum numero sed maritorum annos computant, & exeunt Matrimonii causa, nubunt repudii? Tamdiu istud timebatur, quamdiu rarum erat; quia vero nulla sine divortio acta sunt, quod sæpe audiebant, id facere didicerunt.* De Benef. L. 3. c. 16.

(l) *Paula Valeria, Soror Triarii, divertium sine causa, quo die vir e provincia venturus erat, fecit, nuptura est D. Bruto.—— Multa in hoc genere incredibilia, te absente, acciderunt.* Cic. Epist. Famil. *L.* 8. *Ep.* 7.

(m) Τυφὶ τοίνυν διὰ ζηλοτυπίαν ἀπόλεψιν χάρυσι. De Præcept. Conjug. *p.* 144. *A.*

(n) Ἔδιτο δ' ἀπολύσεως γράμματα πρὸ τῶ ἄρχειν δίδως, καὶ δι' ἑτέρων, ἀλλ' αὐτὸς παρὼν, ὡς ἂν μὴν ἔτι ἀφίεσι καὶ δέμας. Loquens de uxore Alcibiadis. Plut. de Alcib. *p.* 195. *C.*

(o) *Ubi Mulier Christiana viro,* τὸ λεγόμενον παρ' ὑμῖν βιβλίδιον δοῦσα, ἐχωρίσθη. Apol. 1. *p.* 42. *B.*

(p) *Repudium vero in feminis jam & votum est, quasi matrimonii fructus.* Ap. *c.* 6.

that Charge,) *it may* (the better) *be able to relieve them that are Widows indeed*, (that is, are wholly deſtitute of Help, *v.* 5.)

Ver. 17. *Let the Elders that rule well, be counted worthy of double Honour*, (*i. e.* of a more liberal Maintenance,) *eſpecially thoſe that labour in the Word and Doctrine.*

Διπλῆς τιμῆς,] *the double Honour*, is that, ἡ ἐλευθερία βορᾶς, *of a liberal Maintenance* out of the Publick Stock; it ſignifies, ſaith *Chryſoſtom*, ἡ τῶν ἀναγκαίων χορηγία, *Proviſion of things neceſſary*, as is evident from the Reaſon following, *v.* 18. *The Labourer is worthy of his Hire.*

Μάλιστα οἱ κοπιῶντες ἐν λόγῳ, καὶ διδασκαλίᾳ, *eſpecially thoſe who labour in the Word and Doctrine.*] Οἱ πρεσβύτεροι, *the Elders* among the *Jews*, were of two ſorts: 1. Such as governed in the Synagogue; and, 2dly, ſuch as miniſtred in Reading and Expounding their Scriptures and Traditions, and from them pronouncing what did bind or looſe, or what was forbidden, and what was lawful to be done (o): For when, partly by their Captivity, and partly through Increaſe and Traffick, they were diſperſed in conſiderable Bodies through divers Regions of the World, 'twas neceſſary they ſhould have *Governours* or *Magiſtrates* to keep them in their Duty, and judge of Criminal Cauſes, and alſo *Rabbins* to teach them the Law, and the Traditions of their *Fathers*. The firſt were ordain'd, *ad judicandum, ſed non ad docendum de licitis & vetitis, to judge and govern, but not to teach*; the ſecond, *ad docendum, ſed non ad judicandum, to teach, but not to judge or govern*, and theſe the *Apoſtle* here declares to be the moſt honourable, and worthy of the chiefeſt Reward. Accordingly the *Apoſtle*, reckoning up the Offices God had appointed in the Church, places *Teachers* before *Governments*, 1 *Cor.* 12.

Ver. 18. *For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn; and the Labourer is worthy of his Reward.*

Λέγει γὰρ ἡ γραφή, *For the Scripture ſaith.*] The former Words, *Thou ſhalt not muzzle the Ox that treadeth out the Corn*, being expreſly found in *Deut.* 25. 4. and the latter expreſly in the Goſpel of St. *Luke*, Ch. 10. 7. and with a little Variation, *Mat.* 10. 10. and in no other Place in Scripture, (for in *Lev.* 19. 13. and *Deut.* 24. 14. there is nothing to this purpoſe,) it follows that St. *Paul* muſt here reckon the Goſpel of St. *Luke* among the Holy Scriptures, from which ſuch Doctrines as he is now teaching, may be infallibly confirmed.

Note, 2dly, That the *Apoſtle*, both here, and 1 *Cor.* 9. 9. proves this from what was written in the Law of *Moſes*, applying in both Places that which primarily muſt belong to the *Jewiſh Prieſthood*, to the *Preachers* of the Goſpel, and hence allowing us to argue for the Maintenance of the latter, by Analogy to what was appointed for the former, as the *Apoſtle* himſelf doth in this very Caſe, in theſe Words, *Do you not know that they who miniſter about* (legally) *holy things, eat of the things of the Temple; and that they which wait at the Altar, are Partakers with the Altar*; *i. e.* are fed, and liberally maintain'd by the Portions God allow'd them of what was offer'd at his Altar. *Even ſo hath the Lord Chriſt appointed, that they who preach the Goſpel ſhould live of the Goſpel*, 1 Cor. 9. 12, 13. Whence,

3dly, Note, That this is a ſtanding Ordinance of *Chriſt*, to continue as long as the preaching of the Goſpel doth, built upon Reaſons of equal Obligation at all times, *the Labourer being always worthy of his Hire*, the Shepherd to eat of the Milk of the Flock, and he that ſoweth Spirituals to reap Carnals, 1 *Cor.* 9. 7, 10, 11.

4thly, Note from whom this Reward is to be received; from them amongſt whom theſe *Paſtors* labour, to whom they ſow ſpiritual things, and who are taught by them: For *let him*, ſaith the *Apoſtle*, *that is taught in the Word, communicate to him that teacheth, in all good things*, Gal. 6. 7. So that he is to have a Supply of all things needful for the Diſcharge of his Function, here double Honour, *i. e.* a liberal Maintenance.

5thly, Note, That as the Command of being Charitable to the Poor gives juſt Occaſion to thoſe Laws which are made in all Communities, to oblige Men, according to their Abilities, to diſtribute to the Neceſſities of the Poor, becauſe otherwiſe the General Rules of Scripture would not be obey'd, nor the Poor provided for. So the ſtanding Ordinance of Chriſt, and his *Apoſtles*, concerning the *double Honour* due to them who *labour in the Word and Doctrine*, and the *communicating to them in all good things*, juſtifies thoſe Laws which aſcertain what ſhall be communicated to them, ſince otherwiſe it is much to be fear'd the General Rules of Scripture concerning this Matter, would not be obey'd, nor the *Clergy* ſufficiently provided for.

Ver. 19. *Againſt an Elder receive not an Accuſation, but before* (עַל, upon the Teſtimony of) *two or three Witneſſes.*

Κατὰ πρεσβυτέρου.] The *Elder* here ſeems to relate not to one who was ſuch by Age, but by *Office*, becauſe the *Apoſtle* was before ſpeaking, *v.* 17. of Elders which ruled well, or *laboured in the Word and Doctrine*: And whereas the Law had taken care that no Man ſhould be condemned, but *by the Mouth of two or three Witneſſes*, the *Apoſtle* knowing how much

(o) Morin. de Ordin. *Part.* 3. *Exer.* 7. *Chap.* 4. Buxt. in voce. סמיכה

much the Church would ſuffer by the raſh Accuſations of her *Governours*, *Biſhops*, and *Presbyters*, ſeems to riſe higher, not ſuffering an Accuſation to be admitted againſt them, without the like Number of Witneſſes.

Ver. 20. *Them that ſin, rebuke before all, that others alſo may fear.*

Τοὺς ἁμαρτάνοντας, *i. e. them that Sin*] Grievouſly and ſcandalouſly, and are convinced of their Offences by two or three Witneſſes, were to be rebuked, ſaith *Theodoret*, παντων παρόντων, *in the Preſence* of all; ſuch publick Cenſures, being, according to the Cuſtom of the Church, done by the Preſidents or Rulers of the Church, τοῦ κοινοῦ, *before, and with the Conſent of all, and in the Aſſemblies*, as (p) *Tertullian* ſaith. See Note on 2 *Cor.* 2. 6.

Ver. 21. *I charge thee before God, and our Lord Jeſus Chriſt*, (whom thou ſerveſt, and by whoſe Authority thou acteſt in this Miniſtery,) *and the Elect Angels*, (who are Inſpectors and Obſervers of what is done in the Church, 1 *Cor.* 11. 10.) *that thou obſerve theſe things, without preferring one before another*, (out of Favour to their Perſons,) *doing nothing by Partiality.*

Ver. 22. *Lay Hands ſuddenly on no Man, neither be thou Partaker of other Mens Sins, keep thy ſelf pure* (from them.)

Χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay Hands ſuddenly on no Man.*] This, ſaith the Reverend Dr. *Hammond*, belongs to the laying on of the *Biſhops Hands in abſolving Penitents*: Saith the Reverend Biſhop of *Worceſter*, to the laying *on of Hands of Biſhops, Prieſts, and Deacons*: 1. Becauſe St. *Paul* had not mention'd laying on of Hands in Relation to Penitents in this *Epiſtle*, but he had done it with reſpect to *Ordination*, and that in *Timothy*'s own Caſe, Chap. 4. 14. 2dly, Becauſe the *Apoſtle* in this *Epiſtle* gives no Rules concerning the Qualifications of *Penitents*, ſaying nothing, what *Penitents* were to be reconciled, and after what Time, and under what Conditions they were to have Hands laid on them in Token of Reconciliation; nor is there a concurrent Evidence of ſuch a Practice ſo early in the Church; but he had given Rules, touching *Biſhops* and *Deacons*, and their Qualifications; and therefore we have more Cauſe to apply it, according to the chief Intention and Deſign of this *Epiſtle*. 3dly, Becauſe the great uſe of laying on of Hands in the *New Teſtament*, is for the ſetting Perſons apart for the Diſcharge of a Sacred Office, ſo was it in the firſt Inſtitution of *Deacons*, *Acts* 6. 6. and of *Paul* and *Barnabas* to a particular Charge, *Acts* 13. 2, 3. This was an Ancient Ceremony among the *Jews*, in the ſolemn Deſignation of Perſons to Sacred Offices, *Numb.* 27. 18, 23. *Deut.* 34. 9. either to be *Rulers* or *Teachers* in their *Synagogues*; and from thence it was brought into the Church, in the ſolemn Deſignation of Perſons to the Miniſtery. And, 4thly, If theſe Words do not relate to *Ordination*, St. *Paul* would have given *Timothy* no particular Direction about that which was one main Part of his Office; wherefore, as he left *Titus* at *Crete, to ordain Elders in every City*; ſo doubtleſs *Timothy* had the ſame Commiſſion, which yet is no where intimated but in theſe Words: And according to this Senſe, the following Words are capable of a very good Meaning, thus, Be not Partaker of the Sins of them who raſhly, and without due Qualifications, ruſh upon Sacred Offices; for, by want of due Examination, and Trial of them, thou wilt become Partaker of their Guilt.

Ver. 23. *Drink no longer Water* (only,) *but uſe a little Wine* (together with it,) *for thy Stomach's ſake, and for thy often Infirmities.*

So *Juſtin Martyr* ſaith, That Wine is to be uſed for (q) *the Help of the Body, and the Cure of inward Diſtempers.* And (r) *Plato* ſaith it was given for the Health and Strength of the Body. The *Eſſens* abſtained wholly from Wine, ſee Note on *Coloſſ.* 2. 21. but the (s) *Gnoſticks* freely uſed it when they went to the *Heathen Feaſts*, and otherwiſe.

Ver. 24. (And to preſerve thee from Miſtake, or raſh proceeding, either in Ordination, *v.* 22. or in rebuking the ſcandalous Offender, conſider, that) *Some Mens Sins are open* (and diſcernable) *before-hand*, (*i. e.* before any Witneſſes come in againſt them,) *going before to* (or for) *Judgment*, (or to bring the Cenſures of the Church upon them;) *but* (in) *ſome Men, they follow after*, (*i. e.* their evil Diſpoſitions appear afterward.)

Ver. 25. *Likewiſe alſo the good Works of ſome are manifeſt before-hand*, (and ſo leſs Examination is needful concerning them,) *and they that* (*i. e.* whoſe Works) *are otherwiſe, cannot be* (long) *hid*, (their Vices will, by Information of others they converſe with, or by Temptation, and their own evil Inclinations, be at laſt diſcovered.)

I find three Expoſitions of theſe Words: The firſt is that of St. *Baſil*, and St. *Auſtin*, which refers them to the Judgment of God thus: The Good and Evil Works of ſome Men are ſo manifeſt, that they may be diſcerned of all Men before the Day of Judgment, and ſo in diſcerning them thou canſt not err;

(p) *Summum futuri judicii præjudicium eſt, ſi quis ita deliquerit ut à communione orationis, & conventus & omnis Sancti Commercii relegetur, præſident probati quique Seniores.* Tertull. Apol. c. 39.

(q) Βασιλεὺς χρῆται τῷ οἴνῳ εἰς τὰ ὑγιεινὰ, καὶ διὰ τὴν τοῦ σώματος ἀσθένειαν. Ep. ad Zen. p. 512. *A.*

(r) Σώματός τε ὑγιείας τι, καὶ ἰσχύος ἕνεκα. De Leg. p. 800. *D.*

(s) Iren. *l.* 1. *p.* 26. *D.* Epiph. Hær. 26. §. 5.

but if they be latent here, and ſo eſcape thy Examination and Cenſure, they will be manifeſted at the great Day of their Accounts.

2dly, Others referring this to the *Cenſures* of the *Church*, the ἐπιτιμία mention'd, *v.* 20. make the Senſe run thus: Some Mens Sins are ſo open and notorious, as to bring them under the Cenſures of the Church, by way of precedent Merit; others appear more Criminal, after the Cenſures paſs'd upon them, and ſo leſs fit to be abſolved; and ſome Mens Reformation, or Good Works, are ſo manifeſt, after Cenſure, as to evidence they deſerve Abſolution; and if they continue evil, or do but few good Works, that alſo will be in time diſcernable: So that thou may'ſt know who are fit to be abſolved, who not. But againſt this Expoſition there lies this Objection, That no Man ſhould incurr the Cenſures of the Church, but by way of precedent Merit; and ſo no Man's evil Works, for which he is to be cenſured, ſhould follow after that Act of Diſcipline. And, 2dly, the laſt Clauſe of the laſt Verſe ſeems, by the *Antitheſis*, to refer not to evil, but to good Works, though done as the Works of Charity ought to be, ſo as not to be obſerved by Men.

3dly, The Ancient *Greek Expoſitors*, with *Grotius*, refer theſe Words to Ordination, thus: When I ſaid, *Lay Hands ſuddenly on no Man*, I ſpake not of Men whoſe good or bad Works are manifeſt before-hand; for they, without further Diſcuſſion, or Examination, may be admitted, or are to be rejected; but of thoſe whoſe Vices, or good Works, are latent; for they, after Examination and Enquiry, cannot be long hid: And ſo, if thou be not haſty in laying on of Hands, thou timely may'ſt diſcover them; or if by this means thou canſt not do it, thou wilt not be Partaker with the Sinner, as having done as much as was in thy Power to diſcover them.

CHAP. VI.

Ver. 1. *LEt as many Servants as are under the Yoke* (of Bondage to the Heathens,) *count their own Maſters worthy of all* (due) *Honour, that the Name of God, and his Doctrine, be not blaſphemed*, (or evil ſpoken of, as tending to diſſolve theſe civil Obligations, but rather honoured in all Eſtates of Men, as tending to make them better in their ſeveral Relations, *Tit.* 2. 10. and more ſubject even to hard and froward Maſters, 1 *Pet.* 2. 18.)

Ver. 2. *And they that have believing Maſters, let them not deſpiſe them becauſe they are* (advanced to be) *Brethren*, (and ſo equal to them in Chriſt,) *but rather let them do them Service, becauſe they are Faithful*, (of the Houſhold of Faith,) *and beloved* (of God,) *Partakers of the Benefit, theſe things teach and exhort.*

Οἱ τῆς εὐεργεσίας ἀντιλαβόμενοι.] Theſe Words being not connected to the preceding, by ὅς, and the Article οἱ ſhewing that they relate not to the Predicate, but to the Subject, will be beſt rendred thus, *Becauſe they who Partake of the Benefit of their Service, are Faithful, and Beloved*, and therefore more worthy of their Service, the more they are honoured of God, and of the Number of them whom we ſtand bound to ſerve in Love.

That the *Gnoſticks* taught any ſuch Doctrine, That Chriſtian Servants were not obliged to obey their *Heathen*, or their *Chriſtian* Maſters, there is not the leaſt Hint in any of the Commentators on this Place, or in any of the *Fathers*, who have given us the largeſt Account of their Doctrines. I find in the Epiſtle of *Ignatius* to *Polycarp*, theſe Words: (a) *Deſpiſe not Men and Maid-Servants, nor let them be puffed up, but let them ſerve the more, for the Glory of God, that they may obtain a better Liberty; let them not covet to be free from their Maſters.* But neither doth the *Martyr*, nor any of his *Commentators*, intimate, that this relates to any Doctrine of the *Gnoſticks*: And conſidering how much he endeavoured to imitate St. *Paul*, we may more probably conjecture it hath relation to this very Place. Moreover, though I have given you the Words, as Dr. *Hammond* tranſlates them, yet I think the true Meaning of theſe Words, μὴ ἐρέτωσαν ἀπὸ τῆς κοινῆς ἐλευθεροῦσθαι, is this, *Let them not be importunate to be delivered, or made free by the Church, or by her Common Stock*; for τὸ κοινὸν ſignifies *the Community*; and ſo τὸ κοινὸν τῆς ἐκκλησίας, in (b) *Euſebius*, is the *Community*, or Body of the Church; and alſo in (c) *Lucian*, where he ſpeaks of the *Chriſtians*; and τὰ κοινὰ, in *Ariſtophanes*, *Demoſthenes*, and *Lucian*, ſignifies the Common Stock. Now it is evident, from *Juſtin Martyr*, and *Tertullian*, that the Common Stock of Chriſtians was imploy'd to buy their Brethren out of Bonds and Servitude. See Note on 1 *Cor.* 7. 23. & Lucian *de Pereg. Ed. Gr.* p. 594, 595.

(a) Δούλους δὲ δούλας μὴ ὑπερηφάνει, ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλὰ εἰς δόξαν θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος παρὰ θεοῦ ἐλευθερίας ἀπὸ θεοῦ τύχωσιν, μὴ ἐρέτωσαν ἀπὸ τῆς κοινῆς ἐλευθεροῦσθαι. §. 4. *See* Coteler. in locum.

(b) Hiſt. Eccl. *l.* 2. *c.* 1. Ὑπηρεσίας ἕνεκα τῆς κοινῆς.

(c) Chriſtiani mittebant Peregrino. Ἀπὸ τῆς κοινῆς. Lucian.

But

But that many of the *Jews* were of this Opinion, and might be apt to introduce it into *Chriſtianity*, we find juſt Reaſon to believe; for they thought themſelves privileged, by their Relation to God, from being the Servants of Men. Some of them, ſaith *Joſephus*, thought it a wicked thing, μετὰ τὸν θεὸν ἕτερον ἔχειν δεσπότην, *to own, beſides God, any mortal Lords*, or Maſters. Their *Rabbins* thought it unbecoming any *Jew* to be a Bond Slave to an *Heathen* or *Idolater*; for that was, ſay they, to be *Servi Servorum*, *Servants of Servants*, which the Servants of the Lord muſt not be. See Dr. *Lightf.* in 1 *Cor.* 7. 23.

Ver. 3. *If any Man teach otherwiſe, and conſent not to wholeſome Words, even the Words of our Lord Jeſus Chriſt, (Mat.* 20. 27. he that would be firſt among you, let him be your Servant, or Servant of all, *Mark* 10. 44.) *and to the Doctrine which is after Godlineſs.*

λόγοις τοῖς τοῦ κυρίου ἡμῶν, *the Words of our Lord Jeſus.*] This Phraſe being often uſed, of the very Words which Chriſt ſpake, as *Mat.* 26. 75. *Act.* 10. 16. 20. 35. I thought fit to refer it to thoſe Words which might, moſt likely, be aimed at by the *Apoſtle*; tho' ſeeing they alſo may refer to the Doctrine of Chriſt, preached by the *Apoſtle*, this Phraſe being ſo uſed, *Act.* 19. 10. and the Doctrine of the Lord very often, 1 *Theſſ.* 1. 8. 2 *Theſſ.* 3. 1. in this Senſe it affords this uſeful Obſervation, That the Words written by St. *Paul*, in theſe Epiſtles, are the Words of the Lord Jeſus.

Ver. 4. *He is proud*, (*Gr.* puffed up,) *knowing nothing, but doting* (ſick) *about Queſtions, and ſtrife of Words; whereof cometh Envy, Strife, Railings, evil Surmiſes,*

Ver. 5. *Perverſe Diſputings of Men of corrupt Minds, and deſtitute of the Truth, ſuppoſing that Gain is Godlineſs, from ſuch withdraw thy ſelf.*

Ἀφίστασο ἀπὸ τῶν τοιούτων, *from ſuch withdraw thyſelf.*] From theſe Words it is plain that the Apoſtle ſpeaketh here of Perſons then in being. That they were *Jews*, ſeems evident from the foregoing Note, ſhewing, that they were in this Matter, ἑτεροδιδάσκαλοι, *Men that taught otherwiſe*; that theſe νομοδιδάσκαλοι, were Men knowing nothing, or not knowing what they ſaid, or whereof they affirmed. See 1 *Tim.* 1. 9. That they did, ἑτεροδιδασκαλεῖν, *teach otherwiſe* than the Doctrine which is after Godlineſs, *v.* 3. That they had their Fables which miniſtred ζητήσεις, *Queſtions*, *v.* 4. That they had their ματαιολογίας, *vain wranglings* about Words, *v.* 6. That they had their fooliſh Queſtions which begat *Strifes and Contentions about the Law*, ſee *Tit.* 3. 9. That they of the Circumciſion were *vain Talkers, teaching things which they ought not, for filthy Lucre's ſake*, ſee *Tit.* 1. 10, 11. and ſo accounted *Gain for Godlineſs*. That their Minds and *Conſciences were defiled and perverted*, ſee *Tit.* 1. 14. That they *turned aſide from the Faith to vain Janglings*, ſee 1 *Tim.* 1. 6. how they were puffed up, ſee Note on 2 *Tim.* 3. 4.

Ver. 6. *But* (whatſoever they eſteeem ſo, we know, that) *Godlineſs with that* (Contentment which attends it) *is great Gain.*

Ver. 7. (I ſay with Contentment, which it becometh us to have:) *For we brought nothing into the World, and it is certain we can carry nothing out* (of it.)

Ver. 8. *And having* (ἔχοντες δὲ, having therefore) *Food and Raiment, let us be therewith content.*

Ver. 9. *But* (for) *they that will be rich, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition.*

Ver. 10. *For the Love of Money is the Root of all Evil, which while ſome coveted after, they have erred from the Faith, and pierc'd themſelves through with many Sorrows.*

Αὐτάρκεια, *Contentment.*] This the *Apoſtle* well explains, by being ſatisfied ἐν οἷς εἰμι, *in the Condition we are in*, Phil. 4. 11. and τοῖς παροῦσιν, *with the things we have at preſent, with Food and Raiment*, *v.* 8. *i. e.* with *thoſe things which are needful for this preſent Life*, Mat. 6. 31, 32. in Oppoſition to Anxiety, Diſtruſt, or Murmuring; and it is never ſeparable from true Piety, but is the natural Reſult of that Love to, and that Value the good Man hath for God, and the Things of God; that Truſt he hath in God, and the entire Reſignation of his Will in all Affairs to the Conduct of his Providence.

Οἱ βουλόμενοι πλουτεῖν, *they that will be rich.*] *i. e.* On whom the Love of Money ſo prevails, that they are reſolved they will be rich, if by any means they can compaſs Wealth, are in the ready way to yield to any Luſt which will gratifie their greedy Humours; μισθοὺς οἷς κέρδεσιν συντελοῦντα αἰσχρὰ καὶ ἀνιερᾶ φεύδομενοι, *abſtaining*, ſaith (d) *Plutarch*, *from nothing that is baſe or impious, that tends to enrich them*: Whence the *Ancients*, agreeably to the *Apoſtle* here, *avaritiam omnia vitia habere putabant*, thought Covetouſneſs to comprehend all Vices; as *Agellius*, *l.* 11. *c.* 2. from *Cato*, and *Cicero*, *N.* 45. in his Oration, *pro Roſcio Amerino* have obſerved. It alſo cauſeth us to make *ſhipwrack of Faith, and a good Conſcience*, and whatſoever elſe is ſacred, when they cannot be held without the Loſs of that Wealth we ſo love and admire. Whence *Cicero* notes, (e) *Nullum eſſe officium tam Sanctum atque ſolenne, quod non avaritia*

(d) Περὶ φιλοπλουτ. p. 524. (e) Pro P. Quintio, *N.* 13.

comminuere

comminuere, atque violare ſoleat: That *there is no Duty ſo holy, or ſolemn, which Covetouſneſs is not wont to impair and violate.*

Ver. 11. *But thou,* (thou therefore,) *O Man of God, flee theſe things, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs.*

Εὐσέβειαν, πίστιν, &c.] That *Godlineſs* which gives Contentment with Food and Rayment, and what at preſent we enjoy: That *Faith* which aſſures us of *a better, and a more enduring Subſtance, reſerved in the Heavens for us,* Heb. 10. 34. That *Juſtice* which requires us to injure no Man, but to let every Man enjoy his own: That *Love,* or Charity, which makes us *ready to diſtribute,* and *willing to communicate* of theſe things to others, *v.* 18. That *Patience* which makes us with Tranquility and Equanimity, ſubmit to a low Fortune, and Adverſity: That *Meekneſs* which ſuppreſſes our Wrath and Indignation againſt them who are injurious to us in Temporals, and take away that which is ours. All theſe are proper Preſervatives againſt, or Indications of a Mind free from Covetouſneſs.

Ver. 12. *Fight the good Fight of Faith,* (and ſo) *lay hold of Eternal Life, whereunto thou art* (both) *called, and* (according to that Calling) *haſt profeſſed a good Profeſſion,* (by enduring Perſecutions for it,) *before many Witneſſes.*

Ἀγωνίζου τὸν καλὸν ἀγῶνα, *Fight the good Fight.*] Theſe Words are plainly *Agoniſtical,* relating to the *Olympick Games,* and particularly to that of Racing, to which the *Apoſtle* doth ſo oft allude, where the Crown being hung up at the End of the Goal, he that came firſt did ἐπιλαμβάνειν, *lay hold of it, and take it to himſelf:* And becauſe theſe *Games* were performed in the Preſence of many Spectators, the *Apoſtle* continues the Alluſion, ſaying, that *Timothy* had, in the Preſence of *many Witneſſes,* ſhew'd his Readineſs to ſuffer for the Faith.

Ver. 13. *I give thee charge in the Sight of* (that) *God who quickeneth all things,* (and therefore is able to raiſe them that ſuffer for him, from the Dead,) *and before Jeſus Chriſt, who before Pontius Pilate witneſſed a good Confeſſion,* (confirming the Truth to the Death, *Joh.* 18. 37.)

Ver. 14. *That thou keep the Commandment* (given to thee, *v.* 11, 12.) *without Spot, untebukable, until the appearing of our Lord Jeſus Chriſt.*

Ver. 15. *Which* (Appearance) *in his Times* (or in the proper Seaſon) *he ſhall ſhew* (forth) *who is the Bleſſed, and the only* (Abſolute) *Potentate; the King of Kings, and Lord of Lords;* (who therefore is more to be fear'd than all Earthly Potentates, and will more aſſuredly puniſh thoſe who ſubmit not to his Laws and Government.)

Ver. 16. *Who only hath* (of himſelf) *Immortality,* (and ſo only can confer it upon others, *and* only lives for ever to reward and puniſh,) *dwelling in that Light which no Man can approach unto,* (and live; and ſo, whom no Man fully can enjoy in this Life,) *whom no Man hath ſeen: To whom* (be aſcribed) *Honour, and Power everlaſting. Amen.*

Μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, *Till the appearing of our Lord Jeſus Chriſt.*] Here, ſaith *Grotius,* it appears that *Paul* ſpeaks to *Timothy,* as one who might live to the laſt Judgment: But this vain Conceit hath been ſufficiently confuted, *Note on* 1 Theſ. 4. 15. Nor doth this Exhortation prove it, it being uſed rather than that *until Death,* ſaith *Theophylact,* to mind us of that glorious Appearance. And becauſe, ſaith (f) St. *Auſtin,* the Day of our Death is to us as that Day; *Tunc enim unicuique veniet dies ille, cum venerit ei die ut talis hinc exeat, qualis judicandus eſt ille die. In quo enim quemque invenerit ſuus novi-ſſimus Dies, in hoc eum comprehendet mundi noviſſimus Dies.*

Ὁ Βασιλεὺς, *&c. King of Kings, and Lord of Lords.*] This Title the great *Empires* took to themſelves: The *King* of *Babylon* is ſo ſtiled by *Daniel, chap.* 2. 37. by *Jeremiah, chap.* 27. 6. Of *Perſia, Ezr.* 7. 12. See *Briſſon. de Regno Perſ. lib.* 1. *pag.* 3, 4. And therefore the *Apoſtle* ſaith here, that it truly belongs to God only, and to our Lord Jeſus Chriſt, *Rev.* 17. 14. 19. 16.

Ver. 17. *Charge them that are rich in this World, that they be not high-minded, nor truſt in uncertain Riches,* (the two Diſeaſes of rich Men; for the rich Man's Wealth is his ſtrong City, and a high Wall in his own Conceit, *Prov.* 10. 15. 18. 11. *and* Riches and Strength lift up the Heart, *Eccluſ.* 40. 26.) *but in the Living God, who giveth us all things richly to enjoy;* (and in whom therefore we may ſafely truſt.)

Ver. 18. *That they do good, that they be rich in good Works, ready to diſtribute, willing to communicate* (to others of their Wealth.)

That they do good. See *Note* on *Tit.* 3. 8.

Ver. 19. *Laying up for themſelves a good Foundation againſt the time to come, that* (when theſe things fail) *they may lay hold of Eternal Life.*

Θεμέλιον καλὸν, *A good Foundation.*] Τὴν μὴ λύσιν ἀγαθῶν ἀπόλαυσιν θεμέλιον κίνητον ἀιώνιον, *The Enjoyment of good things to come, he calls, an immoveable Foundation,* ſay the *Greek Commentators.* So the Doctrine of the Reſurrection is ſtiled *the Foundation of God,* 2 Tim. 2. 19. And the Heavenly *Jeruſalem, a City that hath Foundations,* Heb. 11. 10. And this

(f) Epiſt. 80. ad Heſ. p. 350.

good

good Foundation here being in the Words following *Eternal Life*, confirms their Interpretation, they who think the Word θεμέλιον ſignifies here a *Treaſure*, or an Obligation on the Part of God to give them Life Eternal, mean the ſame thing, though they give us no juſt Evidence that the Word hath any ſuch Signification.

Ver. 20. *O Timothy, keep that* (Truth) *which is committed to thy Truſt, avoiding profane and vain Babblings, and Oppoſitions of Science, falſly ſo called.*

Ver. 21. *Which ſome profeſſing, have erred from the Faith. Grace be with thee. Amen.*

[ἥτινες περὶ τὴν πίστιν ἠστόχησαν, *have erred from the Faith.*] Theſe, in all Reaſon, muſt be the ſame with the οἱ περὶ τὴν πίστιν ἀστοχήσαντες, *thoſe who erred from the Faith*, Ch. 1. 5, 6. And that they were the νομοδιδάσκαλοι, *the Aſſerters and Teachers of the Law*, and ſo the Oppoſites to the *Gnoſticks*, who were, ſaith *Irenæus*, *Legis Adverſarii*, *the Adverſaries of the Law*, the 7th. Verſe demonſtrates, as (g) *Theodoret* well obſerves upon the Place: Of them it is alſo certain, that they pretended above all Men to be γνώστας τὸ θέλημα, *skill'd in the Knowledge of the Will of God*, and ἔχοντες τὸν μόρφωσιν τῆς γνώσεως, Men that *had the Scheme or Form of Knowledge*, Rom. 2. 18, 19, 20. They were the great Aſſertors and Promoters of the *Cabbala*, or *Cabbaliſtical* Doctrine, which was in their Account, *Scientia arcana divinitus accepta*, (h) *a ſecret myſtical Knowledge of divine things received from God*, and equal in their Opinion to the Scriptures, according to their Rule, *Verba cabbalæ æquiparantur verbis legis.* And they doubtleſs oppoſed this their *Knowledge* of the *Law*, and of theſe *Cabbaliſtical* Traditions, to the Goſpel taught by St. *Paul*, which oppoſed and ſlighted them; and their ſtiff Adherence to them, cauſed them, ἀστοχῆσαι, *to ſhoot off from the Faith of the Meſſiah*, which was the Mark they aimed at; that therefore the ψευδώνυμος γνῶσις, *the falſly named Knowledge*, mentioned here, (i) may agree to them as well as to the *Gnoſticks*, is manifeſt from theſe things; that it cannot agree to the *Gnoſticks*, if theſe Perſons were Teachers of the Law, as it is very probable they were, ſee *Note on Chap.* 1. 7. That it cannot be attributed to *Simon Magus*, the Father of the *Gnoſticks*, of whom alone the *Apoſtle* can be ſuppoſed here to ſpeak, appears from this, that he cannot properly be ſaid to err, *concerning the Faith*, who was ſo far from being then of it, that he himſelf ſet up for the *Chriſt*, and oppoſed the Profeſſion of the Goſpel with all his Might. As for the *Gnoſticks*, it is agreed among the Learned, that though they conſpired with former *Hereticks*, yet were they not known by that Name, nor had they taken it upon them till the Time of *Anicetus* Biſhop of *Rome*, and the Reign of *M. Aurelius Antoninus*, and *L. Verus*, that is, not till the Year 129. Hence Dr. *Cave* makes them an Hereſie of the *Second Century*. *Euſebius* ſays, that (k) *Carpocrates*, who flouriſhed in the Time of *Hadrian*, gave the Riſe to the Sect of the *Gnoſticks*: But *Clemens Alexandrinus* ſeems to affirm, that one (l) *Epiphanes*, the Author of the Sect of the *Carpocratians*, gave the Birth to this Name and Sect: And if it were ſo, it is improbable that the *Knowledge falſly ſo called*, here mentioned, ſhould have Relation to the *Gnoſticks*.

(g) Ὅτι δὲ ἐξ Ἰουδαίων ἦσαν οἱ πρῶτοι διδάσκαλοι τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

(h) Buxtorf in voce קבלה

(i) *Quæſtiones Judæorum quæ videntur quæſtiones eſſe Scientiæ.* Haymo in locum.

(k) Γέγονε δὲ ὑπ' αὐτῶν συγκρότημα τύποις Καρποκράτην ἑτέρως αἱρέσεως τῶν Γνωστικῶν ὀνομαζομένης Πατέρα. Eccl. *l.* 4. *c.* 7. *p.* 120. *B. See the* Note on *Chap.* 4. 3. Gnoſticos ſe vocant de Carpocr. Iren. *l.* 1. *c.* 24.

(l) Καθηγήσατο δὲ τῆς μοναδικῆς γνώσεως, ἀφ' ἧς καὶ τῶν Καρποκρατιανῶν αἵρεσις. Strom. *l.* 3. *p.* 428. *C.*

THE

THE PREFACE TO THE Second Epiſtle of St. PAUL to TIMOTHY.

THE Ancients (a) *from theſe Words of this* Epiſtle, I am ready to be offer'd and the Time of my Departure is at hand, *Chap.* 4. 6. *do generally conclude this was the laſt of St.* Paul's Epiſtles, *he being* πρὸς τῷ τέλει, near the End of his Life, *when he writ it. And truly the Words of the* Apoſtle *are not well capable of any other Senſe, for he ſays expreſly,* ἤδη σπένδομαι, I am now offer'd, and the Time of my Diſſolution, ἐφέστηκε, is inſtant, *v.* 6. I have finiſhed my Courſe, *v.* 7. and, *v.* 8. λοιπὸν, from henceforth there is laid up for me a Crown of Glory; *whereas he not only expected to be delivered from his firſt Bonds, but ſaith expreſly,* I know that I ſhall abide and continue with you all, for your Furtherance and Joy of Faith, that your rejoycing may be more abundant in Chriſt Jeſus, for my coming to you again, *Philip.* 1. 25, 26. *ſee* Chap. 2. 24. Philemon 22. *Yea, he was actually delivered, and ready to go to* Judæa, *when he writ the* Epiſtle *to the* Hebrews, Chap. 13. 23. *2dly, This* Epiſtle, *ſaith Biſhop* Pearſon, *was writ from* Rome, Chap. 1. 17. *by St.* Paul *in Bonds*, Chap. 1. 8. 2. 9. *Now theſe Bonds could not be his firſt Bonds, for then he was* in Libera Cuſtodia, in his own hired Houſe, receiving all that came to him, none forbidding it, *Acts* 28. 30, 31. *yea his Bonds were* known throughout Cæſar's Palace, and to all others, *Philip.* 1. 13. Here he is in *arcta Cuſtodia*; *ſo that* Oneſiphorus *was forced to* enquire more diligently after him, *that he might find him out*, Chap. 1. 17. *Again, in his firſt Bonds, ſaith he;* Many of the Brethren of the Lord being encouraged by my Bonds, were bold to ſpeak the Word more abundantly without Fear, *Philip.* 1. 14. *Here* all Men forſake him, Chap. 4. 16. *See a third Argument for this Opinion*, Chap. 4. 13. *a fourth*, v. 16. *a fifth and ſixth*, v. 20. *So that I conclude with the Poſtſcript, that* this Epiſtle ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from* Rome, *when St.* Paul *ſtood the ſecond time before* Nero.

That this Epiſtle *was writ to ſtir up* Timothy to Caution, Diligence, and Diſcharge of his Office on Occaſion of the creeping Hereſie of the Gnoſticks, *Chap.* 2. 17. ſtolen in among them, which had much debauched the Aſiaticks, *Chap.* 1. 15. and made uſe of Magick to oppoſe the Truth of the Goſpel, *Chap.* 3. 8. *is ſaid by a Reverend and Learned Perſon: But there is nothing in any of the* Ancient Commentators *of this nature*, which *ſpeak here only of the* Hereſies ariſing from the Jewiſh Doctors, (b) *as that which gave Occaſion to the writing this* Epiſtle. *And (2dly,) the Places cited by this* Reverend Perſon *do not prove that the* Apoſtle *ſpeaketh of the* Gnoſticks, *for* Chap. 1. 15. *he only ſays* all thoſe that were in *Aſia* had forſaken him; *which they might do, by cleaving to the* Corinthians *and* Ebionites, *rather than to the* Gnoſticks. *See the* Note *there. That they who taught the* Reſurrection was paſt already, *were not* Gnoſticks, *is proved*, Note on Chap. 2. 17. *and that the Words*, Chap. 3. 8, 9. *agree not to the* Gnoſtick Hereticks, *but to the* Jewiſh Falſe Teachers, *who were alſo great* Magicians, *is there ſhewed*; *ſee* Note on 2 *Theſſ.* 2. 10.

(a) Chryſoſtom, Theodoret, Oecumenius. Theophylact, *&c.*

(b) Αἱρέσεις ἦσαν ἐξ ἰουδαϊκῶν διδασκάλων ἀρχόμεναι, ἅπερ ἐν τῇ πρώτῃ ἐπιστολῇ. Chryſoſt. Præfat.

A Paraphrase with Annotations ON THE Second Epistle of St. PAUL to TIMOTHY.

CHAP. I.

Ver. 1. PAUL, *an Apostle of Jesus Christ, by the Will of God, according to the Promise* (for Declaration of the Promise) *of* (Eternal) *Life which is* (made to us) *in Christ Jesus.*

Κατ' ἐπαγγελίαν.] Ὥστε μὲν ἡ ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might declare that Eternal Life which is promised to Men*; So Theodoret. So *Tit.* 1. 1. *Paul, an Apostle of Jesus Christ,* κατὰ πίστιν, *for the Promotion or Declaration of the Faith of God's Elect*; so κατὰ πᾶσαν αἰτίαν, *for every Cause*, Mat. 19. 3. Philip. 4. 11. *I speak not* κατ' ὑστέρησιν, *for want of any thing.*

Ζωὴν τὴν ἐν Χριστῷ, *Life which is in Christ Jesus.*] *Adam* brought the Sentence of Death upon us all, and the Promise of Deliverance from that Death is only made to us in and through *Christ Jesus*, by virtue of that Death he suffer'd in our stead.

Ver. 2. (Writeth) *To Timothy my dearly beloved Son* (wishing to him) *Grace, Mercy, and Peace, from God the Father, and Christ Jesus our Lord*, (by whom all Mercies are derived to us from the Father, through the Spirit.)

Ver. 3. *I thank God, whom I serve from my Forefathers with a pure Conscience, that without ceasing, I have remembrance of thee in my Prayers Night and Day.*

Ἐν καθαρᾷ συνειδήσει, *with a pure Conscience.*] So *Acts* 23. 1. *I have lived in all good Conscience to this Day before God, i. e.* a Conscience free from Insincerity, or wilful Disobedience to the Dictates of his Mind, or the Rule by which he thought himself obliged to walk; for, *as touching the Righteousness which was required by the Law, he was blameless*, and as for his Blasphemies against Christ, and his Persecutions of his Church, that he did *ignorantly in unbelief*, 1 Tim. 1. 13. thinking *he ought to do many things against the Name of Jesus*, Act. 26. 9. But yet he was not free from Sin; for he confesses, that upon this Account he was the *chief of Sinners*, 1 *Tim.* 1. 15.

Ἀδιάλειπτον, *without ceasing Day and Night.*] To pray Morning and Evening, is to pray continually, or *without ceasing*: Thus *Zadok and his Brethren offer'd Burnt-offerings before the Lord continually*, διαπαντὸς, *Morning and Evening*, 1 Chron. 16. 42, 43. See *Note on* 1 *Thess.* 5. 17, 18.

Ver. 4. *Greatly desiring to see thee, being mindful of thy Tears* (shed when thou departedst from me,) *that* (as then I was filled with Sorrow, so by seeing thee again) *I may be filled with Joy.*

Ver. 5. (I thank God, I say,) *When I call to remembrance the unfeigned Faith which is in thee, which dwelt first in thy Grandmother Lois, and* (in) *thy Mother Eunice*, (converted to the Faith before thee, *Acts* 16. 1.) *and I am persuaded that* (it dwells) *in thee also.*

Ver. 6. *Wherefore I put thee in remembrance, that thou stir up the Gift of God which is in thee, by the putting on of my Hands.*

Διὰ τῆς ἐπιθέσεως, *by the laying on of my Hands.*] The *Presbytery* also laid their Hands upon him, 1 *Tim.* 4. 14. But the χάρισμα, or *Gift*, here mentioned, being the Gift of the Holy Ghost, was usually conferr'd by laying on of the Hands of an *Apostle*, *Acts* 8. 17. 19. 6. Vain therefore is the Inference of *Estius*, from these Places, *that Ordination is a Sacrament*, seeing the Grace here mentioned is no ordinary Grace, but an extraordinary Gift, conferr'd only at those Times by the Hands of an *Apostle*, and now wholly ceased.

Ἀναζωπυρεῖν.] *Philo* ſaith, that (a) *Where there is any Spark of true Probity, being ventilated, it will ſhine, and break forth into a Flame.* And this is alſo true, as well of Spiritual Gifts as Graces; even the Gifts of Miracles, of Healing, and Caſting out of Devils, were ſtrengthen'd and increaſed by Prayer, *Matth.* 17. 21. and by Faith, *v.* 20. and the Internal Gifts of Wiſdom and Knowledge, by Reading, and Meditating on the Word; the Illumination of the Holy Spirit coming then upon Gifted Perſons when they were ſo employ'd, 1 *Cor.* 14. 23, 24, 25, 26. 1 *Tim.* 4. 13, 14, 15. How they may be *extinguiſh'd*, ſee *Epheſ.* 4. 30. 1 *Theſſ.* 5. 19. Thus *Pythagoras*, ſaith (b) *Jamblicus*; purg'd the Soul of his Scholars from Ignorance and Senſual Paſſions, and then, ἀναζωπύρει τὸ θεῖον ἐν ἑαυτῇ, *cap.* 16.

Ver. 7. *For God hath not given us the Spirit of Fear,* (as under the *Moſaical* Diſpenſation, *Rom.* 8. 15.) *but the Spirit of Power,* (uſed *Luk.* 24. 49. *Act.* 1. 8. partly to aſſiſt us in the Preaching of the Goſpel, ἐν δυνάμει, in the Power of Miracles, and in the Power of the Spirit of God, *Rom.* 15. 19. and to render it effectual to the Hearers, it being the Power of God, through Faith, to their Salvation, *Rom.* 1. 16. and preach'd by the Apoſtles with great Power, *Act.* 4. 33. 1 *Theſſ.* 1. 5. *Col.* 2. 9. and partly to enable us to endure Afflictions for the ſake of Chriſt, τὸ πνεῦμα ἡ δυνάμεως, the Spirit of Power reſting upon us for that end, 1 *Pet.* 4. 14. and here, *v.* 8.) *and the Spirit of Love* (to Chriſt, which conſtrains us to our Duty, 2 *Cor.* 5. 14. and caſteth out the Fear of any thing which we may ſuffer for Performance of it, 1 *John* 4. 18.) *and of a ſound Mind,* (Gr. σωφρονισμοῦ, of Wiſdom to diſcharge that Duty, ſo as either to avoid Dangers, *Epheſ.* 5. 15, 16. *Coloſ.* 4. 5. by giving no Offence to the Heathens, or elſe to ſpeak the Word with a convincing Power, *Luk.* 21. 15. and to walk ſo exactly that they may be aſhamed to ſpeak Evil of us, or do Evil to us, who behold our good Converſation in Chriſt, 1 *Pet.* 3. 16. All theſe were Spiritual Gifts, not now conferr'd in Ordination, as *Eſthius* vainly conceives.)

Ver. 8. *Be not thou therefore aſhamed of the Teſtimony of the Lord,* (*i. e.* of giving Teſtimony to the Death and Reſurrection of Chriſt, 1 *Cor.* 1. 6. which were the great things they chiefly were to teſtifie, *Acts* 1. 8, 22. 4. 33. 5. 32.) *nor of me,* (though I am now) *his Priſoner* (for that Teſtimony;) *but be thou a Partaker of* (συγκακοπάθησον, ſuffer thou Evil with) *the Afflictions of the Goſpel,* (*i. e.* the Preachers of it,) *according to the Power of God,* (given to thee for this End, *v.* 7.)

Ver. 9. (Even that God) *who hath ſaved us,* (*i. e.* deſign'd us for Salvation, 1 *Theſ.* 5. 9. See *Note* on *Epheſ.* 2. 7, 8.) *and* (in purſuance of that Deſign, hath) *called us with an holy Calling; not according to our Works, but according to his own Purpoſe and Grace,* (See *Note* on *Tit.* 3. 5, 6.) *which was given* (*i. e.* determin'd to be given) *us in Chriſt, before the World began.*

Πρὸ χρόνων αἰωνίων.] Before any Age had paſſed, the Promiſe that *the Seed of the Woman ſhould break the Serpent's Head,* being made at the Beginning of the World, the Promiſe of that Life to which we were to be reſtored by this Seed, and had loſt by the Subtilty and Malice of the Serpent, is ſaid to be given πρὸ χρόνων αἰωνίων, *Tit.* 1. 2. See *Note* there.

Ver. 10. *But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt,* (the Lord and Giver of Life,) *who* (by his Death) *hath aboliſhed Death, and hath brought* (this) *Life and Immortality to light by the Goſpel.*

Φωτίσαντος ζωὴν, *Hath brought Life and Immortality to light.*] It is to be acknowledg'd that the *Heathens* had, by Tradition, and the Light of Nature, conceiv'd ſome Hope of ſome future good Things to be received after this Life was ended; that being abſolutely neceſſary, ſaith the *Apoſtle*, that they might come to God, or do him any acceptable Service: For *He that cometh to God, muſt believe that he is; and that he is a Rewarder of them that diligently ſeek him,* Heb. 11. 6. But yet this Hope was very weak, and feeble in them, and ſcarce credited by their *Philoſophers.* It is ſtiled by *Cicero*, Tuſc. Q. 1. *Futurorum quaedam Augurium Seculorum, A Surmiſe of future Ages. It is,* ſaith (c) *Seneca, that which our Wiſe Men do promiſe, but they do not prove. Socrates*, even at his Death, ſpeaks thus; (d) *I hope to go hence to good Men; but of this I am not very confident; nor doth it become any wiſe Man to be poſitive that ſo it will be.* I, ſaith he, *muſt now die, and you ſhall live; but which of us is in the better State*, the Living, or the Dead, *God only knows.* Both he and *Cebes* do ingenuouſly confeſs, that (e) *theſe things relating to the*

(a) Μόνον ἔν τι ὑφεσταδὼ λαμπρᾶς ἰμπύρωμα ταῖς ψυχαῖς ὅπερ ἀναγκαῖόν ποτε ῥιπιζόμενον ἐκλάμψει. Lib. de Joſeph. *p.* 424. F. & *p.* 318. D. (b) De Vit. Pythag. *p.* 76.

(c) *Credebam opinionibus magnorum virorum rem gratiſſimam promittentium, magis quam probantium.* Epiſt. 102.

(d) Καὶ τοῦτο μὲν ἐκ ἂν πάνυ διϊσχυρισαίμην, Phœd. *p.* 48. B. C. Τὸ μὲν ἐν ταῦτα διϊσχυρίσασθαι ὕστως ἔχειν οὐ ἔγωγε διελύλυθα, ὅ πρέπει νῦν ἔχοντι ἀνδρεῖ. Ibid. *p.* 84. F. ὑπότερον ἡμῶν ἔρχεται ὃδε ἀμείνων θεῶν μοῖρα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

(e) Τὰ μὲν δὴ ἡ ψυχὴς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις,---τοῖς δὲ πολλοῖς ἀπιστίαν παρέχει. In Phœd. *p.* 53. A.

Soul

Soul were disbelieved by the greateſt part of Mankind.

Ariſtotle held, that Death was therefore **φοβερώτατον**, the moſt terrible, as putting an end to all things; (f) *Neither Good nor Evil happening to any Man after his Death.* Yea, he ſays, *It is abſurd to ſay that any Man can be happy after Death, ſince Happineſs conſiſts in Operation.* Hence (g) *Atticus* reckons him among thoſe who held that Souls could not remain after their Bodies. And (h) *Origen* ſaith, that *he did* **τῷ μὲν σῶμα τὴν ἀθανασίαν τῆς ψυχῆς λόγῳ εἰσηγεῖσθαι**, *condemn the Doctrine of the Soul's Immortality.*

(i) *Lipſius* confeſſeth, that amongſt the *Stoicks* this was a controverted Point, and was not received by them with any full Conſent; and whoſoever reads them will find them ſtill at their *ifs* and *ands*, not knowing whether there were any thing after Death, **ἢ μηδὲν ὅλως τελευτήσαντι**, or nothing; as *Socrates*, *in Phæd.* ſpeaks. Whether their Souls ſhould be (k) *extinguiſhed, or only changed their Place: Whether they were in a State of Senſe, or* **ἐν ἀναισθησίᾳ**, *without Senſe:* Whether Soul and Body were extinguiſhed together, or not; as *Cicero*, *Seneca*, and others; or elſe were ſtill at their Disjunctives, **ἤτοι σβέσις, ἢ μετάστασις**, fluctuating ſtill betwixt (l) Extinction, or Tranſlation, a profound Sleep, a long Peregrination, or an utter Diſſolution.

Cæſar declares that *Death removes all our Evils, and our Torments, as* (m) *leaving no farther place for Joy or Fear.* And (n) *Pliny*, That *neither Soul or Body hath any more Senſe after Death, than before it was born.* *Cicero* begins his Diſcourſe upon this Subject with a Profeſſion, That (o) *he intended to deliver nothing as fixed and certain, but only as probable, and having ſome Likelihood of Truth:* And having reckon'd up the different Sentiments of the *Philoſophers* about it, he concludes thus, (p) *Which of theſe Opinions is true, ſome God muſt tell us; which is moſt like to Truth, is a great Queſtion.* And when he had confirm'd, as much as he was able, the Doctrine of the Soul's Immortality, he ingenuouſly confeſſes, *Catervæ veniunt contradicentium*, that his Opinion was contradicted, not only by whole Troops of the Sect of *Epicurus*, but alſo (q) *by the moſt Learned of the other Sects.*

Plutarch ſaith, That if Men will be reſtrain'd from their evil Courſes by Fear, they muſt be kept (r) *under the Superſtition of the Dread of* Hades; but to them who have caſt off theſe Fears, muſt be propounded **ἢ δεῖ τὸ μυθῶδες τῆς ἀϊδιότητος ἔλπις**, *the fabulous Hope of Immortality.* And this, ſaith he, is one great Benefit of *Philoſophy*, that it hath taught us to look upon that Death which others fear, **ὡς μηδὲν πρὸς ἡμᾶς**, as *nothing to us.* Now the *Philoſophers* themſelves ſaw the evil Effects that the Denial, or Doubting of theſe things, would have upon the Lives of Men, *viz.*

1. That it would yield a great Encouragement to Men to go on in their evil Ways: For, *If Death*, ſaith *Socrates*, in *Phæd. p.* 80. *A.* be the Extinction of the whole, or a Freedom from all Evils, **ἑρμαῖον ἂν αὖ τοῖς κακοῖς ἀπῆν**, *this will be good News to the Wicked*, that they have nothing to ſuffer.

2. That it tended to diſcourage Men from leading vertuous and pious Lives, as cramping all their Hopes of Happineſs: For, as *Dionyſius Halicarnaſſæus* well obſerves, (s) *If the Soul, when ſeparated from the Body, periſheth, it is not eaſie to diſcern how good Men can be happy, who receive no Fruit of their Vertue here, but often periſh by it.*

3. That it very much ſtaggers our Patience and Perſeverance in Vertue, and our Concern for Fidelity and Equity, when we muſt ſuffer for them in this World: For it is truly ſaid by *Cicero*, That (t) *it is not poſſible for any one to have that Eſteem for Faith and Equity, as to endure the moſt dreadful Puniſhments to preſerve them, unleſs he be aſſured that the*

(f) Πέρες δὲ, εἰ οἶδέν ἐστι τῷ τεθνεῶτι δοκεῖ εἶτε ἀγαθὸν, εἶτε κακὸν, Moral. *l.* 3. *c.* 9. Ἄσκε γὰρ εἰ ἔστιν εὐδαίμων τίτε ἐπεὶ ἀπεθανῇ; ἢ τοῦτο μὲν παντελῶς ἄτοπον, ἄλλως τε, εἰ τοῖς λέγουσιν ἡμῖν ἐνέργειά τινα ἡ εὐδαιμονία.

(g) Apud Euſeb. Præp. Evang. *l.* 15. *c.* 5. (h) Contr. Celſum, *l.* 2. *p.* 67. (i) Phyſ. Stoic. *l.* 3. *diſſ.* 11.

(k) Anton. *l.* 3. §. 3. *Si eſt aliquis defunctis ſenſus*, Sen. Conſol. ad Polyb. *c.* 27. *Ep.* 63, 71, 76. Valer. Max. l. 4. *c.* 5. *Si ſupremus ille dies non extinctionem, ſed commutationem affert loci*, Cic. Tuſc. *qu.* 1. *n.* 105, 106.

(l) Antoninus, *l.* 4. 14. 6. 24. 7. 32. 10. 7. *Aut beatus, aut nullus*, Polyb. apud Sen. Conſol. *c.* 27. *Aut finit, aut tranſfert*, Sen. *Cur bonis mala, c.* 6. Cic. Tuſc. *qu.* 1. *n.* 22. Plut. de Conſol. ad Apollon. *p.* 107. D.

(m) *Ultra neque curæ, neque gaudio locum eſſe.* Apud Salluſt. in Catilina.

(n) *Omnibus a ſuprema die eadem quæ ante primam, nec magis a morte ſenſus ullus aut corpori aut animæ, quam ante natalem.* Plin. Nat. Hiſt. *l.* 7. *c.* 55.

(o) *Ea quæ vis, ut potero, explicabo, nec tamen quaſi Pythius Apollo certa ut ſint, & fixa quæ dixero, ſed ut homunculus unus e multis, probabilia conjecturâ ſequens; ultra enim quo progrediar quam ut veriſimilia videam, non habeo.* Tuſc. qu. l. 1. n. 15, 16.

(p) *Harum Sententiarum quæ vera eſt, Deus aliquis videvit; quæ veriſimillima eſt, magna quæſtio eſt.* N. 20.

(q) *Neſcio quomodo doctiſſimus quiſque contemnit.* Ibid. N. 63. (r) *Non poſſe ſuaviter vivi, p.* 1104. E.

(ſ) Εἰ δὲ ὧν ἅμα τοῖς σώμασι διαφθειρόμενοις, καὶ τὰ τῆς ψυχῆς ὅ τι δὴ ποτέ ἐστιν ἐκεῖνο συναπολύεσθαι· οὐκ εἶναι ὅπως μακαρίως ζωσθήσεται τὸν μηδὲν ἀπολαύσεσθαι τῶν ἀρετῆς ἀγαθῶν, δι' αὐτὴν ἢ ταύτην ἀπολουμένους. *l.* 8. *p.* 529.

(t) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem & fidem, ut ejus conſervandæ cauſa nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit quæ falſæ eſſe non poſſunt.* Acad. quæſt. l. 1. n. 25.

Things he hath aſſented to cannot be falſe. See *Note* on *Heb.* 11. 6.

As for that Immortality the Body ſhall obtain at the Reſurrection, the *Heathens* knew and believed nothing of it; they laughed at it, and looked upon it as a thing impoſſible, and unworthy of God to do, and without any Example to convince them that it might be done. Hence then we ſee the Neceſſity that this Life and Immortality ſhould be brought to light by the Goſpel; and what continual Thanks we owe to the Bleſſed *Jeſus*, who hath by his Death not only remov'd the Fear and Sting, but even the Being of Death; and hath procur'd a bleſſed Immortality, not only for the Soul, but the Body alſo.

Ver. 11. *Whereunto* (εἰς ὃ, for which thing) *I am appointed a Preacher, and an Apoſtle, and a Teacher of the Gentiles.*

Ver. 12. *For which Cauſe alſo I ſuffer theſe things; but* (though I ſuffer thus) *I am not aſhamed* (of my Hope,) *for I know* (in) *whom I have believed; and am perſuaded that he is able to keep that which I have committed to him,* (*i. e.* my Soul and Life, 1 *Pet.* 4. 19.) *againſt* (or to) *that Day* (of Recompence.)

Τὴν παραθήκην μου.] My Soul, which Perſons dying uſed to commit into the Hands of God. So *Joſephus*, *de Bello Jud.* lib. 3. pag. 852. The immortal Soul, which hath its Original from God, dwells in the Body: Now, if any one imbezels or evilly intreats that which is committed to him by Man, he is accounted a wicked and perfidious Man; οἱ δέ τις τῶ σφετέρῳ σώματι ἐμβάλοι τὴ παραθήκην τῶ Θεῶ λελησθέναι δοκεῖ τὴ ἀδικούμενον; *but if any one caſt the* Depoſitum *of God out of his Body by Self-Murther, can he hope to conceal himſelf from him that is injur'd?* (u) *Philo*, in like manner, ſaith, That *God hath given to Man a Soul, Speech and Senſe, which he muſt endeavour ſo to keep, that he who committed them to him may find no Cauſe to blame him for his Cuſtody.* And again; (x) *This is the Praiſe of the wiſe Man, to keep the ſacred* Depoſitum *of the Soul, Speech, Senſe, the Divine Wiſdom, and Humane Underſtanding purely, and without Deceit, not to himſelf, but only to him who committed them to him.* And again, *Lib. de Abr.* p. 302. *No wiſe Man*, ſaith he, *is offended that any one calls for* τὴ παραθήκην, *his* Depoſitum: *Why therefore ſhould he be offended that God or Nature call for that which they have intruſted with us?* And *Hermas* ſaith, *Lib.* 2. *Mandat.* 2. *They that lye, defraud the Lord, not rendring to him* τὴ παραθήκην ἣν ἔλαβον, *the* Depoſitum *they received from him; for they received a Spirit free from Falſhood, and therefore by lying,* μιαίνουσι τὸ πνεῦμα τὸ Θεῦ τὸ παραθήκην, *they have defiled God's* Depoſitum. The (y) *Jews*, make mention of two *Depoſitums* of God; the Lamp which is in us, or the Soul; and the Lamp without us, which is the Law; and introduce God ſpeaking to Man thus; *My Light, or Lamp, is in thy hand; and thy Lamp, which is thy Soul, is in mine: If thou ſhalt diligently keep my Lamp, I will keep thine; if thou extinguiſh mine, I will put out thine.* This *Depoſitum* they dying did commit into the Hands of God; as you may ſee, (z) *Sepher Tephiloth Luſitanorum.* The *Apoſtle* ſeems to have reſpect to both theſe *Depoſitums* in his *Epiſtles* to *Timothy*; to the *Light of the Goſpel*, when he ſaith, τὴ παραθήκην φύλαξον, *Keep that which is committed to thee*, 1 Tim. 6. 20. and here. v. 14. to the *Lamp within us*, in theſe Words:

Ver. 13. *Hold faſt the Form of ſound Words, which thou haſt heard of me in Faith and Love which is in Chriſt Jeſus*; (*i. e.* with a firm Faith, and true Chriſtian Love. See *Note* on *Chap.* 2. *v.* 2.)

Ver. 14. *The good thing which was committed to thee*, (*i. e.* the Doctrine of the Goſpel, 1 *Tim.* 6. 20.) *keep by the Holy Spirit which dwelleth in us*, (and confirms it to us, 1 *Joh.* 2. 20, 27.)

Ver. 15. *This thou knoweſt*, (by Meſſengers from *Rome*, or thoſe who travel from thence to *Rome*,) *that all they which are in Aſia be turned away from* (*Gr.* have forſaken) *me; of whom is* Phygellus, *and Hermogenes.*

Ἐν τῇ ἀσίᾳ, *Which are in Aſia.*] This *Oecumenius* and *Theophylact* expound thus, οἱ ἐν τῇ, Ἀσιάρχαις, οἱ ἐκ τὴ Ἀσίας, *thoſe of* Aſia *that either went with him to* Rome, *or came to him there*, or were found there at his Coming, in the Time of his Diſtreſs, forſook all Converſe with him, for fear of *Nero*. But this Expoſition ſeems not conſiſtent with the Words. For, 1. He ſaith, οἶδας τοῦτο, *This thou knoweſt.* Now *Timothy*, being not at *Rome*, could not well know what was done there; and therefore the *Apoſtle* gives him an Account how *all Men had deſerted him* in his *firſt Defence*, *chap.* 4. 16. But being then in *Aſia*, or *Achaia*, he might know what happen'd there. 2. The Words ἀπεστράφησάν μοι, *have been averſe from me*, ſeem to import a Departure from St. *Paul*, and his Doctrine; and may be render'd, *they have turn'd me off.* He having therefore told them long before, that *after his Departure, grievous Wolves ſhould enter in, not ſparing the Flock*: And

(u) Παρακατέθετο γὰρ αὐτῷ ψυχὴν, λόγον, αἴσθησιν, quæ ita conſervanda ſunt, ut ὁ παραθέμενος μὴ ἔχῃ τὴ περὶ σε φυλακῆς αἰτιᾶσθαι. Lib. quis Rer. Div. Hæres. p. 387. B.

(x) Τῦτ' ἴσασιν ὅτι τῆ σπουδαίᾳ, τὴ ἱερὸν ὃν ἔλαβε παραθήκην ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἐν ἀνθρωπίνῃ ἐπιστήμῃ καθαρῶς, ᾗ ἀδόλως, μὴ ἑαυτῷ, μόνῳ γὰρ τῷ παραθεμένῳ φυλάξαι. Ibid. p. 389. F. G.

(y) In Elle Haddæbarim Rabba. (z) *Vide* Cartw. in locum.

that

that *from themſelves ſhould ariſe Men ſpeaking perverſe things, to draw away Diſciples after them*, Act. 20. 29, 30. and charging Timothy to ſtay ſome Time at *Epheſus*, to oppoſe himſelf to the Falſe Teachers of the *Jewiſh Nation*, and to exhort the *Epheſians not to give heed* to theſe *Teachers of the Law*, 1 Tim. 1. 7. It ſeems moſt proper to refer theſe Words to the rejecting St. *Paul*, as an Adverſary to the Law, by the Perſuaſions of the *Corinthians* and *Ebionites*, who laid this Charge againſt him.

Ver. 16. *The Lord give* (*i.e.* ſhew) *Mercy to the Houſhold of Oneſiphorus* (the *Epheſian*, ch. 4. 19.) *for he oft refreſhed me* (with his Preſence, and Relief,) *and was not aſhamed of my Chain*, (as the reſt of the *Aſiaticks* were.)

Ver. 17. *But when he was* (Gr. Being) *at Rome, he ſought me out diligently, and found me.*

Ver. 18. *The Lord* (therefore) *grant unto him*, (who ſhew'd ſuch Mercy to me,) *that he may find Mercy in that Day* (of Recompence we Chriſtians expect.) *And in how many things he miniſter'd to me at Epheſus, thou knoweſt very well.*

Τῷ Ὀνησιφόρου οἴκῳ, *The Houſhold of Oneſiphorus.*] Oneſiphorus *ſeemeth to be dead when* Paul *writ this*, ſaith *Grotius*, on the place: And *if ſo*, ſaith *Eſtius*, *here is a ſtrong Confirmation of the Practice of praying for the Saints deceaſed.* I anſwer, 1. That it follows not that *Oneſiphorus* was dead, becauſe St. *Paul* here mentions, and in the Cloſe of this Epiſtle ſalutes his Family, without mention of him; the Reaſon of that being this, becauſe *Oneſiphorus* was not yet return'd from *Rome* to *Epheſus*, where his Family was. 2. The *Apoſtle* here only prays that he might find Mercy at the Great Day of Recompence, as doth our *Liturgy*, and all the Antient *Liturgies*, for *Deliverance in the Hour of Death, and at the Day of Judgment*; which is perfectly excluſive of Prayers ſuppoſed to be made for Souls in *Purgatory*, which if they do them any good, muſt be ſuppoſed to do it before that Day.

CHAP. II.

Ver. 1. THou *therefore, my Son*, (follow not the Example of thoſe that turn from me, but) *be* (thou) *ſtrong in* (and through) *the Grace which is* (given thee) *in Chriſt Jeſus.* (See *ch.* 1. *v.* 6, 7, 8.)

Ver. 2. *And the things which thou haſt heard of* (from) *me*, (eſtabliſh'd,) *by many Witneſſes, the ſame commit thou to faithful Men, who ſhall be able to teach others alſo.*

Ἃ ἤκουσας παρ' ἐμοῦ, *The Things which thou haſt learnt from me.*] That Depoſitum, ch. 1. 14. *which I committed to thee, in the publick Aſſembly, at thine Ordination, do thou alſo in like manner depoſite with other faithful Men, that the Truth may be continued in an uninterrupted Succeſſion of ſuch Perſons:* So Mr. *Walker*. *The Things agreed on, and conſented to by all the other Apoſtles, do thou commit to able Men, and appoint them as Biſhops of the ſeveral Churches under thee:* So Dr. *Hammond*. I think there is no Foundation for all this in the Text, no Intimation that theſe things were taught him at his Ordination, or that they were Things agreed on, and conſented to by all the *Apoſtles*, as if they had met and conſulted about a Syſtem of Articles of Faith and good Life, to be held by all that taught the *Chriſtian* Faith; or that God choſe this Way to continue down the Faith in an uninterrupted Succeſſion, from Age to Age, of ſuch Perſons; or that this was a Commiſſion to St. *Timothy* to appoint *Biſhops* under him in the ſeveral Churches of *Aſia*; for he doth not appoint him, as he did *Titus*, *to ordain Elders in every City*, chap. 1. 5. the *Biſhops* of *Epheſus* and the adjacent Cities being before not only appointed, but convened by himſelf, *Acts* 20. 17, 28. The Things which *Timothy* had *heard confirm'd by many Witneſſes*, ſeem to refer to Chriſt's Death, his Reſurrection and Aſcenſion, which were Matters of Teſtimony, and contain'd the prime Doctrines which St. *Paul* deliver'd to the Churches, 1 *Cor.* 15. 2, 4. and which were confirm'd by the Teſtimony of St. *Paul*, the *Twelve Apoſtles*, and *Five Hundred Brethren*, *ibid. v.* 5, 6, 7, 8. *Luc.* 24. 50, 51, 52. Or to the Myſtery of Godlineſs mention'd, 1 *Tim.* 3. 16. and teſtified in every part of it by Men and Angels. I grant alſo, that the *Apoſtle* ſeems to refer to ſome Form of Doctrine deliver'd to them who receiv'd the *Chriſtian* Faith, when he ſpeaks of *the Myſtery of Faith*, and *the Myſtery of Godlineſs*, 1 Tim. 3. 9, 15, 16. of *the firſt Principles of the Oracles of God*, Heb. 5. 12. and of *the Principles of the Doctrine of Chriſt*, chap. 6. 1, 2, 3, 4. enumerating them in the Epiſtle to the *Hebrews*; there being a *Faith once*, and at once *delivered to the Saints*, Jude 2. in which they were to *ſtand faſt*, and for which they were to *contend*, Philip. 1. 27. And that there was alſo a παραθήκη, or *Depoſitum* of Chriſtian Doctrine deliver'd to them who were to preach, and inſtruct others in the Faith; and which he commands *Timothy* to keep, 1 *Tim.* 6. 20, 21. as being intruſted with it, in oppoſition to thoſe who had erred from the Faith, which he calls *the Form of ſound Words, which he had been taught*, and which he was

to

to keep in Faith, and Love of the Truth, 2 *Tim.* 1. 13. and that *good thing committed to him*, v. 14. which he was to keep by the Holy Ghoſt, the Spirit which leadeth into all Truth, the *Unction* which taught them all things belonging to their Office, 1 *John* 2. 20, 27. the things in which *he was to continue, knowing of whom he had learnt them*, 2 Tim. 3. 14. I laſtly grant, that all the Fathers, from *Irenæus* downwards, ſpeak of ſuch a Symbol of Faith delivered to the Church by the *Apoſtles* and their Diſciples, which the Church received from them, and diſtributed to her Sons, being *the one and the ſame Faith which the Church retain'd throughout the World, than which they believed neither leſs nor more*, and which for Subſtance was the ſame with the *Apoſtle*'s Creed. This I have (a) elſewhere largely proved, and thence demonſtrated the Falſhood of the whole Doctrine of the Church of *Rome*, and of her new Creed, deliver'd as neceſſary to be believ'd unto Salvation: And if *Obadiah Walker* means no more, I ſhall not contend with him.

Ver. 3. *Thou therefore* (aſſiſted by this Grace) *endure Hardſhip as a good Soldier of Jeſus Chriſt.*

Ver. 4. (Not loving this preſent World, or entangling thy ſelf with the Affairs of it, for) *No Man that warreth, entangleth himſelf with* (any other of) *the Affairs of this Life*, (but quits all theſe Concerns) *that he may* (be more at leiſure to) *pleaſe him who hath choſen him to be a Soldier.*

Ver. 5. *And* (it is in this Militia, as in the wreſtling at the Olympick Games, where) *if a Man alſo ſtrive* (with another) *for Maſtery, yet is he not crown'd unleſs he ſtrive lawfully*, (according to the Rules of Wreſtling; *i. e.* unleſs he wreſtle naked, and have put off all the Cloaths which might hinder him in wreſtling, or give another Advantage to take hold of him.)

Ἐμπλέκεται τοῖς τοῦ βίου πράγμασιν, *entangleth himſelf with the Affairs of this World.*] The *Apoſtle* here, by two plain Similitudes, requires *Timothy*, as a good Soldier, and Biſhop of the Church of *Chriſt*, and an *Evangeliſt*, not to engage himſelf in any temporal Affairs, or ſecular Negotiations; of which the firſt is taken from the Compariſon of a *Soldier*, who was by the (b) *Roman* Laws, *armis, non privatis negotiis occupari, to be imploy'd wholly at his Arms, and not in any private Buſineſs.* The ſecond is taken from the Similitude of (c) *Wreſtlers*, who did not ſtrive according to the Laws, unleſs they wreſtled naked, and put off all their Garments, and therefore could not win the Crown of Laurel. Hence is that Enquiry of St. *Baſil*, Τίς στεφανοῖ πότε ἢ μὴ γυμνὸν ἀποδύντα πρὸς τὸν ἀντίπαλον, *who crowns him who comes not naked to his Adverſary?* And thoſe Words of St. *Chryſoſtom*, (d) *If thou art a Wreſtler, thou muſt come naked to the Combat, thou muſt put off the Affairs of this Life, and be made a Wreſtler; diveſt thy ſelf of worldly Cares, for it is the Time of Conflict.* Hence the *Apoſtolical Canons* declare, *Can.* 4. the *Biſhops, Prieſts*, or *Deacons*, ought to be depoſed, who do, μοναχὸς φροντίδας ἀναλαμβάνειν, *immerſe themſelves in worldly Affairs.* And (e) *Cyprian* repreſents it as a thing worthy of the Divine Judgments, that *Biſhops*, contemning the Divine Office, became *Proctors for Secular Affairs.* And this Practice was condemned by the General Council of *Chalcedon*, *Can.* 2. 12. and by a Council of (f) *Carthage*, as repugnant to theſe Words of the *Apoſtle*; and by the Council of *Sardica*, *Can.* 8. And even before St. *Cyprian* was Biſhop, this was eſtabliſh'd in (g) *Africa* by Council, from this very Text, *No Man that warreth, entangleth himſelf with the Affairs of this Life.*

Ver. 6. (Nor let it diſcourage thee, that thou doſt not receive thy Wages preſently, as other Soldiers do, for) *The Husbandman that laboureth, firſt*, (*Gr.* firſt labouring,) *muſt be* (afterwards) *Partaker of the Fruits of his Labour.*

Ver. 7. *Conſider what I ſay, and the Lord give thee underſtanding in all things* (belonging to thy Duty.)

Δῴη,] Other Manuſcripts read δώσει γάρ, *For the Lord will give thee Underſtanding*, &c.

Ver. 8. (And to fortifie thee under thy Sufferings) *Remember, that Jeſus Chriſt, of the Seed of David*, (after all his Sufferings,) *was raiſed from the Dead, according to* (the Teſtimony of) *my Goſpel.*

(a) *Treat. of Trad.* Part 2. Chap. 7. 8.

(b) *Militares viros civiles curas arripere prohibemus.* Cod. *l.* 12. Tit. 36. § 13, 15, 16. Ambroſ. Offic. *l.* 1. *c.* 36.

(c) *See* Faber's Agoniſt. *l.* 1. *c.* 3. *p.* 118, 119.

(d) Πῶς τοὺς ἀγῶνας ὁ ἀθλήτης ἀποδύεται καὶ γυμνοῦται---καὶ ὡς ἀθληταὶ περὶ τοὺς ἀγῶνας ἀποδυσώμεθα---ὁ ἀθλητὴς εἶ, γυμνόν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀπόδυσαι τὰ βιωτικὰ πράγματα, καὶ γέγονας ἀθλητὴς---γύμνασαι σαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Adverſ. 3. *Tom.* 6. *p.* 475, 476.

(e) De Lapſis, Ed. Oxon. *p.* 123.

(f) Ὀφείλουσι γὰρ ἀποβλέπειν εἰς τὸ μεγεθυνόμενον ὑφὶς στρατεύομενοι τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. *Can.* 16.

(g) *Cum jampridem in Concilio Epiſcoporum ſtatutum ſit ne quis de Clericis, & Dei Miniſtris tutorem vel curatorem teſtamento ſuo conſtituat, quando ſinguli divino Sacerdotio honorati, & in clerico miniſterio conſtituti, non niſi altari, & Sacrificiis deſervire, & precibus, atque orationibus vacare debeant: Scriptum eſt enim,* Nemo militans Deo obligat ſe moleſtiis ſecularibus, *&c.* Ed. Oxon. *Ep.* 1. Or,

Or, Μνημόνευε, *Remember*] to maintain this againſt the unbelieving *Jews*, that *Jeſus Chriſt*, the promiſed *Meſſiah*, of the Seed of *David*, not of *Joſeph*, was raiſed from the dead, according to the Goſpel that I preach, 1 Cor. 15.

Of the Seed of David.] It is certain that the *Jews*, before our *Saviour*'s Time, thought the *Meſſiah*, the Son of *David*, was not to die; and therefore, when *Chriſt* had told them he was *to be lifted up*, they anſwer, *We have heard out of the Law, that the Meſſiah abideth for ever, and how ſayeſt thou that he muſt be lifted up?* John 12. 34. And when firſt he tells his Diſciples of it, *Peter* began to rebuke him with an Abſit, *This ſhall not be unto thee*; Matth. 16. 22. When he tells them again of it, *They underſtood not the Word*, ſaith St. *Mark*, Chap. 9. 32. *It was hid from them, that they perceived it not*, ſaith St. *Luke*, Chap. 9. 45. And again, *They underſtood none of theſe things, and this Saying was hid from them; neither knew they the things which were ſpoken*, 18. 34. Surely Chriſt's Words were plain, *They ſhall put him to death*; but they knew not how to reconcile them with their received Doctrine, that he was *to abide for ever*, John 12. 34. And therefore, becauſe *Iſaiah* ſpeaks ſo plainly of a *Meſſiah* who was to ſuffer Death, they invented a (h) Diſtinction betwixt *Meſſiah* of the Tribe of *Ephraim*, the Son of *Joſeph*, who was to die, and *Meſſiah* of the Tribe of *Judah*, the Son of *David*, who was to reign, and conquer, and never die. This Diſtinction is to be found in their *Talmud*, in the *Targum* upon the *Canticles*, Cap. 4. 5. Cap. 7. 3. in *Bereſchit Rabba*, in *Gen.* 49. 14. in *R. Salomon*, and *Kimchi*, on *Zach.* 12. 10. Now if this Invention, obtain'd in the Times of St. *Paul*, he might here have reſpect unto it; if not, becauſe in the Dialogue of *Juſtin* with *Trypho* we read nothing of it, their Notion, the *Meſſiah* of the Seed of *David* could not die, muſt be confuted by his Reſurrection from the Dead.

Ver. 9. *Wherein* (for which Goſpel) *I ſuffer* (from the *Jews*, *Acts* 23. 19. 26. 6, 7. and others,) *as an evil doer, even unto Bonds*; *but* (tho' I am bound) *the Word of God* (which I preach) *is not bound*, (but hath its free Courſe.)

Wherein, Ἐν ᾧ.] *Pro* διʼ ὃ, *cujus cauſa, more Hebræo*, Grotius. So *Matth.* 6. 7. *They think to be heard*, ἐν τῇ πολυλογίᾳ, *for their much ſpeaking*. So Νόμῳ ἐν χειρί, *a Priſoner for the Lord*, Heb. 11. 2. Ἐν ταύτῃ, *For this the Elders received a good Report*. See *Nold. Concord.* p. 158. See in the 70. *Gen.* 31. 41. 2 *Sam.* 24. 24. 1 *Reg.* 10. 28. *Lam.* 1. 11. 5. 4. *Hoſ.* 12. 12, 13. *Amos* 8. 6. See here *v.* 10.

Ver. 10. (And) *Therefore* (for this Cauſe) *I ſuffer all* (theſe) *things* (chearfully) *for the Elects ſake*, (Col. 1. 24.) *that they* (being confirm'd, by my Example in ſuffering, 2 *Cor.* 1. 6. 4. 15.) *may alſo obtain the Salvation which is* (tendred) *in* (and through) *Chriſt Jeſus, with Eternal Glory.*

Διὰ τοὺς ἐκλεκτούς, *For the Elects ſake*,] *i.e.* for the ſake of *Chriſtians*, who are all, γένος ἐκλεκτὸν *a Choſen Generation.* See the Note on 1 *Pet.* 2. 9. and who may be confirmed in their Faith by the Example of my patient Sufferings, and continuing in it, may obtain that Salvation to which they are called. Vain therefore are theſe following Notes of *Eſtbius*, 1. *That there is a certain Election of God which hath infallibly choſen us to Salvation*, unleſs he means this of a *Conditional Election*, God having infallibly determined to ſave them *who make their Calling and Election ſure, by perſeverance in Good Works*, 2 Pet. 1. 10. 2dly, *That as* Paul *ſuffer'd theſe things only for the Elect, ſo* Chriſt *died only for them*; for *he taſted Death for every Man*, Heb. 1. 9. *He died for all*, 1 Tim. 2. 6. *Not for our Sins only, but for the Sins of the whole World*, 1 John 2. 2. *For them that periſh*, Rom. 14. 15. 3dly, *That neither Chriſt did, nor ought we to do, any thing that the Reprobates may obtain Salvation*; which is horribly falſe, *Chriſt*'s preaching to the unbelieving *Jews* being intended for their Salvation, *John* 3. 17. 12. 47. 5. 34, 40. For the blinded *Jews* the *Apoſtle* prays, and labours that *they might be ſaved*, Rom. 9. 1. 11. 14.

Ver. 11. *It is a faithful Saying*, (that by Chriſt Jeſus we ſhall obtain this Salvation:) *For if we be dead* (*Gr.* have died) *with him*, (in Baptiſm, by dying unto Sin,) *we ſhall alſo live with him*, (in conformity to his Reſurrection, *Rom.* 6. 8.)

Ver. 12. *If we ſuffer* (as he did,) *we ſhall alſo reign with him*; (but) *if* (through Perſecutions) *we deny him, he alſo will deny us*, (Matth. 10. 33.)

Ver. 13. *If we believe not* (theſe Promiſes of Salvation to his faithful Sufferers,) *yet he abideth faithful*; *he cannot deny* (what he) *himſelf* (hath promiſed.)

Ver. 14. *Of theſe things put them in remembrance*, (in the Churches of Chriſt,) *charging them before the Lord, that they ſtrive not about Words* (which tend) *to no profit*, (but rather) *to the ſubverting of the Hearers.*

Μὴ λογομαχεῖν, *that they ſtrive not about Words.*] Here we learn, 1. what are the things which ought not to be Matters of Contention among Chriſtians: 1. Such things in which we differ

(h) *In* Maſeechel Succa. *Diſt.* 5.

from

from each other, rather in Words than Senſe, mean the ſame thing, but differ only in the way of expreſſing our Sentiments. Which Rule obſerved, would put an end to many of our Controverſies. 2. Such things as tend to little or no Profit, either as to Edification in the Faith, or edifying of the Body in Love, *Eph.* 4. 16. See *Note on* 1 *Tim.* 1. 4. 1 *Tim.* 6. 3. *Tit.* 3. 9. Or by knowing which, we may be the more Learned, but not the better *Chriſtians*. Again, hence we learn why we ſhould not contend about ſuch things, *viz.* 1. Becauſe they tend *to beget Strife, and Contentions*, v. 23. 1 *Tim.* 1. 4. which divide Chriſtians into Parties, and diſſolve or obſtruct Chriſtian Charity. 2dly, Becauſe they tend to the Diſturbance of the Hearers, they not knowing to which Party to adhere, and alſo to their Subverſion, cauſing them to doubt of the Truth of the Faith about which the contending Parties cannot agree.

Ver. 15. *Study to ſhew thy ſelf approved unto God, a Workman, that needeth not to be aſham'd, rightly dividing the Word of Truth.*

Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing, or handling the Word*, &c.] This Word ὀρθοτομῶν is a *ſacrifical* Word, relating to the right dividing of the Sacrifice which was to be laid upon the Altar, by cutting off and laying aſide thoſe Parts which were not to be offer'd, and ſevering them from thoſe that were; and to this Senſe St. *Chryſoſtom*, *Oecumenius*, and *Theopylact*, refer the Word here, ſaying, That he requires *Timothy* to ſeparate from the preaching of the Word, all noxious and idle Queſtions, πάντα τὰ περιττὰ, *all ſuperfluous things*, and give his Hearers only *the ſincere Milk of the Word*; and this Senſe agrees well with the preceding and the following Words. Others think it referrs to the cutting out a ſtraight Path to walk in; and ſo it is an Admonition, ſaith *Theodoret*, to keep cloſe to the Truth of the Goſpel, in all his Exhortations, τῷ κανόνι τῶν θείων λόγων ἑπόμενον, *following the Canon of the Holy Scriptures.*

Ver. 16. *But ſhun profane and vain bablings; for they encreaſe to more ungodlineſs*, (rendring Men more and more profane.)

Ver. 17. *And their Word will eat, as doth a Canker*, (or Gangreen, infecting the whole Body,) *of whom* (*i. e.* of the Number of which profane Talkers) *are Hymenæus, and Philetus.*

Ver. 18. *Who concerning the Truth, have erred, ſaying, that the Reſurrection is paſt already, and* (by that Doctrine) *overthrow the Faith of ſome.*

Ὑμέναιος, &c. *Hymenæus and Philetus.*] That theſe two were *Gnoſtick* Teachers, none of the *Ancients* do inſinuate; nor did the *Gnoſticks* teach, that *the Reſurrection was paſs'd already*, but that *the Fleſh was not fit to riſe*; and that it was incapable of Salvation and of Incorruption. So *Irenæus* often doth inform us, by ſaying, (i) *they deny the Salvation of the Fleſh, denying it to be capable of Incorruption*; and with him, Pſeud-*Ignatius*, the (k) *Apoſtolical Conſtitutions*, and others. (l) *Valentinus*, who flouriſh'd only *A. D.* 145, and ſo could not be touch'd at in theſe Words, was of the ſame Opinion, ſay all the Ancients. So that *Tertullian* muſt either be miſtaken, when, ſpeaking of them who held *the Reſurrection was paſt already*, he adds, *Id de ſe Valentiniani aſſeverant*, or mean this not of *Valentinus* himſelf, whom he there numbers with thoſe *qui Reſurrectionem carnis infringunt, deny the Reſurrection of the Fleſh*, but of ſome of his Followers.

But then *Irenæus* informs us, that this was part of the Hereſie of (m) *Menander*, who taught, *Reſurrectionem per id quod eſt in eum Baptiſma accipere ejus Diſcipulos, that his Diſciples obtain'd the Reſurrection by his Baptiſm*, and ſo could die no more, but were to perſevere immortal. (n) *Juſtin Martyr* alſo ſaith, he perſuaded his Diſciples, ὡς μὴ ἀποθνήσκειν, *that they ſhould not die.* He taught, ſaith (o) *Timothy*, Prieſt of *Conſtantinople*, That *they who received his Baptiſm, ſhould be immortal*, ὡς μέλλοντα ἀποθνήσκειν, *and ſhould never die.* Now he was Contemporary to *Simon Magus*, and ſo might be alſo with St. *Paul*. See *Note on* 1 *Cor.* 15. 12, 44.

Ver. 19. *Nevertheleſs, the Foundation of God*, (the Hope and Promiſe of the Reſurrection,) *ſtandeth ſure, having this* (as the) *Seal* (of it,) *the Lord knoweth who are his, and* (therefore) *let every one that nameth the Name of Chriſt depart from Iniquity.*

Θεμέλιος τοῦ Θεοῦ, *the Foundation of God.*] The Fundamental Doctrine of the Reſurrection to Life Eternal, is ſo ſtyled in theſe Words, *Let us not lay again*, τὸν θεμέλιον *the Foundation of the Reſurrection of the Dead*, Heb. 6. 1, 2. This is the *faithful Saying* men-

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(i) *Carnis ſalutem negant, dicentes non eam capacem eſſe incorruptibilitatis.* L. 5. c. 2.

(k) *Docent* ἀνάστασιν μὴ πεπιστεύειν. Apoſt. Conſt. *l.* 6. *c.* 10. Vid. *c.* 26. De Simone & Cleobio. *Docent non eſſe futuram corporis reſurrectionem.* Epiſt. Corinth. ad D. Paulum Uſher. *Not. in* Ep. ad Trall. *p.* 29. Ὅτι ἡ σὰρξ αὐτὴ οὐκ ἐγερθήσεται. Pſeud-Ignat. Ep. ad Tarſ. §. 2. ad Smyrn. §. 7.

(l) *Vani igitur qui a Valentino ſunt hoc dogmatizantes uti excludent ſalutem carnis.* Iren. *l.* 5. *c.* 1. Epiph. Hær. 31. *p.* 171. D. Οὐδὲν γὰρ τῶν ἐν τῇ ὕλῃ ὄντων δύναται σωτηρίαν. Theodor. Hær. Fab. *l.* 1. *c.* 7. *p.* 200. Auguſt. adv. Hær. *c.* 11. *Carnis Reſurrectionem negat.* Οἱ σαρκὸς μὲν ἀπαγορεύουσιν ἀνάστασιν. Damaſc. de Hær. §. 31. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν, καὶ οὐχὶ τοῦτο. Timoth. Presb. Ep. apud Coteler. *Tom.* 3. *p.* 381.

(m) *Et ultrà mori non poſſe, ſed perſeverare non ſenescentes, & immortales.* Iren. *l.* 1. *c.* 21.

(n) Apud Euſeb. H. Eccl. *l.* 3. *c.* 26. (o) Apud Cotel. *Tom.* 3. *p.* 386.

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tion'd, *v.* 11. which he exhorts *Timothy* to bring to their Remembrance, *v.* 14. and by denying which, ſaith he, the Chriſtian Faith is overturn'd, *v.* 18. But notwithſtanding all the vain Bablings of *Hymenæus* and *Philetus*, this Foundation, ſaith the *Apoſtle*, ſtandeth ſure.

Τὴν σφραγῖδα ταύτην, *having this Seal*] Sealing ſeems always mentioned in the *New Teſtament*, for Confirmation and Aſſurance, as when the *Apoſtle* ſaith, *The Seal of my Apoſtleſhip are you in the Lord*, 1 Cor. 9. 2. *i. e.* the Effects I have wrought upon you, and the Gifts of the Spirit imparted to you: And when he tells his Converts, that by this Spirit they were *ſealed up to the Day of Redemption*, 2 Cor. 1. 22. 5. 5. Eph. 1. 13. 4. 30. and were eſtabliſh'd in the Truth of the Goſpel; the Gifts of the Spirit they had already received, according to Chriſt's Promiſe, being a Confirmation of that Glorious Redemption he had farther promiſed.

Ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *The Lord knoweth who are his.*] *i. e.* He owns and approves thoſe he hath commiſſioned to reveal his Mind to others; for this Expreſſion is taken from *Numb.* 16. 5. where *Corah*, *Dathan*, and *Abiram*, riſe up againſt *Moſes* and *Aaron*, declaring, *they took too much upon them*, in pretending, the one to be their *Prophet*, and the Mouth of God to them; the other to be the *High-Prieſt*, whom God had conſecrated to his peculiar Service above all others of the Tribe of *Levi*. Now to this Imputation, *Moſes* replies, according to the *Septuagint*, ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *God knoweth who are his*, and by him ſeparated to his Service, and will maintain their Cauſe and Calling againſt all Oppoſers, as in that Inſtance he did in a wonderful manner, cauſing the Earth to open and ſwallow them up: So alſo will God own us his *Apoſtles* againſt *Hymenæus* and *Philetus*, and all that ſet up againſt us, and our Doctrine; as therefore *Moſes* ſaid then to the *Iſraelites*, *Depart you from the Tents of thoſe Men*, ἀπὸ σκηνῶν, *and they departed.* So ſay I now to all *Chriſtians*, Let them depart from this Impiety, *i. e.* from theſe pernicious Doctrines which increaſe to Ungodlineſs, and cauſe Men to make *ſhipwrack of Faith and a good Conſcience.*

Ἀπὸ ἀδικίας.] *Juſtum pro vero, & injuſtum pro falſo frequentes tam nos quam Attici ponimus*, ſaith *Priſcian*: *Both* Greeks *and* Latins *frequently uſe the Word Injuſtice to denote Falſhood.* See *Note on* 1 *Cor.* 13. 6. So that theſe Words may thus be rendred, *Let every one that names the Name of Chriſt depart from Falſhood*; *i. e.* Let him preſerve himſelf from the pernicious Errors of theſe *Apoſtates* from the Truth.

Ver. 20. (And be not diſturbed that ſuch Hereticks as theſe ariſe out of the Members of the Church:) *But* (δέ, for) *in a great Houſe*, (ſuch as the Church is) *are not only Veſſels of Gold and Silver, but alſo of Wood and of Earth, and ſome* (*viz.* thoſe Veſſels of Gold and Silver repreſenting the Orthodox Chriſtian, 1 *Cor.* 3. 12. are εἰς τιμὴν,) *for Honour, and ſome* (*viz.* thoſe of Wood and Earth, repreſenting the Heterodox,) *for* (Uſes of) *Diſhonour.*

Ver. 21. *If a Man therefore purge himſelf from theſe* (falſe Doctrines, and the Teachers of them,) *he ſhall be a Veſſel unto Honour, ſanctified, and meet for the Maſter's Uſe*, (ſerviceable to Chriſt, the Maſter of the Family,) *and prepared for every good Work.*

Ἡγιασμένον, *ſanctified.*] The Veſſels of the *Sanctuary* were conſecrated to the Service of God, and were alſo, ſaith the *Apoſtle*, purified by the ſprinkling of the Blood upon them, *Heb.* 9. 21. And ſo are *Chriſtians* ſprinkled by the Blood of *Jeſus* from their Sins, and conſecrated by Baptiſm to his Service, and ſo made meet for the Service of God.

Ver. 22. (Avoid theſe therefore, and) *Flee alſo youthful Luſts, but follow Righteouſneſs, Faith, Charity, Peace with them that call on the Lord out of a pure Heart.*

Note, That hence it follows, that we muſt maintain Peace with, and therefore muſt not ſeparate from our Communion any Perſon who *ſerves Chriſt with a pure Heart.*

Ver. 23. *But* (the) *fooliſh and unlearned Queſtions* (of the *Jews*, ſee *Note on* 1 *Tim.* 1. 4, 7. *Tit.* 3. 9.) *avoid, knowing that they do gender Strifes.*

Ver. 24. *And* (for) *the Servant of the Lord muſt not ſtrive, but be gentle to all Men, apt to teach, patient.*

Ver. 25. *In meekneſs inſtructing them that oppoſe themſelves* (to the Goſpel,) *if God peradventure will give them Repentance to the Acknowledgment of the Truth* (they contend now againſt.)

Ver. 26. *And that they may recover themſelves* (or awake) *out of the Snare of the Devil, who are* (now) *taken captive by him at his Will*, (*Gr.* εἰς τὸ ἐκείνου θέλημα, to the Performance of the Will of God, Penitents being turn'd from the Power of Satan unto God, *Acts* 26, 18. *Col.* 1. 13.)

Μήποτε, *if peradventure.*] This Word in the *Septuagint*, anſwers to the Hebrew Particle אולי *ſi forte*, or *fortaſſe*. So *Gen.* 24. 5, 39. Μήποτε οὐ πορεύσεται ἡ γυνή, *Perhaps the Woman will not come with me*; Ch. 27. 12. Μήποτε ψηλαφήσῃ, *Perhaps my Father will handle me*; 1 Kings 18. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *if perhaps he be buſie, or perhaps ſleepeth.* See alſo *Job* 1. 5. So (p) *Philo*, ἀλλὰ μήποτε ὃ λέγει πιθανόν ἐστιν, *perhaps that which he ſaith is to this Effect.* And again, (q) μήποτε ἂν ἐν τῷ πα-

(p) Alleg. *l.* 2. *p.* 52. *B.* (q) Cherub. *p.* 85. *G.* 86. *E.*

ἢ ἐσχάτῳ περιφορᾷ δι' ὑπονοιῶν αἰνίττει—μήποτε ἢ καθ' ἑτέραν ἐκδοχήν, *perhaps he ſignifies the Circumference of the whole Heaven, or perhaps by another Interpretation, either Hemiſphere.* Et *p.* 88. F. Μήποτε εἰκότως, *perhaps fitly*, p. 110. D. μήποτε διὰ ταύτην αἰτίαν, *perhaps for this Cauſe.* De Abrahamo, Μήποτε εἰκότως, *perhaps fitly*; and again, *p.* 285. E.

CHAP. III.

Ver. 1. THIS *know alſo, that in the laſt Days* (of the Jewiſh Oeconomy, and in the Days of the Meſſiah, and the erecting of his Kingdom. See *Note on* 1 *Tim.* 4. 1.) *perillous Times ſhall come.*

Ver. 2. *For Men ſhall be lovers of their own ſelves*, (*i. e.* their own temporal Pleaſures and Profits,) *covetous, boaſters, proud, blaſphemers*, (evil ſpeakers,) *diſobedient to Parents, unthankful, unholy*, (or profane.)

Ver. 3. *Without natural Affection, Truce-breakers, falſe Accuſers, incontinent, fierce*, (or cruel) *Deſpiſers of thoſe that are good.*

Ver. 4. *Traytors, heady, high-minded, lovers of Pleaſures more than lovers of God.*

Ver. 5. *Having a Form of Godlineſs, but denying the Power thereof.*

Ἔσονται γὰρ ἄνθρωποι.] That the *Apoſtle* here ſpeaks of ſuch Perſons as were in Being when this Epiſtle was indited, is evident from his Command to *Timothy, to turn away from them*, and from the following Deſcription of them.

That they were not the *Gnoſticks*, or the Followers of *Simon Magus*, ſeems apparent: 1. Becauſe *Simon Magus* could not make the Times perillous by any Oppoſition he could make to *Chriſtianity*, he being a deſpicable and beggarly *Magician*, of whoſe Power or Endeavour to perſecute the *Chriſtians*, I remember not one Word in *Church Hiſtory* applicable to the Times of this *Epiſtle*; but that the *Jews* were zealous Perſecutors of them, not only in *Judea*, but through all Parts of the World, where they were diſperſed, both Scripture, and *Juſtin Martyr*, fully teſtifie; and the ſuppoſed Combination betwixt the *Jews* and *Gnoſticks* is not only groundleſs, but incredible: For what Accord could there be betwixt him who ſet up for a God, yea, for a Father over all, and them who were zealous for the true God, and hated *Idolatry* with a perfect Hatred; or between them who had the higheſt Veneration for the *Law* and the *Prophets*, and him who taught they were not to be at all regarded. 2dly, Becauſe the *Jews* had a *Form of Knowledge*, Rom. 2. 20. and *a Zeal for God*, Rom. 9. 1. and a ſettled Form of worſhipping the true God, they were great Zealots for the Obſervation of the *Sabbath*, and all the Sacrifices, and Inſtitutions required by the Law of *Moſes*, and *ſerv'd God fervently Day and Night*, *Acts* 26. 7. and ſo they had a Form of Godlineſs, tho' not worſhipping God in the Spirit, *Philip.* 3. 3. but only with theſe carnal Ordinances they denied the Power thereof: But what Form of Godlineſs do we find in *Simon Magus*, and his Followers, in the Times of the *Apoſtles?* What Profeſſion of *Chriſtianity* could he make, who ſet himſelf to oppoſe the *Apoſtles*, and the Doctrine which they taught? See a Third Argument againſt this Expoſition, *v.* 9.

But that theſe Characters agree to the *Jews*, and particularly to the Judaizing Chriſtians, and falſe Teachers, is evident from Scripture and *Church Hiſtory*, and from the Writings of *Joſephus*; for *Rom.* 1. 29, 30, 31. we have mention of *Gentiles* that were covetous, proud, boaſters, diſobedient to Parents, without natural Affection, Truce-breakers, cruel, unclean, unthankful, *v.* 21. And *Chap.* 2. 1. the *Jew* is condemned as doing the ſame things, and *v.* 22. 24. as guilty of *Adultery* and *Blaſphemy*. They were Blaſphemers, and falſe Accuſers of the *Apoſtles*, as if they *walk'd after the Fleſh*, 2 Cor. 10. 2. *contradicting and blaſpheming Chriſtianity*, Acts 13. 45. *they repreſented it to all the World*, when it was firſt preach'd, as an *Atheiſtical* (a) *Sect*, and were the Authors of all the vile Stories which the *Heathens* objected againſt it: And in deſpiſing of the *Apoſtles* and *Chriſtians*, they were Deſpiſers *of thoſe that were Good*. They were great Lovers and Admirers of themſelves, proud, Boaſters, and high-minded, boaſting of God as their *Father*, and of their Knowledge of the Law, *Rom.* 2. 17, 23. Magnifying themſelves above others, ſee *Note on* 2 *Cor.* 11. 12, 20. Glorying in their Circumciſion, *v.* 18. and in their being of the Seed of *Abraham*, *v.* 22. *Philip.* 3. 5. and exalting themſelves upon theſe Accounts above the *Gentiles*, whom they ſtiled *Dogs*, and *Sons of the Earth*, and *uncircumciſed*, whilſt they were the *Noble*, the *Sons of God*, and his *beloved People*. They were διάβολοι, *contentions, and obey'd not the Truth*, Rom. 2. 8. *Philip.* 1. 15, 16. They were covetous, perverting others for *filthy Lucre's ſake*, Tit. 1. 11.

(a) Ἄνδρες ἀλιτῆρες ἀπὸ Ἱεροσολύμων ἐληλεγμένοι, τίνι ὀνείδισματι οὐ πᾶσιν ἢ γῇ, λίγοντες αἵρεσιν ἄθεον, χειστιανῶν πρόφασιν, καταλέγοντες ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ὑμᾶς πάντες λέγουσι. Juſtin Martyr Dial. cum Tryph. *p.* 234. E. 235. A.

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counting Gain Godlineſs, 1 *Tim.* 6. 5. *minding earthly things*, Philip. 3. 19. They were fierce, heady, cruel in their Perſecutions of the *Chriſtians*, 1 *Theſſ.* 2. 15, 16. They were Traytors, and Truce-breakers, in their Revoltings from the Regal Government. They were diſobedient to their Parents in their *Corban*, *Matth.* 15. 5. and without natural Affection, not in that only, but in their Perſecution of *Chriſtians* of their own Family and Blood, *Luke* 21. 16. They were unholy, and incontinent, defiled, and abominable, *Tit.* 1. 14, 15. in their Adulteries and continual Divorces: *Lovers of Pleaſures*, making their Belly their God, *Philip.* 3. 19. feaſting luxuriouſly on their *Sabbaths*, and to Drunkenneſs in their Feaſt of *Purim*.

Ver. 6. *For of this ſort are they which creep into Houſes, and lead captive ſilly Women laden with Sins.*

Ver. 7. *Ever learning* (of new Teachers,) *but never able to come to the Knowledge of the Truth.*

That theſe Perverters of Men from the Truth, and Creepers into Houſes, were of the Circumciſion, and addicted to *Jewiſh* Fables, ſee *Tit.* 1. 10, 11, 14.

Ver. 8. *Now as Jannes and Jambres withſtood Moſes*, (when working his Miracles in *Egypt*, before *Pharaoh*,) *ſo do theſe alſo reſiſt the Truth, being Men of corrupt Minds, reprobate concerning the Faith*, (Tit. 1. 14, 15, 16.)

Jannes and *Jambres*.] Tho' we have no mention of the Names of theſe *Magicians* in the *Old Teſtament*, yet were their Names celebrated both among the *Heathens*, as (b) *Pliny* and (c) *Numenius* inform us, who repreſent them as *Egyptians* skill'd in the Art of *Magick*; and in the (d) *Jewiſh* Writings, who do not only ſay that they were *Principes Præſtigiatorum*, (e) the *Chief of the Magicians*, but alſo that they were the two Sons of *Balaam*. (f) *Origen* informs us, that there was a Book writ of them bearing this Title, *Jannes & Mambres liber*.

Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the Faith*.] So they are ſtyled in Scripture, who, through their Reſiſtance of, and Contentions againſt the Truth, are unworthy to have the Faith made known to them, or indiſpoſed to receive it. Thus the *Heathens*, who, *when they knew God, did not glorifie him as God, neither were thankful*, Rom. 1. 21, 25. are therefore delivered up, εἰς νοῦν ἀδόκιμον, *to a reprobate Mind*; and they here who reſiſt the Truth, being *Men of corrupt Minds*, are therefore reprobate concerning the Faith. See *Note on* 2 *Cor.* 13. 5.

Ver. 9. *But they ſhall proceed no farther*, (*Gr.* not much farther,) *for their Folly ſhall be manifeſt to all Men, as theirs alſo was*, (*i. e.* the Folly of *Jannes* and *Jambres*.)

Οὐ προκόψουσι, *They ſhall proceed no farther*.] This agrees well with the *Jewiſh* falſe *Doctors*, who were ſoon diſabled from carrying on their falſe Doctrines by the Deſtruction of *Jeruſalem*, but not ſo well with the *Gnoſtick Hereticks*, who ſpread themſelves wide in the *Second Century*. The Fancy of a Reverend Perſon, that St. *Paul* here propheſies, that as *Jannes* and *Jambres* periſh'd in the Red Sea, ſo ſhould *Simon Magus* at *Rome*, falling down headlong, when he was flying in the Air, periſh at the Prayers of St. *Peter* and St. *Paul*, is in every part of it uncertain. For,

1ſt. Tho' the *Jews* tell us *Jannes* and *Jambres* were with *Pharaoh* at the Red Sea, they ſay not that they periſhed there, but ſay they rode with *Balaam* to meet *Balak*, and lived to the making of the Golden Calf, and then periſhed. *Targ. Jon. in Numb.* 22. 22.

2dly, I have ſhewed in the *Preface* to the *Epiſtle* to the *Theſſalonians*, That the Story of *Simon Magus*'s flying in the Air, in a fiery Chariot, and thrown down by the Prayers of theſe two *Apoſtles*, in the Sight of the People at *Rome*, is of no Credit among Learned Men.

Ver. 10. *But* (be not troubled at ſuch Times, or Perſons, having in me good Experience of the Power and Readineſs of God to deliver them who ſuffer for his ſake, for) *thou haſt fully known my Doctrine*, (my) *manner of Life*, (my) *Purpoſe* (to adhere to Chriſt, ſeeking his Glory, not my own, and to promote his Goſpel to the utmoſt, my) *Faith, Long-ſuffering*, (2 Cor. 6. 6.) *Charity*, (1 Cor. 8. 13. and 9. 22. 2 Cor. 11. 29. my) *Patience*.

Ver. 11. (The) *Perſecutions and Afflictions which came unto me at Antioch*, (Act. 13. 50.) *at Iconium*, (Chap. 14. 2.) *at Lyſtra*, (where he was ſtoned, *v.* 19.) *what Perſecutions I endured* (from the *Jews*,) *but out of them all the Lord delivered me*.

Παρηκολούθησας, *thou haſt fully known*.] Παρακολουθεῖν, *Relatum ad animum eſt συνιέναι*, ſaith *Conſtantine*. So the *Greek Commentators* thought it here ſignified, rendring it οἶδας, μαθόντας ἀκριβῶς, *thou haſt known, thou haſt learnt exactly*, as the Word imports, *Luke* 1. 4. The primary Senſe of it, *thou haſt followed*, or reſembled me in my Perſecutions, may alſo be applied to *Timothy*, who was in Bonds at *Rome* alſo, *Hebr.* 13. 23. See the *Note on* 1 *Tim.* 6. 12.

(b) Hiſt. Nat. *l.* 30. *c.* 1. (c) Apud Euſeb. Præpar. Ev. *l.* 9. *c.* 8. (d) Buxt. Lex. Tal. Col. 945, 946. (e) Targ. Jon. in Ex. 1. 15. 7. 11.

(f) *Sicut Jannes & Mambres reſtiterunt Moiſi non invenitur in publicis Scripturis, ſed in libro ſecreto qui ſupra ſcribitur Jannes & Mambres liber.* Tract. 35. in Matth.

Ver. 12. *Yea, and all that will live Godly in Chriſt Jeſus ſhall ſuffer Perſecution*, (eſpecially in ſuch perilous Times; and at all Times, either openly or ſecretly, from the Hatred and Malice of wicked Men, or from their Taunts and Calumnies, which are ſtiled Perſecutions, *Gal.* 4. 29. Nor is it to be expected that it ſhould be otherwiſe.)

Ver. 13. *But* (δὲ, for) *wicked Men and Deceivers* (Impoſtors) *will* (till the Wrath of God takes hold upon them) *wax worſe and worſe; deceiving, and being deceived.*

Καὶ γόητες, *Impoſtors.*] That the Impoſtors among the *Jews* continued till the very Time of the Deſtruction of *Jeruſalem*, more and more deceiving the People; and that the whole Nation of the Unbelieving *Jews* grew then to the higheſt pitch of Wickedneſs, *Joſephus* fully teſtifies. See *Notes* on *Rom.* 2. 2. and 2 *Theſ.* 2. 10.

Ver. 14. *But continue thou in the things which thou haſt learned* (from me,) *and haſt been aſſured of, knowing of whom thou haſt learned them.*

Ver. *And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe to Salvation, through Faith which is in Chriſt Jeſus.*

Ver. 16. *All Scripture is given by Inſpiration of God, and is* (*Gr.* being inſpired by God, is alſo) *profitable for Doctrine*, (to teach us what we are to believe,) *for Reproof*, (or Conviction of Errour,) *for Correction*, (and Reformation of Vice,) *and for Inſtruction in* (the Way of) *Righteouſneſs.*

Ver. 17. *That the Man of God* (or Teacher of it) *may be perfect*, both as to his own Practice, and his teaching others, and ſo) *throughly furniſhed* (not to this, or that only, but) *to all good Works* (belonging to his Office.)

Πᾶσα γραφὴ, *All Scripture.*] Here note,

1. That the *Scriptures* of the *Old Teſtament*, not of the *New*, muſt be the *Scriptures* here intended, they only being the *Scriptures* which *Timothy* had known from a Youth; that is, before the *Scriptures* of the *New Teſtament* were written; and ſo he could not ſpeak of the *Scriptures*, as interpreted by them who were then the Guides of the Church, *viz.* the *Jewiſh Sanhedrim*, or the *Scribes* and *Phariſees*; ſeeing they ſo interpreted them as to make void the Commandments of God, and to deny our *Saviour* to be the promiſed *Meſſiah.*

2. Obſerve, that the *Apoſtle* doth not ſay that theſe *Scriptures* were of themſelves ſufficient to make *Timothy* wiſe to Salvation, but only that *with Faith in Chriſt Jeſus* they were ſufficient for that End. Now Faith in *Chriſt Jeſus* doth only ſignifie a firm Belief that *Jeſus was the Chriſt*, the true *Meſſiah*, the Son of God, the Saviour of the World; as is evident from theſe Words, *This is the Victory over the World, even our Faith*, 1 Joh. 5. 4. *i. e.* our Belief *that Jeſus is the Son of God*, v. 5. See the *Preface* to the *Epiſtle* to the *Galatians*, §. 2. Hence then I argue for the Perfection of the *Scriptures* thus: If the *Scriptures* of the *Old Teſtament* were ſufficient to make a Man wiſe unto Salvation, provided only that he believed that *Jeſus* was the *Chriſt*, the *Scriptures* of the *Old* and the *New Teſtament* muſt much more be ſo, becauſe the *Scriptures* of the *New Teſtament* muſt needs more plainly and fully contain the Faith and Duty of all *Chriſtians*, than the *Scriptures* of the *Old* only, can be ſuppoſed to do.

Object. But, ſaith *Eſthius*, if the *Scriptures* of the *Old Teſtament* were ſufficient to make Men wiſe to Salvation, then is there no need of the *Goſpels*, or of the *Epiſtles* of the *New Teſtament.*

Anſw. I anſwer, Yes, there was need of them, both to beget in Men, and to confirm this Faith in *Chriſt*, they being written *that we might believe; and believing, might have Life through his Name*, Joh. 20. 31. and alſo to give the *Chriſtians* of ſucceeding Ages a more full, plain and perſpicuous Knowledge of thoſe Things which were not ſo fully and plainly, to the Capacity of the meaneſt, to be learnt in the *Old Teſtament.* Thus, though the Five Books of *Moſes* ſufficiently contained the whole *Jewiſh* Law, it follows not that the *Hiſtorical* and *Prophetick* Books, or the *Hagiographa*, were ſuperfluous.

3. Obſerve that the *Apoſtle* ſaith, theſe *Scriptures* were therefore able to make *Timothy*, a *Chriſtian Biſhop*, wiſe to Salvation, becauſe they were *profitable for Doctrine*, to teach the *Chriſtian* all that he was to believe; πρὸς ἔλεγχον, for the Conviction of every Errour in the Faith, for the Correction of every Vice they were obliged to eſchew, and for their Inſtruction in every Way of Righteouſneſs; even ſo profitable to theſe Ends, as *to make the Man of God perfect*; *i. e.* wanting in nothing he ought to practiſe or believe himſelf, or teach to others, for the Edification of the *Chriſtian* into a perfect Man in *Chriſt Jeſus*, and to make him *throughly furniſhed to every good Work.* So *Chryſoſtom*, *Theodoret*, *Oecumenius* and *Theophylact*, upon the Place.

Falſe therefore here is the Note of *Eſthius*, *That the Scriptures are here ſaid to be profitable, but not ſufficient to theſe Ends.* Vain is his Subterfuge, that the *Apoſtle*, by every good Work, underſtands only *Singula generum, every kind of good Works, but not every good Work of that kind*, *i. e.* every Work of Faith, and Inſtruction in Righteouſneſs: For if theſe good Works be requiſite to make the Man of God perfect, and throughly furniſh'd for his Office, they muſt be here included; if they be not, they muſt be needleſs in order to the Diſcharge of it.

CHAP.

CHAP. IV.

Ver. 1. I *Charge thee therefore before God* (the Father,) *and the Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead at his Appearance, and his Kingdom.*

Κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, *At his Appearance and his Kingdom.*] "This "Appearance, *ſaith Mr.* Mede, is the Ap"pearance of Chriſt; the Word ἐπιφάνεια al"ways importing *Chriſt's Advent*, who after "the Reſurrection, and the Judgment of the "Quick and Dead, muſt give up his Media"tory Kingdom to the Father, it therefore "muſt ſignifie ſome other Kingdom, proper "to Chriſt's Second Coming; and what can "that be, but the Kingdom of the *Millen"nium.*" But,

1. This Appearance of Chriſt is his *Glorious Appearance*, when we ſhall receive *the Bleſſed Hope, i. e.* the Eternal Happineſs we hope for, *Tit.* 2. 12. when *we ſhall appear with him in Glory*, Coloſ. 3. 4. when we ſhall *be made like unto him*, and *ſee him as he is*, 1 Joh. 3. 2. Which cannot be expected till after this ſuppoſed *Millennium*. It is the ſame with *the Revelation of our Lord Jeſus Chriſt from Heaven*, 2 Theſ. 1. 7. *his glorious Revelation*, 1 Pet. 4. 13. and with his παρουσία, or *Second Coming*, which is a Coming *with all his Saints*, 2 Theſ. 3. 13. *a Coming of our Lord from Heaven*, 1 Theſ. 4. 15, 16. Now Mr. *Mede* himſelf confeſſes, that he dares not ſo much as imagine that the Preſence of Chriſt in the *Millennary Kingdom* ſhould be viſible upon Earth; *For the Kingdom of Chriſt*, ſaith he, p. 603. *ever hath, and ſhall be* Regnum Cœlorum, *a Kingdom whoſe Throne and Kingly Reſidence is in Heaven.* And Thirdly, At this Appearance, and this Kingdom, ſaith the *Apoſtle*, he *ſhall judge the Quick and Dead*; not the Dead only, but *the Quick and Dead*; not ſome of them only, but all of them, without Exception. Now the Judgment of the Dead is to be after the Concluſion of the ſuppoſed *Millennium*, *Rev.* 20. 12.

2. Though Chriſt will, after the Judgment of the Quick and Dead is compleated, give up his *Mediatory Kingdom*, yet ſince that very Judgment conſiſts in Retribution of his final Puniſhments upon his Enemies, and Crowning of his Loyal Subjects with Eternal Glory, which are the two chief Acts of Kingly Government, and the very End for which all Power was committed to him, *Joh.* 17. 2. it very properly is ſtiled *his Kingdom*. And though he ſhall then deliver up this Kingdom, as it is a Kingdom which reſpects the rewarding his Servants, and the Puniſhment of his Enemies, when the firſt ſhall be crowned with Eternal Glory, and the laſt doom'd to endleſs Puniſhments; yet ſhall he ſtill continue to be *King* of *Saints*, highly exalted above them in Honour and Dignity, and honour'd ſtill by them with Religious Reſpect and Veneration.

Ver. 2. *Preach the Word, be inſtant* (in that Work) *in Seaſon, and out of Seaſon*, (publickly and privately, by Day and Night, in Times of Peace, and of Danger;) *reprove*, (ἔλεγξον, refel falſe Teachers,) *rebuke* (evil Livers,) *exhort with all Long-ſuffering*, (though they long ſeem not to regard thy Exhortations,) *and Doctrine*, (*i. e.* all manner of Inſtructions.)

Κήρυξον, *Preach*, &c.] *In Timotheo omnes Paſtores officii ſui commonitos eſſe voluit Spiritus Sanctus.* Eſthius.

Ver. 3. (Thus it becomes thee to be inſtant now,) *for the Time will* (ſhortly) *come when they will not endure ſound Doctrine; but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears.*

Ver. 4. *And they ſhall turn away their Ears from the Truth, and ſhall be turned unto Fables.*

Ἐπὶ τοὺς μύθους, *To Fables.*] *To the fabulous Divinity of the* Gnoſticks, *made up of* Gentiliſm *and* Judaiſm, ſay ſome; but it doth not appear that the fabulous Divinity of the *Gnoſticks*, mention'd by *Irenæus*, was then hatch'd; 'tis far more probable that he here ſpeaks of the *Jewiſh Doctors*, and their *fabulous Traditions*; for in his *Firſt Epiſtle* he ſaith he left *Timothy* at *Epheſus*, that *he might charge ſome among them not to teach other Doctrines, nor to give heed to Fables, and endleſs Genealogies*, 1 Tim. 1. 3, 4. Which, as it relates to the *Genealogies* of the *Jews*, touching their Tribes, their Relation to the Houſe of *David*, and their Traditionary Men, ſee the *Note* there. So, *v.* 7. the *Apoſtle* plainly tells us they were *Teachers of the Law*; which *Simon* and his Followers ſaid, *was not to be regarded.* And in his *Epiſtle* to *Titus*, he ſends a like Exhortation to him, to preſerve the *Cretians* from giving heed to *Jewiſh Fables*, Tit. 1. 14. *and Doctrines of Men that turn from the Truth*; which the *Gnoſticks*, who never ſincerely embraced the Truth, could not do; and to *avoid fooliſh Queſtions*, and *Genealogies*, and *Contentions*, καὶ μάχας νομικὰς, and *Quarrels about the Law, as being unprofitable and vain*, chap. 3. 9.

Ver. 5. *But watch thou in all things* (which reſpect thy Office;) *endure Affliction* (patiently,) *do the Work of an Evangeliſt*, (See the *Note* on *Epheſ.* 4. 11.) *make a full Proof of* (*Gr.* fulfil) *thy Miniſtery.*

Ver.

Ver. 6. *For I am now ready to be offered,* (*Gr.* I am already pour'd out,) *and the Time of my Departure* (or Diſſolution) *is at hand.* (See the *Preface.*)

Ver. 7. (But, be it ſo, this is my Comfort, that) *I have fought a good Fight,* (ſuffering Hardſhip, as a good Soldier of *Jeſus Chriſt,*) *I have finiſhed* (or run) *my Courſe, I have kept the Faith.*

Ver. 8. (So that) *from henceforth* (I may be confident) *there is laid up for me a Crown of Righteouſneſs, which the Lord* (Jeſus,) *the righteous Judge, ſhall give me at that Day; and not to me only, but to all them alſo that love* (*Gr.* have loved) *his Appearing,* (and ſhewed that Love by patient ſuffering for his ſake.)

Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *At that Day.*] The *Council* of *Florence* hath defined, That *pure and cleanſed Souls, when they quit the Body, are preſently received into Heaven, and there have a clear Viſion of the Holy Trinity.* And the *Trent-Council, Seſſ.* 25. hath laid this as the Foundation of the *Invocation of Saints departed,* That they do now *cum Chriſto regnare, & æterna fælicitate in Cælo frui.* But in this they ſeem to deviate from *Scripture,* and the *Primitive Antiquity.* I ſay, from *Scripture:* For,

1. Charity is repreſented by St. *Paul* as the moſt excellent of *Chriſtian* Vertues, and therefore that which will obtain the higheſt Recompence; and yet the Motive by which our Lord excites us to perform it runneth thus, *Thou ſhalt be recompenſed at the Reſurrection of the Juſt,* Luk. 14. 14.

2. To thoſe who ſuffer Death and Perſecution for the Name of Chriſt, our Lord hath promiſed *a great Reward in Heaven,* Matth. 5. 12. But this Reward will only be conferr'd upon them *at the Revelation of our Lord Jeſus Chriſt from Heaven, with his mighty Angels,* 2 Theſ. 1. 7. The Trial of their Faith ſhall be found, *to Praiſe, Glory and Honour,* ἐν τῇ Ἀποκαλύψει, *at the Revelation of Jeſus Chriſt,* 1 Pet. 1. 17. Then they who communicate with him in Sufferings, ſhall rejoice with him, ἐν τῇ Ἀποκαλύψει, *at the Revelation of his Glory,* 1 Pet. 4. 13. Till then, the Souls of them who were ſlain for the Word of God, are repreſented as *under the Altar,* Rev. 6. 9.

3. To thoſe who feed the Flock of Chriſt, a great Reward is promiſed, even a never-fading Crown of Glory; but it is to be received then only, *when the great Shepherd doth appear,* 1 Pet. 5. 4. A Reward is to be render'd to the Servants of God, the *Saints* and *Prophets*; but it is to be render'd when the Time comes that *the Dead ſhall be judged,* Rev. 11. 18. The *Apoſtles* are to have their Manſions in Heaven with Chriſt, but not till he comes again from Heaven; for then, ſaith he, *I will receive you to my ſelf, that where I am, you may be alſo,* Joh. 14. 2, 3.

4. The Retribution to every Man according to his Works is alſo to be made at the ſame time; for *the Son of Man will come in the Glory of his Father, with his holy Angels; and then will he render to every Man according to his Works,* Matth. 16. 27. At the End of the World *ſhall the Righteous ſhine as the Sun, in the Kingdom of their Father,* Matth. 13. 40, 43. This ſhall be done *in the Day when God ſhall judge the Secrets of Men's Hearts,* Rom. 2. 15. and *when we ſhall appear before the Judgment-Seat of Chriſt,* 2 Cor. 5. 12. Apoc. 22. 10.

5. Hence, in the *Scripture,* the Time of Recompence, and the Time of Judgment, are repreſented as the ſame; as in theſe Words, *The Time is come that the Dead ſhould be judged, and that thou ſhouldeſt give Rewards to thy Servants the Prophets, and to the Saints,* Rev. 11. 18. The Time of Glory, and of the Apparition of our Lord; as in theſe Words, *When Chriſt, who is your Life, ſhall appear, then ſhall you appear with him in Glory,* Coloſ. 3. 4. The Time of Chriſt's Appearance, and of our Salvation; for, *He ſhall appear a ſecond time without Sin, unto Salvation,* Heb. 9. 28. The Time of his Appearing, and of our Beatifick Viſion; for, *When he doth appear, we ſhall be like him; for we ſhall ſee him as he is,* 1 Joh. 3. 2.

6. Hence *Chriſtians* are ſo often ſaid to expect the *Adoption* of the Sons of God, *viz.* the *Redemption of the Body* from Corruption, *Rom.* 8. 23. To expect *the Revelation of our Lord Jeſus Chriſt,* 1 Cor. 1 7. To expect *the Son of God from Heaven,* 1 Theſ. 1. 10. To expect *the bleſſed Hope, and glorious Appearance of the great God, and our Saviour Jeſus Chriſt,* Tit. 2. 14. To *hope for the Grace that ſhall be given them at the Revelation of our Lord Jeſus Chriſt,* 1 Pet. 1. 13.

Now let it be obſerv'd, that the Body, compared to the Soul, is the vileſt, and leaſt conſiderable Part of Man; and therefore the Hope, the Glory, the Reward, Inheritance, Adoption, Bliſs and Happineſs reſerved to the Time of the Reſurrection, cannot reſpect the Body only. Moreover, the *Apoſtle* ſaith of the Inceſtuous Perſon, That *his Body was delivered up to Satan, for the Deſtruction of the Fleſh, that his Soul might be ſaved in the Day of the Lord Jeſus,* 1 Cor. 5. 5. Which ſhews, that the compleat Salvation of the Soul is then to be expected.

As for the Judgment of *Primitive Antiquity* in this Matter, it may be learnt from theſe Conſiderations.

1ſt. That they aſcribed this Opinion of the Soul's immediate Aſcent to Heaven, and its Enjoyment of God's immediate Preſence after Death, to the *Hereticks* of thoſe Times, repreſenting it as proper to the Followers of *Valentinus, Baſilides,* and *Marcion,* and after them

them as a part of the *Hereſie* of the *Manichees*. Thus *Juſtin Martyr* ſpeaking of thoſe who were called *Chriſtians*, but blaſphemed the God of *Abraham*, *Iſaac*, and *Jacob*, he ſaith, in his Dialogue with *Trypho*, p. 307. 253. *they denied the Reſurrection, and held* ἅμα τῷ ἀποθνήσκειν, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, *that as ſoon as they died, their Souls were received into Heaven.* (g) *Irenæus* in like manner, *that the Hereticks deſpiſing the Formation of God, i. e.* the Body formed by him, *and not receiving* (the Doctrine of) *the Salvation of the Fleſh, ſimulatque mortui fuerint dicunt ſe ſupergredi Cœlos & Demiurgum, & ire ad matrem, vel ad eum qui ab ipſis affingitur Patrem, ſay, that as ſoon as they are dead, they aſcend above the Heavens, and go to him whom they call their Father:* And having ſaid, that our Lord's Soul went not to *Heaven*, but continued in the Place of the Dead till the Reſurrection, he ſaith, *This is ſufficient to confound thoſe Men, qui dicunt interiorem hominem ipſorum derelinquentem hoc Corpus in ſupercœleſtem aſcendere locum,* who ſay, *that their inward Man, leaving the Body here, aſcends to the ſuperceleſtial Manſions.* And then he gives us the Orthodox Opinion, thus, (h) *It is manifeſt that the Souls of the Diſciples of our Lord ſhall go into the inviſible Place appointed for them by God, expecting the Reſurrection, and then receiving their Bodies, and riſing with them, as our Lord did, ſhall come into the Preſence of God.* *Tertullian* having produced the ſame Inſtance of the Death of Chriſt, and the Continuance of his Soul, *apud inferos, till the Reſurrection of the Body,* he poſitively concludes, that (i) *Nulli patet cœlum, terra adhuc ſalva, cum tranſactioneenim mundi reſeranbuntur regna Cœlorum, Heaven is opened to none, whilſt the Earth remains, the Kingdom of Heaven being only to be open'd at the Diſſolution of the World.* And in his Fourth Book againſt *Marcion*, (k) he ſaith, *The Boſom of* Abraham, *which is higher than the Inferi, but not ſo high as Heaven, is that which gives Refreſhment to the Souls of the Juſt, till the Conſummation of all things, produce the Reſurrection of all with a full Reward.*

The *Manichees*, who alſo denied the Reſurrection of the Body, contended, that good Souls had their whole Reward immediately after Death, becauſe Chriſt promiſed to the Thief, that he ſhould be *that Day with him in Paradiſe.* To which Objection St. *Chryſoſtom* anſwers by Conceſſion, That the Thief was indeed admitted to Paradiſe; but then he adds, that Paradiſe was not the ſame with Heaven, οὐδὲ γὰρ ταῦτα ἐστὶ τὰ ἀγαθὰ ἅπερ ὁ Θεὸς ἡμῖν ἐπηγγείλατο, *for it contains not the good things which God hath promiſed to us*; and then concludes, That if God promiſed the Kingdom of Heaven, and only brought the Thief into Paradiſe, οὔπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, *he hath not yet given to him the good things promiſed.*

2. That they expreſly teach, that the Souls of good Men remain till the Day of Judgment, in a certain Place, *extra cœlum beatorum*, expecting the Day of Judgment, and of Retribution. Thus *Juſtin Martyr* ſaith, that *no Souls die, but* (l) τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὰς τῶν κείσεως ἐνδιαμένας χρόνον, *that the Souls of good Men remain in a better Place, the Souls of bad Men in a worſe, expecting the Day of Judgment.* *Irenæus* gives us the Tradition of the Church, touching this Matter thus, (m) *The Presbyters, who were the Diſciples of the Apoſtles, ſay thoſe that were tranſlated, were carried into Paradiſe; for that Place is prepar'd for juſt Men, and ſuch as have the Spirit, and there they remain till the Conſummation, expecting or beginning Immortality; and that there ſhall be new Heavens, and new Earth, and then,* οἱ μὲν καταξιωθέντες τῆς ἐν ἐκείνῳ διαμονῆς εἰσελεύσονται, *they that are worthy of the Celeſtial Manſions ſhall go thither.* *Tertullian* having cited thoſe Words of the *Apoſtle*, *And the God of Peace ſanctifie you throughout, in Body, Soul, and Spirit, and keep you unblameable to the Coming of the Lord*, 1 Theſſ. 5. 23. ſaith thus, (n) *Habes omnem ſubſtantiam hominis ſaluti deſtinatam, nec alio tempore quam in adventu Domini, qui clavis eſt reſurrectionis, Here you ſee the whole Subſtance of Man deſigned for Salvation, nor at any other time but the Appearance of our Lord, who is the Key of the Reſurrection.* *There is a Place,* ſaith (o) *Novatian, quo piorum animæ, impiorumque ducuntur futuri judicii præjudicia ſentientes, whether the Souls of good and wicked Men are carried,*

(g) Adv. Hær. l. 5. c. 31. p. 491.

(h) *Manifeſtum eſt quia Diſcipulorum ejus animæ abibunt in inviſibilem locum definitum eis à Deo, & ibi uſque ad reſurrectionem commorabuntur, ſuſtinentes reſurrectionem, poſt recipientes corpora, & perfecte reſurgentes, hoc eſt corporaliter, quemadmodum & dominus reſurrexit, ſic venient ad conſpectum Dei.* Ibid.

(i) De anima, c. 55.

(k) *Sinum dico Abrahæ, etſi non cœleſtem, ſuperiorem tamen Inferis, interim refrigerium præbiturum animabus juſtorum, donec conſummatio rerum, reſurrectionem omnium plenitudine mercedis expugnet.* Cap. 34.

(l) Dial. cum Tryph. p. 223. B.

(m) *Quapropter dicunt Presbyteri qui ſunt Apoſtolorum Diſcipuli, eos qui tranſlati ſunt illic tranſlatos eſſe, juſtis enim hominibus, & ſpiritum habentibus præparatus eſt paradiſus.—Et ibi mancre eos qui tranſlati ſunt uſque ad conſummationem, manſionem incorruptelam,* l. 5. c. 5.

(n) De Reſur. Car. c. 47. (o) De Trin. c. 1.

having

having ſome Foretaſts of their future Judgment. And *Caius*, a Presbyter of the Church of *Rome*, ſaith, That *juſt Souls, being celebrated by the Angels placed over them,* ἀγγέλοις εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a Place of Light, called the Boſom of Abraham, where the Juſt from the beginning have been, where they are delighted with the Viſion of the juſt Fathers, expecting* (p) τὴν μετὰ τοῦτο χωρίον ἀνάπαυσιν, τὴν αἰώνιον ἀναβίωσιν ἐν ἕξει, *after this Place, their Reſt, and everlaſting Habitation in Heaven. Let no Man think*, ſaith (q) *Lactantius, animas poſt mortem protinus judicari, that Souls are forthwith judged after Death, they are all held in one common Cuſtody, till the Time may come, that the great Judge ſhall make a Trial of their Merits.* See *Dally de Pæn. & Satisf.* l. 5. c. 3, 4, 5, 6.

Ver. 9. *Give thy Diligence to come to me ſhortly.*

Ver. 10. *For Demas hath forſaken me, having loved this preſent World, (i. e.* the Safety of his Life,) *and is departed unto Theſſalonica, Creſcens to Galatia, Titus to Dalmatia,* (theſe two not deſerting St. *Paul* as *Demas* did, but going thither for the Promotion of the Goſpel.)

Ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this preſent World.*] He doth not ſay, that *Demas* had forſaken the *Chriſtian* Religion, or that he betook himſelf to his own ſecular Affairs, forſaking his Attendance on the Service of God in the Church, or preferr'd the things of this Life before thoſe of a future; but, as the *Ancients* do expound the Words, he left the *Apoſtle* in this Time of Danger, conſulting the Safety of his own Life; for ὁ νῦν αἰών, in the *Scripture* Phraſe, ſtill ſignifies this preſent Life; ſo οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι, *are thoſe that are rich in this Life*, 1 Tim. 6. 17. to *live ſoberly, righteouſly, and godly,* ἐν τῷ νῦν αἰῶνι, is to do it *in this preſent Life*, ſee *Mark* 10. 30. 1 *Tim.* 4. 8. He ſeems therefore only to ſay of him here what he ſays of others, *v.* 16. *In my firſt Apology no Man ſtood by me, but all left me.*

Ver. 11. *Only Luke is with me, take Mark and bring him with thee, for he is profitable for the Miniſtry,* (*Mark* therefore was not then in *Egypt.*)

Luke.] Hence it appears that *Luke* muſt be alive at the Twelfth or Thirteenth of *Nero*, when this Epiſtle was endited.

Εὔχρηστος εἰς διακονίαν, *He is profitable for the Miniſtry.*] *i. e.* For the Work of an *Evangeliſt*, *v.* 5. As St. *Peter*, being ſhortly to put off his Tabernacle, was the more diligent in giving Inſtructions to the Churches of the *Jews*, 2 *Pet.* 1. 13, 14. ſo was St. *Paul*, now in Bonds, in ſending his Meſſengers to the Churches of the *Gentiles*, *v.* 10. 12.

Ver. 12. (I ſay, *Only Luke is with me,*) *And* (*Gr.* for) *Tychicus have I ſent to Epheſus.*

To Epheſus.] Hence it is evident, that *Timothy*, at the writing of this Epiſtle, was not at *Epheſus*: For if ſo, why ſhould the Apoſtle advertiſe him, that he had ſent *Tychicus* thither?

Ver. 13. *The Cloak that I left at Troas with Carpus bring with thee, and the Books, but eſpecially the Parchments.*

Τὸν φαιλόνην, *the Cloak.*] Or rather, the Roll; for φαιλόνη, ſaith *Phavorinus*, is διπλοῦν περιβόλαιον, *a Parchment rolled up,* φαιλόνη διπλοῦν περιβόλαιον μεμβρανῶδες, *a folded Vellum or Parchment.* And *Heſychius* ſaith the ſame.

Ὃν ἀπέλιπον ἐν Τρῳάδι, *which I left at Troas.*] Not when he went from *Troas* to *Aſſos*, in his Journey to *Jeruſalem*; for then, ſaith Biſhop *Pearſon*, he could have no Cauſe to leave any thing of moment with him, having ſo many that accompanied him in that Journey, *Acts* 20. 4, 6. and a Ship ſtill attending on them, *v.* 13. but in his Travels, after he was ſet at Liberty, and had left *Rome.*

Ἐρχόμενος, *Coming.*] Probably from thence; for he does not bid him ſend thither for them, or go thither to fetch them. Whence it follows, that St. *Timothy* was then at *Troas* when this Epiſtle was directed to him.

Ver. 14. *Alexander the Copper-ſmith did me much evil, the Lord* (ſhall) *reward him according to his Works.*

Ἀποδώῃ.] The King's Manuſcript reads, ἀποδώσει, *will, or ſhall reward him*: And all the Ancients note, that this is not an Imprecation, but περίφρασις πρέπουσα ἀνδρὶ Ἀποστόλῳ, *a Prediction becoming an Apoſtle.* So *Pſeudo-Juſtin Qu. & Reſp.* 125. So *Chryſoſtom, Theodoret, Oecumenius, Theophylact*, on the Place. Who this *Alexander* was, or where he lived, is uncertain, as alſo whether he were a Chriſtian, but zealous for the *Jewiſh* Rites, as he muſt be, if he were the *Alexander* delivered up to Satan, 1 *Tim.* 1. 20. or an *Heathen*, zealous, as *Demetrius* was, for his Trade, and upon that Account oppoſing the Apoſtle.

Ver. 15. *Of whom be thou aware alſo, for he hath greatly withſtood our Words.*

Ver. 16. *At my firſt Anſwer no Man ſtood with me, but all Men* (of my Acquaintance at *Rome*) *forſook me; I pray God that it may not be laid to their Charge.*

Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my firſt Apology.*] If the Date of this Epiſtle, contended for in the Preface, ſtand good, this could not be his firſt Defence of the Goſpel, of which he ſpeaks, *Philip.* 1. 17. For after that, he was ſet at Liberty, whereas after this, he is ſtill *a Priſoner*, Chap. 1. 8. Chap. 2. 9. Moreover *Timothy* was then with him at *Rome*, as appears from the Salutations then ſent him to the Churches of *Philippi*, Chap. 1. 1. and

(p) Apud Hæſchel. Not. in Phot. *p.* 10. (q) De vit. Beat. *L.* 7. *c.* 21. *p.* 717.

Coloſſ. 1. 1. from St. *Paul* and *Timothy*, yea he was a Priſoner there even after that St. *Paul* was ſet at Liberty, and ſo needed not to be taught how things went with the *Apoſtle* then. He therefore calls this his *firſt Apology*, or *Defence*, becauſe, after he had made it, he was ſtill kept in Bonds, *Chap.* 1. 8. and 2. 9. and ſo reſerved for another Hearing. *He eſcaped then*, ſay *Chryſoſtom* and *Oecumenius*; (r) *But when he inſtructed his Butler*, or Cup-bearer, *in the Faith, he was cut off.*

Ver. 17. *Notwithſtanding, the Lord* (Jeſus) *ſtood with me, and ſtrengthen'd me, that by me* (thus ſtanding up in Defence of the Goſpel) *the preaching* (of it) *might be fully known*, (Gr. fulfill'd,) *and that all the Gentiles might hear* (my Defence of it,) *and I was then delivered out of the Mouth of the Lion.*

Παρέστη, *ſtood by me*] in a Viſion to comfort and ſupport me, as *Acts* 18. 9. So ἔστη σοὶ is uſed, *Acts* 23. 11. and παρέστη, *Acts* 27. 23. or to give me a *Mouth and Wiſdom* according to his Promiſe, *Luke* 12. 12. and 21. 14, 15.

Ἐκ στόματος λέοντος, *from the Mouth of the Lion*,] *i. e.* of *Nero*, or of *Helius Cæſareanus*. So when *Tiberius* died, (s) *Marſyas* ſaid to *Agrippa*, τέθνηκεν ὁ λέων, *the Lion is dead.* And ſo ſpeaks *Eſther*, touching *Artaxerxes*, *Put a meet Word into my Mouth*, εὐπρεπῆ τῷ λέοντι, *before the Lion*, Eſth. 14. 13.

Ver. 18. *And the Lord ſhall* (will) *deliver me from every evil Work, and will preſerve me to his heavenly Kingdom, to whom* (therefore) *be Glory for ever and ever. Amen.*

Καὶ ῥύσεταί με, *and will deliver me.*] *If he will deliver him*, ſaith *Chryſoſtom*, *why ſaith he*, I am now offered? *Mark therefore his Words, he ſaith not* he will again deliver me out of the Mouth of the Lion, *but only that* he will preſerve me from every evil Work, and to his heavenly Kingdom.

Ver. 19. *Salute Priſcilla, and Aquila, and the Houſhold of Oneſiphorus.* (See *Note on* Chap. 1. 18.)

Ver. 20. *Eraſtus abode at Corinth, but Trophimus have I left at Miletum, ſick.*

That St. *Paul* was in Bonds when he writ this Epiſtle, and that at *Rome*, he himſelf ſaith, *Chap.* 1. 8, 17. Now this Verſe affords two Arguments, to prove he could not be then in his firſt Bonds. 1. From theſe Words, *Eraſtus* abode at *Corinth*. When was it, when St. *Paul* went from *Corinth* to go to *Jeruſalem*? Then *Timothy* accompanied him at leaſt as far as *Aſia*, and ſo needed not to be told that from *Rome* ſo long after: It therefore muſt refer to the Time when, ſaith the Reverend Biſhop *Pearſon*, St. *Paul* went from *Nicopolis* to *Corinth*, *A. D.* 65. and the 12th. of *Nero*. 2dly, From theſe Words, *Trophimus have I left at Miletum, ſick.* Now this cannot relate to the Time when St. *Paul* went to *Miletus*, near *Epheſus*, *Acts* 20. 17. For as *Timothy* was then with him, *Acts* 20. 4. 15. ſo was not *Trophimus* then left at *Miletum*, but carried up thence with St. *Paul* to *Jeruſalem*, *Acts* 21. 29. Nor did St. *Paul* ever return thither, *Acts* 20. 25. He muſt be therefore left at *Miletus* in *Crete*, where St. *Paul* was, ſaith Biſhop *Pearſon*, after his firſt Bonds, *A. D.* 64. *Ner.* 10.

Ver. 21. *Do thy Diligence to come before Winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the Brethren.*

Ver. 22. *The Lord Jeſus Chriſt be with thy Spirit. Grace be with you. Amen.*

(r) Πῶς γὰρ σφόδρα ἀπολογίαν λέγει; παρέστη ἤδη τῷ Νέρωνι, καὶ διέφυγεν· ἐπειδὴ δὲ τὸν οἰνοχόον αὐτοῦ κατέλιπεν, τότε καὶ ἀπέτεμεν. Chryſoſt.

(s) Joſeph. Antiq. *L.* 18. *c.* 8.

THE PREFACE TO THE Epiſtle of St. *PAUL* to *TITUS*.

Sect. 1. *THAT St.* Paul *was at* Crete, *we learn from theſe Words of this Epiſtle to* Titus, I left thee in Crete: *When he went thither is uncertain. Dr.* Lightfoot *conjectures that he touched there when he went from* Macedonia *to* Greece, Acts 20. 2. For, *ſaith he*, if we conſider, that after their parting at *Epheſus*, when *Titus* was ſent to *Corinth* with his Firſt *Epiſtle* to them, they never met till *Titus* cometh up to him, when he was come from *Epheſus* to *Macedonia*, 2 *Cor.* 7. 5, 6. We may thence learn, that in that firſt Journey to *Macedonia*, he left him not at *Crete*, becauſe *Titus* and he were not yet met again after their parting at *Epheſus*; and yet, at his ſecond Return thither, he had not only left him there, but writes to him to come thence to *Nicopolis*, bordering on *Macedonia*, Chap. 3. 12. So that this Epiſtle, *ſaith he*, muſt be writ in his Return, or at his Coming thither, *A. D.* 55. and not from *Nicopolis*, as the *Poſt-ſcript* dates it; for he ſaith not, *I have determined to winter* ἐνταῦθα, here, *but* ἐκεῖ, there; which ſhews he was not yet come thither.

Sect. 2. *But that it could not be written at that time, the Learned Biſhop* Pearſon *proves, not only from the Silence of St.* Luke *in that very Chapter, where he ſo particularly enumerates all St.* Paul's *Journeys, after he came from* Epheſus, *till his Arrival at* Jeruſalem, *without the leaſt mention of his being at* Crete; *but ſaith expreſly, that,* διελθὼν, paſſing through thoſe Parts, *(viz. of Macedonia,)* and exhorting them with many Words, he came to *Achaia*, repreſenting him ſtill *in tranſitu, and as paſſing immediately from* Macedonia *to* Greece, *not going from* Macedonia *farther beyond it than was to it, and then returning back to* Greece, *as he muſt have done had he gone from* Macedonia *to* Crete, *and ſo to* Achaia. 2*dly*, *This Opinion he more demonſtratively confutes from theſe Words*, Chap. 3. 12. When I ſend to thee Artemas, or Tychicus, make haſt to come unto me, to Nicopolis, for I have determined there to winter; *for beſides that*, Artemas, *before his going to* Jeruſalem, *ſeems not to have join'd St.* Paul, *and* Tychicus *then was part of his Retinue, there is not any mention of St.* Paul's *going to* Nicopolis, *in the whole Hiſtory of his journey to* Jeruſalem; *nor is it poſſible he ſhould then determine to winter at* Nicopolis, *who being at* Philippi, *in the Days of unleavened Bread, made all the haſt he could to be at* Jeruſalem *before* Pentecoſt, Acts 20. 6, 16. *See more to this purpoſe*, Diſſert. 1. de Succeſſ. prim. Romæ Epiſc. *c.* 9. §. 7. *He therefore places St.* Paul's *Journey to* Crete *after his Freedom from his Bonds at* Rome, A. D. 62. *and the* 10*th. of* Nero, *and ſaith that this Epiſtle was written the Year following: That it was writ after his Freedom from the Bonds, in which he was, from his going to* Jeruſalem, *till his Freedom at* Rome, *he gathers from this Note of* (a) Chryſoſtom, *and* Theophylact, *that the* Apoſtle *ſeemeth to have been then at eaſe, as making no mention in it of his Bonds, or his Temptations, as he doth in his* Epiſtle *to the* Epheſians, Chap. 3. 1. *and* 4. 1. *to the* Philippians, Chap. 1. 7, 13, 14. *to the* Coloſſians, Chap. 4. 18. *to* Philemon, *v.* 1, 9. *and in his* Second Epiſtle *to* Timothy, Chap. 1. 8. *and* 2. 9. *That after his Freedom he determined to go to* Philippi *in* Macedonia, *he himſelf intimates*, Philip. 1. 26. *and* 2. 24. And this, *ſaith Biſhop* Pearſon, he did in the 12th. of *Nero*, in which Year he wrote this *Epiſtle. And that a little before he had been at* Crete, *may be gathered from thoſe Words*, 2 Tim. 4. 20. Trophimus have I left at Miletum, ſick; *which cannot be underſtood of* Miletus

(a) Δοκοῦσι δέ μοι χεῖροι εἶναι μέσοι πηδῶν ὁ ἐν ἀλλήλοις παῦλος ὢν γεγράφει ταῦτα, ἐλεύθερος δὲ τῶν δεσμῶν ἦν. Proem.

near Epheſus, *mention'd* Acts 20. 17. *for from thence he carried him to* Jeruſalem, Acts 21. 29. *never returning thither*, Acts 20. 25. *He muſt be therefore left ſick at* Miletus in Crete, *mentioned by* (b) Homer *and by* (*) Strabo.

Sect. 2. *It is the Opinion of all the* Ancient Commentators *upon this* Epiſtle, *that* Titus *was left in* Crete, *not only to ordain Biſhops in every City, and* Deacons *to miniſter to them, and rebuke ſharply, and with Authority, unruly Walkers; but this* Epiſtle *was writ to him, ſay the* (a) Ancients, to make him watchful over, and to oppoſe himſelf againſt the Jews and Judaizers in that Iſland, *as many Paſſages in this Epiſtle do ſufficiently demonſtrate.*

Sect. 4. *But the great Controverſie concerning this, and the* Epiſtle *to* Timothy, *is, whether* Timothy *and* Titus *were indeed made* Biſhops, *the one of* Epheſus *and the* Proconſulat Aſia, *the other of* Crete, *having Authority to make* (d) ὦ πάσων ἐπισκόπων κέλευ, and Juriſdiction over ſo many Biſhops as were in thoſe Precincts. *Now of this Matter, I confeſs I can find nothing in any Writer of the firſt three Centuries, nor any Intimation that they bore that Name: But this Defect is abundantly ſupplied by the concurrent Suffrage of the Fourth and the Fifth Centuries. For,*

1*ſt. As for St.* Timothy, *he is ſtyled* Biſhop of Epheſus *by* (e) Euſebius, *and that with a Reſpect to* former Hiſtories; *and the ſame he ſaith of* Titus. *And the Council of* (f) Chalcedon *reckons from* Timothy *to their Time* twenty ſeven Biſhops. *The* (g) Anonymous Author *of his Life, in* Photius, *makes him* Biſhop of the Metropolis of *Epheſus*, with ſeven Aſſiſtants; *and either he, or* Photius, *ſay, that* he was conſtituted Biſhop by St. *Paul*; *and the* (h) Apoſtolical Conſtitutions *ſay the ſame, as do alſo* (i) *St.* Jerom, *and all the* Ancient Commentators *on his* Epiſtles.

2*dly, That* Titus *had* τὴν νῆσον ὁλόκληρον, the whole Iſland of *Crete committed to his Care, is teſtified not only by* Euſebius, *but alſo by* St. Jerom *in his* Catalogue, *by St.* Ambroſe, Chryſoſtom, Theodoret, Oecumenius, *in the Preface to this* Epiſtle, *to omit many others cited by Dr.* Cave *in the Life of* Titus, *p.* 58, 59. *Now to paſs my Judgment in this Caſe.*

1*ſt. I aſſert, that if by ſaying* Timothy *and* Titus *were* Biſhops, *the one of* Epheſus, *the other of* Crete, *we underſtand that they took upon them thoſe* Churches *or* Dioceſes, *as their fixed and peculiar Charge, in which they were to preſide for Term of Life, I believe that* Timothy *and* Titus *were not thus* Biſhops. *For,*

1*ſt. Both* Timothy *and* Titus *were* Evangeliſts, *and therefore were to do the Work of an* Evangeliſt: *Now the Work of an* Evangeliſt, *ſaith* (k) Euſebius, *was this*, to lay the Foundations of the Faith in barbarous Nations, to conſtitute them Paſtors, and having committed to them the Cultivating of thoſe new Plantations, they paſs'd on to other Countries and Nations.

2*dly, As for* Titus, *he was only left at* Crete to ordain Elders in every City, *and to* ſet in order the things that were wanting; *having therefore done that Work, he had done all that was aſſign'd him in that Station: And therefore St.* Paul *ſends for him the very next Year to* Nicopolis, Tit. 3. 12. *And ſo, according to Biſhop* Pearſon's *Chronology, he was left at* Crete *only*, A. D. 64. *and ſent for thence*, A. D. 65. *and returned thither, as the* Ancients *conjecture, after the Death of St.* Paul: *For,* (1) *they ſay, he died in the* 94*th. Year of his Age, and was buried in* Crete.

As for Timothy, *St.* Paul *ſaith, he exhorted him to abide at* Epheſus *when he went into* Macedonia: *Now, as he writes to the Church of* Philippi *in* Macedonia, A. D. 62. *and the* 9*th. of* Nero, *that he hoped to be ſhortly with them*, Philip. 1. 25, 26. *and* 2. 24. *So, ſaith Biſhop* Pearſon, *he went thither*, A. D. 64. *and the* 11*th. of* Nero, *and writ his firſt* Epiſtle *to him*, A. D. 65. *Two Years after this, he ſends for him to* Rome, 2 Tim. 4. 9, 21. *and there he continued, as the* Ancients *conjecture, till the Martyrdom of St.* Paul; *after which*

(b) Λάρνη Μιλήτῳ πόλεις ὦ ῥαιστιάασας. Il. B. (*) Strabo *L.* 14. *p.* 634.

(c) Ἀναστάντα ὦ ἀφ' ἡμῶν ἰουδαίας ὑποτολὴ. Chryſoſt. Theod. Oecumenius. Πολλῶν ὄντων ἐκεῖ δεῖ χωρούντων ἀφελεῖν τὸ ἧμα ἀπειθῆ τοὺς λαοὺς, μεδὲν ὁ Παῦλος γεάφει ὦ δέδιεν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαινούσῃ πίστει, αἱρεῖν δ' οἷς ἐκ περιτομῆς. Oecum. Theoph. *Hi ſunt de circumciſione Judæi qui tunc temporis naſcentem Chriſti Eccleſiam ſubvertere nitebantur, & introducere præcepta legalia.* Hieron. *in Cap.* 1. *v.* 10.

(d) Chryſoſt. Præfat.

(e) Τιμόθεος μὲν ὁ ἐν Ἐφέσῳ παροικίας ἰσορῶν πρῶτος ἦ δόκιμον ἀλαχήκει, ὡς ὦ Τίτος τῶν δὴ Κρήτης ἐκλήρων. Eccl. Hiſt. *L.* 3. *c.* 4.

(f) Act. 11. *Tom.* 4. *Col.* 600.

(g) Καὶ αὐτὸς δὲ ἑαυτῷ, ἐκτὸς συμπαρόντων ἐπισκόπων, ὁ Ἐφεσίων ἀπολαμβάνεται μητροπόλεως---ὑπὸ τοῦ μεγάλου Παύλου ὦ χειροτονῆται ὁ Ἐφεσίων μητροπόλεως ἐπίσκοπος, ὦ ἀνθρωπίζεται. Phot. Bibl. *Num.* 254. *p.* 1403.

(h) *Lib.* 7. *c.* 46. (i) Verbo Timotheus.

(k) Οὗτοι δὲ διμελῶς ὁ πίστως δεῖ ξένοις τοῖ τόποις αὐτὸ μόνον κηρυβαλλόμενοι, ποιμένας τε καθιςάντες ἐπέρους, τόπος τε αὖ πάλι ἐγκαλλιεργήσαντες ὁ ἧδη ἀρτίως ἀνακθόνιον γεωργίαν, ἑτέρους αὐτοῖ πάλιν χώρας τε ὦ ἤθνη μετίασιν.

(l) Sophronius apud Hieron. in Tito. Iſidor. de vita & obitu S. S. *p.* 542.

time he must, as they suppose, return to Ephesus: *For they tell us, that in the Reign of* Domitian *he was martyr'd in that City, and lay buried there. But since we read not any thing in* Scripture *of their Return to either of these Places afterwards, and the* Authorities *on which this Return dependeth are not very Ancient, we cannot much depend upon them.*

Prop. 2. *But if by* Bishops *we only understand Persons who had Authority to ordain, and to govern the Clergy of their Province, and to exercise Acts of Discipline, and Censure, over more than one single Congregation, I believe both* Timothy *and* Titus *had this* Episcopal Jurisdiction, *and so might properly be stiled* Bishops. *For,*

1*st. That the Jurisdiction of* Titus *extended to all the* Christians *in the whole Island of* Crete, *is apparent from these Words,* For this Cause left I thee in Crete, that thou mightest set in order the things that are wanting, and ordain Elders in every City, *Titus* 1. 5. *Hence is he said to have received the* Episcopal Care, ἧς δὴ Κρήτης ἐκκλησιῶν, *and to have had the whole* Island *committed to him.*

And if the Church of Ephesus, *committed to the Care of* Timothy, *did not exceed the Compass of one particular Congregation, St.* Paul *had very little Success in the great Pains he took for* three whole Years to teach them publickly, and from House to House, exhorting every one of them Night and Day, *Acts* 20. 20, 31. *whereas St.* Paul *himself informs us, that at* Ephesus a great Door, and effectual, was open'd to him, 1 *Cor.* 16. 8, 9. *St.* Luke, *that* all that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles; *that* the Word of God prevailed, and grew mightily, *and* that Fear fell upon them all, and the Name of the Lord Jesus was magnified, *Acts* 19. 10, 17, 20. *But that which puts this Matter beyond doubt, is the Observation of the Learned Bishop* Stillingfleet, *That the Elders St.* Paul *sends for to* Miletus, *were all of* Ephesus, *and to them he commits not only the Church of* Ephesus, *but all the Flock over which the* Holy Ghost *had made them Overseers,* i. e. *all that had been converted in* Asia, *through his means, during his Abode there three Years.* Irenæus *indeed saith, he summon'd them* from the neighbouring Cities *as well as* Ephesus: But, *saith he,* St. *Paul* was in so great hast, that he would not so much as go to *Ephesus*, nor send any whither but to that City; and yet those to whom he committed the whole Flock, then in *Asia*, came from *Ephesus* to *Miletus*: *Which makes it probable, that there St.* Paul *had raised a Nursery for the Churches thereabout, as* Clemens *observes the* Apostles *were wont to do in fruitful Soils, with a Prospect of such Churches as were to be formed,* τῶν μελλόντων πιστεύειν, of those that should after believe; *and the same St.* Clement *observing that they did this,* δοκιμάσαντες τῷ πνεύματι, making Trial of them by their spiritual Gifts, *he very probably conjectures, that the twelve Persons, who,* when he laid his Hands upon them, received the Holy Ghost, and spake with Tongues, and prophesied, *Acts* 19. 6, 7. *being thus qualified in an extraordinary manner, to be Teachers of others, might be in the Number of those* Elders *whom St.* Paul *charges to* take heed to themselves, and to all the Flock over which the Holy Ghost had made them Overseers, *v.* 28.

As to the Jurisdiction belonging to them in their several Districts, it is also manifest concerning Timothy, *that he was set over the House of God,* 1 Tim. 3. 14, 15. *That in that House he was to ordain, and lay Hands on the* Elders *to be chosen to that Office,* Chap. 5. 22. *to chuse such to the* Episcopal *Office, or to the Office of* Elders, *who were duly qualified for that Work,* Chap. 3. 2, 7. *to admit and consecrate others to the Office of* Deacons, *v.* 8. *to take* Widows *into the Number of* Deconnesses, *under such Qualifications, and to refuse others,* Chap. 5. 9, 11. *to receive Accusations against the* Elders, Chap. 5. 19. *and to rebuke them,* v. 20. *Which plainly shews there was a Right of Judging and Censuring Offenders in* Timothy, *by virtue of his Office. He had Power also to order the Maintenance of the* Elders, v. 17. *to take care that the Publick Offices of Divine Worship were performed regularly,* Chap. 2. 1, 8. *to charge* others not to teach any other Doctrine *than what they had received,* Chap. 1. 3. *to command and teach* with Authority, Chap. 4. 11. *and not to suffer others to* despise his Authority, *v.* 12. *And all these things seem plainly to belong to the Trust committed to him,* Ch. 6. 20.

And as for Titus, 'tis *certain he was left in* Crete, *by St.* Paul, to set in order the things which were wanting, *Chap.* 1. 5. *and in order to this end, to inspect the Qualifications of them who were to be admitted to the* Episcopal *Office,* v. 7. *and so to ordain* Elders *in every City. And he was also to admonish and reject* Hereticks, Chap. 3. 10.

Now I confess, that these two Instances, absolutely taken, afford us no convincing Arguments for a settled Diocesan Episcopacy, *because there is nothing which proves they did, or were to exercise these Acts of Government, rather as* Bishops *than* Evangelists; *for it is certain that the Order of* Evangelists *was superiour to that of* Governments, *and so included an Authority to do those Acts of Government. Accordingly, in those Places where these* Evangelists *preached, they did* (m) πανταχοῦ

(m) Euseb. H. Eccl. *L.* 3. *c.* 37.

ordaining, conſtitute Paſtors, *and then went on to preach in other places. Yet theſe Things evidently follow hence.*

1. *That ſuch* Superiority *over other* Paſtors *cannot be contrary to the Goſpel-Rule; or that the Nature of* Church-Government *doth not imply an Equality among the Governors of it: And that the* Apoſtles, *if they pleaſed, might have fixed Perſons in any other Churches, to exerciſe theſe Acts of Eccleſiaſtical Authority and Juriſdiction, as well as* St. Paul *placed theſe two Perſons, the one at* Epheſus, *the other at* Crete, *for theſe Ends.*

2. *That it is not repugnant to the Conſtitutions of* Churches *in the* Apoſtolical *Times, for Men to have Juriſdiction over more than one particular Congregation; for ſuch a Power* Titus *had over all* Crete, *and* Timothy *over many* Elders; *which had it been contrary to the Nature of* Church-Government, *would not have been permitted, and much leſs ordained, by* St. Paul, *in any of the Churches planted by him.*

3. *Hence alſo it appears, that the* Apoſtolical *Power of Governing* Churches, *and Ordaining* Elders *in them, was not ſo limited to the Perſons of the* Apoſtles, *but that it might be communicated to others whom the* Apoſtles *would intruſt with it; and therefore might be continued in the* Church *after their Deceaſe: And if it be granted that ſuch an* Apoſtolical *Power of Governing* Churches *might be committed to others, and was actually ſo by the* Apoſtles, *it remains only to enquire whether, upon their Remove, or Departure, they did intruſt any Perſons in ſuch a manner as it is certain from Scripture,* St. Paul *did* Timothy, *as to the Churches of* Aſia: *Of which we ſhall diſcourſe hereafter.*

4. *From thoſe Words,* The Things which thou haſt heard from me, confirm'd by many Witneſſes, commit thou to faithful Men, who ſhall be able to teach others alſo, *it may be fairly argued, that the* Apoſtle *here appoints* St. Timothy *to* (n) *conſtitute a Succeſſion of Men veſted with* Eccleſiaſtical *Authority to teach them, and command others to obſerve them. And from thoſe Words to* Titus, I left thee in Crete to ordain Elders, κατὰ πόλιν, ὡς ἐγώ σοι διεταξάμην, in every City, as I order'd thee, Tit. 1. 5. For a Biſhop muſt be blameleſs, as the Steward of God, v. 7. *'Tis alſo fairly gather'd, that a Succeſſion of* Biſhops *was to be conſtituted in every City, as Perſons that were to take care of the Church of God there,* 1 Tim. 3. 5. *And my Conjecture is, that* St. Paul, *after his Liberty from his firſt Bonds, having travell'd into* Spain *and* Judea, *and from thence to* Macedonia, *began to ſettle this* Church-Government *in all the* Churches *where they before were wanting; that ſo, after his Death, they might be all provided with them. That upon this Account* Titus *was ſent by him to* Crete, chap. 1. 5. *and afterwards to* Dalmatia, 2 Tim. 4. 11. *And that the* Firſt Epiſtle *to* Timothy *was not writ to him to require him to ſtay at* Epheſus, *where* Biſhops *had been ſettled long before, but to inſtruct him* how to behave himſelf in the Church of God *in general*, chap. 3. 15. *doing the Office of an* Evangeliſt, *by ordaining* Church-Governors *where he found them wanting, and ordering other Matters, as he ſaw them needful, in any of thoſe Places to which he reſorted. But then, if we take in the Suffrage of* Antiquity, *and conſult them who were neareſt to the Fountain of* Church-Government, *we ſhall find ſtill greater Reaſon to believe that it was* Διάταξις Ἀποστολική, *an* Apoſtolical Ordinance *to appoint* Biſhops, *with the chief Juriſdiction over Cities: For we find plainly, by the fore-mention'd Inſtances, that the* Apoſtles *had this Power in themſelves, and did convey it to ſome others; but whether they did this univerſally, and with a Deſign to continue this Order, being an Enquiry about Matter of Fact, muſt be prov'd by the beſt Means we can uſe in a Matter of Fact of ſo great* Antiquity. *Now there can be no ſtronger Proof of ſuch a Matter of Fact, than the general Senſe, and concurring Practice of the* Chriſtian Church *in the Ages next ſucceeding the* Apoſtles. *And this general Senſe of the* Chriſtian Church *may be demonſtrated,*

1. *From undoubted Teſtimonies affording a clear Evidence of this Succeſſion in the moſt conſpicuous Churches. And as for the undoubted Teſtimonies of this Succeſſion in the moſt conſpicuous Churches,* I ſhall firſt appeal, *ſaith the learned* Biſhop *of* Worceſter, to *Irenæus* and *Tertullian*, as leaſt liable to Exception. *The former not only mentions a Succeſſion of Perſons to the* Apoſtles, *but he ſaith,* (o) the Apoſtles committed the Care of the Churches to them, and left them to ſucceed in their Places. *Which implies, that as the* Apoſtles *had themſelves the Care of Adminiſtring the Church, and the Power of Governing, and Preſiding over it, ſo they committed it to the* Biſhops *whom they choſe to ſucceed them.* Tertullian *not only mentions them in general*

(n) Πιστοὶ ἀνθρωποι, ἤγουν Ἐπισκοποι καὶ Πρεσβυτέροις, οὓς ἤμελλεν ὁ Τιμόθεος χειροτονεῖν. Photius apud Oecumen. Δῆλον ὅτι καὶ Πρεσβυτέρων καὶ Ἐπισκόπων αὐτῷ διατάττεται. Theoph.

(o) *Habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & Succeſſores eorum uſque ad nos, quibus eam ipſam Eccleſiam committebant, quos & Succeſſores relinquebant, ſuum ipſorum locum Magiſterii tradentes,* lib. 3. cap. 3. *Lien Epiſcopatum adminiſtrandæ Eccleſiæ tradebant,* ibid.

who

who ſucceeded the (p) Apoſtles, *but particularly inſtances in* Polycarp, *placed by St.* John *at* Smyrna; *and* Clemens, *by St.* Peter *at* Rome; *and then adds*, *That* the other Churches had Biſhops placed in them, like to theſe. *So that what Authority St.* Clemens *had at* Rome, *and* Polycarp *at* Smyrna, *that* Tertullian *affirms the* Biſhops *had in other* Churches. *Now* Irenæus *ſaith, that* Linus *and* Clemens *had the Epiſcopal Power of governing the Church. And as for* Polycarp, *he, even by the* (q) Jews, *and* Gentiles, *was ſtiled* ὁ τῆς Ἀσίας διδάσκαλος, the Maſter, or Teacher of *Aſia: By* (r) *St.* Jerome, πάσης τῆς Ἀσίας ἀρχηγός, the Governor of all *Aſia: And by* (ſ) Ignatius, συβερνήτης, the Governor of the Church of *Smyrna.*

Add to this, thoſe Words of Mr. Dodwell, *to thoſe who deny'd the Preſidency of* Biſhops *over the Church in thoſe Ages:* What can they ſay to the Angels in the *Revelations*? What to the Teſtimony of *Irenæus*, concerning St. *Polycarp*? What to the Teſtimony of (t) *Clemens Alexandrinus*, who mentions Biſhops, among other Officers of the Church, ſettled by St. *John*? What to the Teſtimony of (u) *Hegeſippus*, who makes the Kinſmen of our Saviour, ἡγήσαντας τῆς ἐκκλησίων, to have been Governors of the Churches, from *Domitian*'s Time to that of *Trajan*? What to thoſe who mention (x) St. *James* as made Biſhop of *Jeruſalem* by the Apoſtles themſelves? What of the Seven *Polycrates* mentions as Biſhops in his own See, before himſelf? Nay, What to all thoſe Catalogues of Biſhops ſucceeding in the Four Patriarchal Sees; particularly, the Fifteen in *Jeruſalem*, from St. *James*, to the Deſtruction of the *Jews* under *Hadrian*? Nay, What to the Succeſſion of all the Apoſtolical Sees, to which the Fathers of the Second Century do ſo ſolemnly appeal, to prove their own Doctrine Apoſtolical in oppoſition to the contrary Pretences of the Hereticks? Can they think them all to have been either wilful Forgeries, or general Miſtakes in a Matter of Fact ſo near their own Time, without ſo much as any likely Ground in Hiſtory? How will they then aſſure us that they were not miſtaken in delivering to us the Books of the Apoſtles, which were not more notorious to them than their Government.

2. *This general Senſe of the Church may be demonſtrated from the Unreaſonableneſs of the Suppoſition, that the Form of Government left to the Churches by the* Apoſtles, *ſhould be ſo quickly changed as they ſuppoſe who do conceive that the* Apoſtles *left no Governors ſuperiour to* Presbyters, *or* Paſtors *of one Congregation, in the Church: For it is clearly proved by the learned* Biſhop *of* Cheſter, *that the Writers of the Second Century diſtinctly mention the ſeveral Orders of* Biſhops, *and their inferiour* Presbyters *in the ſame Church, and thereby give us Reaſon to conclude that Diſparity was ſettled in that Age, and therefore it is very improbable it ſhould be otherwiſe in the preceeding Age of the* Apoſtles; *for that in the Frame and Subſtance of the eſtabliſh'd Government of the Church, a thing always in Uſe and Practice, there ſhould be ſo ſudden a Change, ſo univerſal a Corruption in ſo ſhort a Time: And that all* Chriſtians, *all the degraded* Clergy, *without the leaſt* Degree *of Oppoſition that we meet with, or we read of, ſhould conſpire in, or conſent to this Innovation, and Corruption, is a thing morally impoſſible:* For, *as* Tertullian *argues in like Caſe,* (y) What all Chriſtian Churches did ſo early agree in practiſing uniformly, came not by Error, but by Tradition. *The Improbability of this ſudden and general Innovation will be further evident, if we conſider,*

1. *The Subjects of this Conſtitution,* viz. *the Perſons appointed by the* Apoſtles, *or* Apoſtolical Men, *to govern and preſide in every Church, they being conſtant Objects of every Perſon's Common Senſe, ſeen in every Aſſembly, employ'd in every* Eccleſiaſtical *Affair, publick or private, in which* Chriſtians, *ſick or well, living or dying, were concern'd. Now in a Matter of this kind, which was the daily Object of the Senſes of all* Chriſtians, *we cannot eaſily conceive how they could poſſibly miſtake, and not perceive that ſuch a Change was made, if really it was done.*

Again, We ſhall be more convinc'd that this was not perform'd by Conſpiracy, or by a joint Conſent of Chriſtians, *to make this Alteration in that Form of Government which the* Apoſtles *had eſtabliſh'd, if we conſider,*

1. *The general Agreement of all* Churches *in this Matter, ſince not one ſingle* Church *can be produced in which this Government did not obtain. For how can we imagine that in a Time when no* General Council *could meet to appoint it, and when there were no* Chriſtian

(p) *Evolvant ordinem Epiſcoporum ſuorum,* (Hæretici,) *ita per Succeſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit Auctorem, & Anteceſſorem; hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnorum Eccleſia Polycarpum ab Joanne conlocatum refert, ſicut Romanorum Clementem a Petro ordinatum itidem: perinde, utique & cæteræ exhibent quos ab Apoſtolis in Epiſcopatum conſtituta Apoſtolici ſeminis traduces habeant,* De Præſcript. Hæret. *c.* 32.

(q) De Martyr. Polycarp. §. 12. (r) Catal. (ſ) Epiſt. ad Polyc. §. 2.

(t) ὧν καὶ Ἐπισκόπους κατασήσων, apud Euſeb. *l.* 3. *c.* 23. *p.* 92.

(u) Apud Euſeb. Hiſt. Eccleſ. *l.* 3. *c.* 20. (x) Euſeb. Eccl. Hiſt. *l.* 5. *c.* 24. *p.* 192.

(y) *Variaſſe debuerat error doctrinæ Eccleſiarum, quod autem apud omnes unum eſt, non eſt erratum, ſed traditum,* De Præſcript. *c.* 28.

Princes

Princes *to ſet it forward on a political Account; and when by reaſon of the Heat of Perſecution, and the Diſtance of* Chriſtian *Churches, there was ſo little Commerce and Intercourſe between them, from the Churches of* Armenia *and* Perſia *in the Eaſt, to thoſe of* Spain *in the Weſt; from the* African *Churches in the South, to our* Britiſh *Churches in the North, this Conſtitution ſhould univerſally be received, and ſubmitted to, if it had not been eſtabliſh'd by the* Apoſtles, *or the firſt Founders of thoſe Churches?*

2. *If we conſider how much it did concern all Churches, that ſuch an Innovation ſhould not obtain amongſt them, and tamely be ſubmitted to; for all the People were oblig'd to know the Governors to which they were by Scripture oblig'd to ſubmit, and ſo they could not yield to this Innovation without the greateſt Danger to their Souls; the* Presbyters, *if they had by the* Apoſtles *been advanced to the higheſt Power, would not ſo meekly have ſubmitted to an Authority uſurp'd over them; but either out of a juſt Zeal to aſſert their Freedom, or out of Indignation at the Inſolence of the uſurping* Biſhops, *or out of that Unwillingneſs to ſubmit and obey, which is natural to all Men, would have aſſerted their Equality.*

3. *This will be further evident if we conſider, that even the Perſons then exalted could have no Motive or Temptation to accept of this Advancement; for Men do not eaſily deſire a Change, but upon proſpect of ſome Eaſe, or Temporal Advantage; much leſs when they perceive the Change is like to add to their Trouble, and increaſe their Danger. Now this was really the Caſe of the firſt* Chriſtian Biſhops, *they being ſtill expoſed to the ſharpeſt Fury of their* Perſecutors, *and commonly begun with firſt when any Storm was rais'd againſt the Church: Their Labours alſo were very great, for the Care of the Flock lay on them, and they were unweary'd in the Diſcharge of the* Paſtoral *Care. Can we then reaſonably think that they could be ſo fond of ſo much Toil and Peril, as to violate the Inſtitution of the Bleſſed* Jeſus, *or his* Apoſtles, *to obtain it?*

A

Paraphraſe with Annotations

ON THE

Epiſtle of St. *PAUL* to *TITUS*.

CHAP. I.

Ver. 1. *PAul a Servant of God, and an Apoſtle of Jeſus Chriſt, according to* (κατὰ, for the Promotion of) *the Faith of God's Elect, and the Acknowledgment of the Truth which is after Godlineſs.*

Δοῦλος Θεοῦ, *A Servant of God.*] He writes not this to confirm his Authority to *Titus*, who doubted not at all of it; but to confirm it to others with whom he did converſe, or to whom this Epiſtle might come; it being of uſe, not only to direct *Titus* then, but all *Biſhops* and *Rulers* of the *Church* for ever.

Κατὰ πίστιν, *For the Promotion of the Faith of God's Elect;*] *i. e.* the Faith of *Chriſtians* in the general, they being all γένος ἐκλεκτὸν, *an elect Generation*, 1 Pet. 2. 9. and St. *Paul*, being an *Apoſtle*, in reference to them all, to them *to whom he was a Savour of Death*, as well as to them *to whom he was a Savour of Life*, 2 Cor. 2. 16.

Τῆς κατ' εὐσέβειαν ἀληθείας, *The Truth which is after Godlineſs;*] *The Myſtery of Godlineſs*, 1 Tim. 3. 16. *The Doctrine which is after Godlineſs*, 1 Tim. 6. 3. This Truth is therefore only neceſſary to be believ'd ſo far as that Belief is neceſſary to an holy Life.

Ver. 2. *In* (ἐπ', with that) *Hope of Eternal Life, which God that cannot lye* (hath) *promiſed before the World began.*

Ver. 3. *But hath in due times manifeſted* (ἐφανέρωσε δὲ καιροῖς ἰδίοις, and hath in its proper Seaſon manifeſted this) *his Word* (of Promiſe,) *through preaching* (of it to the *Gentiles*,) *which* (Office) *was committed to me, according to the Commandment of God our Saviour.*

Note, By comparing theſe two Verſes with thoſe Words in *Timothy*, *He hath ſaved us, and called us with an holy Calling; not according to our Works, but according to his own purpoſe, and Grace, which was given us in Chriſt Jeſus,* πρὸ χρόνων αἰωνίων, *before the World began; but is now made manifeſt by the appearing of our Saviour Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to light, through the Goſpel: Whereunto I am appointed a Preacher, and an Apoſtle, and a Teacher of the Gentiles*, 2 Tim. 1. 9, 10, 11. I ſay, from theſe Words compar'd together, it may be inferr'd,

1. That the Promiſe of Eternal Life, mention'd in both places, is the Promiſe of Calling thoſe *Gentiles* to whom St. *Paul* was an *Apoſtle*, to the Faith which had the Promiſe of Eternal Life annexed to it: For this Promiſe God is ſaid to have perform'd by St. *Paul*'s preaching this Word of Life to the *Gentiles*.

2. That this Hope of Eternal Life was not made manifeſt till the appearing of our *Saviour*, and the preaching of his Goſpel to the World; he having *brought Life and Immortality to light by the Goſpel*, 2 Tim. 1. 10. and manifeſted the Hope of it by the preaching of the Word of Faith.

3. Seeing no ſuch Promiſe could be made to Men, no ſuch Grace given to them before there were any Men in the World, thoſe Words, πρὸ χρόνων αἰωνίων, cannot properly be render'd, *before the World began*; but as *Chryſoſtom*, *Theodoret* and *Oecumenius* render them, ἄνωθεν ἐξ ἀρχῆς, *of old Time*, or *from the Beginning*. So the Revelation of the Calling of the *Gentiles* is ſtiled *the Revelation of the Myſtery*, χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret from Men ſince the World began*, Rom. 16. 25. but now manifeſted by the Scriptures of the *Prophets*. This Promiſe therefore was contain'd in the Writings of the *Prophets*, and either muſt relate to the Promiſe made to *Adam* immediately after the *Fall*, that *the Seed of the Woman ſhould break the Serpent's Head*, which was a Promiſe made from the Beginning, and πρὸ χρόνων αἰωνίων, before any of the three Ages of the World were paſs'd; or to the Promiſe made to *Abraham*, that *in his Seed ſhould all the Families of the Earth be bleſſed*, which was a Promiſe made a long time ago, and before the firſt Age of the World expir'd. So *Zacharias* ſpeaks of the Promiſe of the *Meſſias*, made διὰ στόματος ἁγίων τῶν ἀπ' αἰῶνος προφητῶν, *by the holy Prophets, from the Beginning*, Luk. 1. 70.

Ver. 4. (I *Paul* write this) *to Titus, mine own Son after the common Faith* (wiſhing to him) *Grace, Mercy and Peace from God the Father, and* (from) *our Lord Jeſus Chriſt.*

Titus

Ver. 5. (Advertiſing thee, that) *For this Cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that* (as yet) *are wanting, and ordain Elders in every City, as I had appointed thee.*

Πρεσβυτέρους.] Hence it appears, that at the firſt Converſion of the *Cretians* to the Faith, they had no *Biſhops* or *Presbyters* ſet over them, but had all their Church-Offices performed by Men aſſiſted by that Holy Spirit *which God ſhed on them abundantly, through Faith in Chriſt*, Chap. 3. 6. tho' out of theſe *Biſhops* and *Deacons* uſually were choſen.

Ver. 6. *If any be blameleſs, the Husband of one Wife,* (neither guilty of Polygamy, nor married again, after divorce from his former Wife. See *Note on* 1 *Tim.* 3. 2.) *having faithful Children, not accuſed of Riot, or unruly.*

Μιᾶς γυναικὸς ἀνήρ.] Here *Chryſoſtom*, *Oecumenius*, *Theophylact*, have well obſerved, againſt the *Hereticks* and *Papiſts*, that Marriage is ſo honourable, that any Clergy-man may *aſcend to the Epiſcopal Throne with it*, διὰ μετ' ἀυτὸ ἡ δεῖ τ ἄγιον θρόνον ἀναβαίνειν, *Chryſoſt. Theoph.* Yea, that he may do the Office of a Biſhop, and retain the Nuptial Bed, ὁ δυναμένη ἡ μετὰ γάμου ἐπισκοπῆς περιοῦν τινός. *Oecum.*

Ver. 7. *For a Biſhop muſt be blameleſs, as* (being) *the Steward of God, not ſelf-will'd, not ſoon angry, not given to Wine, no Striker, not given to filthy Lucre.*

Ἀνέγκλητον εἶναι, *I left thee in Crete to ordain Elders, if any be blameleſs, for a Biſhop muſt be blameleſs.*] Hence, ſay the *Greek* and *Latin Commentators*, it is manifeſt that the ſame Perſon is called a *Presbyter* in the 5th. and a *Biſhop* in the 7th. Verſe, Καὶ ἐντεῦθεν ἡμῖν οἱ τοὺς πρεσβυτέρους ἐπισκόπους ὠνόμαζον, οὐκοῦν ὁ ἐν τοῖς ἑπτὰ κατὰ πόλιν Πρεσβυτέρους, ἐπίσκοπε, διὸ ὁ ἐνταῦθα ἀνέγκλητον εἶναι, ὡς ἐκεῖ δὲ πόλεσι ἓν ἐπισκόπους, ἀλλὰ Πρεσβυτέρους ὄντας πόλλους, *Theodoret.* When he had ſaid, *I left thee in Crete, that thou mighteſt ordain Presbyters in every City*, (a) Poſtea intulit, *oportet enim epiſcopum ſine crimine eſſe tanquan Dei diſpenſatorem, idem eſt ergo Presbyter qui Epiſcopus.* The Reverend and Learned Biſhop *Pearſon* proves from St. *Clemens* of *Alexandria*, *Tertullian*, and *Origen*, that in their Judgment the *Apoſtle* ſpeaks of *Presbyters* properly ſo called; as doth alſo *Theodoret* from this Argument, That the Apoſtle requires Presbyters in the *Plural* to be ordain'd in every City, whereas there was to be only one ſingle *Biſhop* in a City. But I find no Anſwer to the Argument, that the ſame Perſon is a *Presbyter* in the 5th. who is a *Biſhop* in the 7th. Verſe; and therefore I ſtill incline to the Opinion of *Chryſoſtom*, *Theodoret*, St. *Jerom*, *Oecumenius*, and *Theophylact*, that the Names were then common.

Ver. 8. *A Lover of Hoſpitality, a Lover of good Men,* (or things,) *ſober,* (or prudent,) *juſt, holy, temperate.*

Φιλόξενον, *a Lover of Hoſpitality.*] Not in the modern Senſe of keeping *Hoſpitality*, that is, a great Table for Perſons of Quality to come to, but, ſay St. *Chryſoſtom* and *Theophylact*, τὸ ἀυτῷ τῶν ξένων περιποιεῖσθαι ἡ τῆς λεμίσεως, one ſo far from filthy Lucre, that *he ſpends what he has upon the Stranger, and the Poor.* Σώφρονα· ὃ τ ἐγκρατῆ ὄντα μόνον ἐνταῦθα, ἀλλὰ τ πάθους κρατοῦντα, He ſaith, *Sober*, i. e. *not one that is much in faſting, but an exact Governor of his Paſſions, his Tongue, Hands, and Eyes.*

Ver. 9. *Holding faſt the faithful Word, as he hath been taught,* (κατὰ τ διδαχὴν, according to the Doctrine of Chriſt and his Apoſtles,) *that he may be able by ſound Doctrine both to exhort,* (both to admoniſh, or inſtruct in ſound Doctrine,) *and to convince the Gainſayer.*

Παρακλεῖν.] *i. e.* Νουθετῶν, *Theoph.* See *Rom.* 12. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τ ἐπίσκοπον, τὸ διδάσκειν ἔχειν, *The chief Character of a Biſhop is* τὸ διδασκαλικὸν, *his Ability to teach*, ſay *Chryſoſtom* and *Theophylact.*

Ver. 10. *For there are many unruly and vain Talkers* (in *Crete*,) *and Deceivers* (of Mens Minds,) *eſpecially thoſe of the Circumciſion.*

Μάλιστα δὲ οἱ ἐκ περιτομῆς.] He does not ſay, eſpecially thoſe *Gentiles* or *Samaritans*, who are Advocates for the Obſervation of the *Jewiſh* Law, but οἱ ἐκ περιτομῆς, *they of the Circumciſion*, which throughout the *New Teſtament*, ſignifies the *Jews*, Men of that Nation and Religion, ſo *Acts* 10. 45. And οἱ ἐκ περιτομῆς, *the Jews which came with* Peter were amazed when they ſaw the Gift of the Holy Ghoſt poured out upon the *Gentiles*, *Acts* 11. 2. οἱ ἐκ περιτομῆς, *the Jews contended with Peter, ſaying, Thou wenteſt in to Men uncircumciſed, and didſt eat with them.* See *Rom.* 4. 12. 15. 8. *Gal.* 2. 7, 8, 9. *Eph.* 2. 11. *Col.* 4. 11. Moreover, the *Gnoſticks* and *Simonians* were ſo far from being Advocates for the Obſervation of the *Jewiſh* Law, that it was one part of their Doctrine, νόμῳ ἡ προφήταις μὴ χρῆσθαι, (b) That *no Man ſhould obſerve the Law or the Prophets.* See *Note on* 1 *Tim.* 1. 7. They therefore cannot be the Men here intended.

Ver. 11. *Whoſe Mouths muſt be ſtopt, who ſubvert whole Houſes, teaching things which they ought not* (to teach,) *for filthy Lucre's ſake.*

Ματαιολόγοι.] That the *Jews* were ματαιολόγοι, *vain Talkers*, and ἐπεισδιδασκαλοῦντες, *Teachers of things which they ought not*, we learn 1 *Tim.*

(a) Hieronymus in locum. (b) Conſt. Apoſt. *l.* 6. *c.* 8. 10.

1. 3, 4, 6. and that they were deſirous of *filthy Lucre*, robbing and devouring thoſe they taught, ſee 2 *Cor.* 11. 20. Of the Covetouſneſs of the *Phariſees*, the great Sticklers for the Neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes* by all Chriſtians, *Acts* 15. 5. our Saviour gives a large Account, *Matth.* 23. 14, 25. *Luke* 16. 14. *Their Mouths muſt be ſtopp'd*, not with Force, but with Conviction, *v.* 9. by ſuch Strength of Conviction, ſay the *Fathers*, as will not ſuffer them to ſpeak any thing by way of Anſwer, or gainſaying the Truth.

Ver. 12. *One of themſelves*, (even *Epimenides*,) *a Prophet of their own, ſaid, The Cretians are always Liars, evil Beaſts, ſlow Bellies*, (*i. e.* Gluttons.)

Γασεμαγγές.] Ἄφατοι, Suidas. Γασεμαγγοὶ, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Heſyc. Γασεμαγγία, ἀκρασία περὶ τὴν γαστέρα, Clem. Al. Pæd. *L.* 2. *c.* 1. *p.* 146. C. *Vide* Jul. Polluc. *L.* 2. *c.* 4. *p.* 109. 37. *c.* 111. 26.

Ver. 13. *This Teſtimony is true* (of them who inhabit *Crete*, whether Natives, or Jews,) *wherefore rebuke them ſharply*, (ἔλεγχε αὐτὺς ἀποτόμως, convince them powerfully,) *that they may be ſound in the Faith.*

Προφήτης, *a Prophet of their own.*] *Theodoret* expreſly ſays this Poet was *Callimachus*; *Oecumenius* and *Theophylact* cite the Words of *Callimachus*, and ſo doth *Chryſoſtom*, tho' he confeſſes the Poet was *Epimenides*. *Callimachus* it could not be; for he was no *Cretian*, but a *Cyrenian*, nor hath he this whole Verſe, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, ſaith St. *Jerom*, he borrowed from *Epimenides*, who by (c) *Plato* is ſtyled ἀνὴρ θεῖος, by (d) *Diodorus Siculus*, ὁ θεολόγος, *the Divine*; by (e) *Diogenes Laertius*, θεσπιλέσατος, and γνωσιώτατος, *one skilful in Divination*; by (f) *Cicero*, *futura præſentiens & vaticinans per furorem*, *one that foretold things future by Extaſie*; by (g) *Plutarch*, σοφὸς περὶ τὰ θεῖα, *a wiſe Man concerning divine things*; by (h) *Apuleius*, *Fatidicus*, *a Sooth-ſayer*; by *Maximus Tyrius*, δεινὸς περὶ θεῖα, *one skill'd in divine things*; by (i) *Dion Pruſæenſis*, and the *Apoſtle* here, *one of their Prophets.*

Ἔλεγχε αὐτὺς ἀποτόμως, *Rebuke them ſharply.*] If theſe Words relate to the *Cretians*, deceived by the *Jews*, as the Verſe following ſeems to hint, they are fitly tranſlated, *Rebuke them ſharply: To be ſound in the Faith*, is, ſay *Oecumenius* and *Theophylact*, to retain it ſo as it was delivered by the *Apoſtles*, without adding any thing to it from *Judaiſm* or *Gentiliſm*, and eſpecially without adding to it the Neceſſity of obſerving the *Jewiſh* Law or Rites by the *Gentiles*.

Ver. 14. *Not giving heed to Jewiſh Fables or Commandments of Men who turn from the Faith.*

Ἰουδαϊκοῖς μύθοις.] By *Jewiſh Fables* ſome here underſtand the *Gnoſticks Cabbaliſtical Interpretations of the Old Teſtament*; but, 1ſt. if we look into *Irenæus* we ſhall find their ſenſeleſs Interpretations chiefly related to the *New Teſtament*. Their 30 *Æones* they gathered from the 30 Years our *Saviour* ſpent in Silence, before he preached, and from the Parable of thoſe who wrought in the Vineyard, and from St. *Paul*, from whom he ſhews, *L.* 1. *c.* 1. *p.* 16. 18. they gathered moſt of their wild Fancies, and ſo they muſt in time be after the writing of his Epiſtles. 2dly, It does not appear that the *Cabbaliſtick Jews* had any ſuch Interpretations as favour'd the mad Doctrine of the *Gnoſticks*. The *Fathers* therefore generally interpret theſe Words of the vain Traditions of the *Jews*, eſpecially concerning Meats, and other things, to be abſtain'd from as unclean, which our Lord alſo ſtyles the *Doctrine of Men*, *Matth.* 15. 9. and of the Teachers of them, St. *Paul*, in his Epiſtle to *Timothy*, ſaith, that they were *turned from the Faith*, 1 *Tim.* 1. 5, 6. And this, ſaith *Oecumenius*, is evident from the enſuing Words.

Ver. 15. (For whatſoever they may ſay, or think, concerning unclean Meats, Perſons, or Things,) *To the pure* (the Gentile, whoſe Heart is purify'd by Faith,) *all things are pure* (in their uſe;) *but unto them that* (though they count themſelves the only pure Perſons,) *are defiled, and unbelieving, is nothing* (truly) *pure*, (or lawfully and acceptably performed,) *but even their Mind and Conſcience is defiled*, (and by that their Actions.)

Ver. 16. *They profeſs that they know God*, (above others, *Rom.* 2. 17.) *but in Works they* (practically) *deny him, being abominable* (now to him, to whom they were once beloved,) *and diſobedient, and to every good Work reprobate.*

It is the Opinion of all the *Ancient Commentators* upon this Place, That the *Apoſtle* ſpeaks this *Adverſus Judæos* againſt the *Jews*, nor is there any thing ſaid in theſe two Verſes which may not be applied to them. For,

1. We have obſerv'd already how the Scripture gives thoſe very Names to the unbelieving *Jews* which they were wont to give unto the *Gentiles*, ſtyling them *Dogs*, *Philip.* 3. 2. as they ſtyled the *Gentiles*, and *Veſſels of Wrath*, *Rom.* 9. 22, 1 *Theſſ.* 2. 16. who thought themſelves the only Veſſels of Mercy, and here *defiled*, who counted themſelves the only *pure Servants of God*, Nehem. 2. 20.

(c) De Leg. *L.* 1. *p.* 780. *E.* (d) *L.* 5. *p.* 239. (e) *L.* 1. *p.* 29, 30. (f) De Divin. *L.* 1. (g) In Solone. (h) Florid. *L.* 2. (i) Differt. 22. *p.* 213.

2. Of

2. Of their Profession to know God, when in Works they denied him, the *Apostle* gives a large Account, *Rom.* 2. from *v.* 17, to *v.* 25. and again, *Chap.* 3. from *v.* 10, to *v.* 19. That they were abominable in the Sight of God, our Lord not only saith of the *Pharisees*, *Luke* 16. 15. but St. *Paul* of the *Jews* in general, declaring, that *they pleas'd not God*; yea, they were so displeasing to him, that *Wrath was come upon them to the uttermost*, 1 *Thess.* 2. 15, 16. Of their Disobedience to the Law, we read in the fore-cited Places of the *Romans*, and of their evil Works, *Philip.* 3. 2. 2 *Cor.* 11, 13, 15. And, Lastly, that a defiled Mind and Conscience defiled all their Actions, even those that were done according to the Will and the Command of God, see *Isa.* 1. 11, 16. 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22.

CHAP. II.

Ver. 1. BUT (howsoever they live and teach) *speak thou the things which become sound Doctrine.*

Ver. 2. (To wit,) *That the aged Men be sober, grave, temperate, sound in Faith,* (sincere) *in Charity, and* (constant in) *Patience.*

Πρεσβύτας, *the Aged.*] See the *Note on Philemon* 9. So the Word signifies in all the other Places of the *New Testament*, where it is found; so ἐγὼ γὰρ εἰμὶ πρεσβύτης, *I am aged*, saith *Zacharias*, *Luke* 1. 18. and Παῦλος πρεσβύτης, is *Paul the aged*, *Philemon* 9. And in this Sense, the true St. *Jerom*, and all the *Greek Commentators* on the Place, expound it. The Reverend Dr. *Hammond* thinks it here signifies *Church-Officers*, and in particular the *Deacons* mentioned by *Timothy*, after the *Bishops*, 1 *Tim.* 3. But of five Qualifications there required of the *Deacons*, *v.* 8. the *Apostle* here mentions only one, that of *Gravity*; nor is it necessary that these πρεσβύτας should be *Church-Officers*, because the *Apostle* here enumerates their Qualifications: For, as St. *Jerom* on the Place observes, he reckons up the Qualifications of the younger Women, *v.* 4, 5. and of the younger Men, *v.* 6. and of the Servants, *v.* 9, 10. But hence it will not follow that they were Church-Officers; nor, 2dly, Because *Titus* was sent to ordain such. For we find not that he was sent to ordain any but *Presbyters* or *Bishops*, *Chap.* 1. 5, 7. though doubtless he did ordain Deacons to attend them.

Ver. 3. *That the aged Women likewise be in Behaviour,* (in Habit and Gesture,) *as becometh Holiness; not false Accusers, not given to much Wine, Teachers of good things,* (of Piety, Charity, Chastity to those with whom they do converse.)

Ver. 4. *That they may teach the young Women to be sober, to love their Husbands, to love their Children.*

Ver. 5. *To be discreet, chast, keepers at home, good, obedient to their own Husbands, that the Word of God be not blasphemed,* (by reason of their Crimes.)

Πρεσβύτιδας.] That the aged Women here import the *Deaconesses* of the Church, some of the *Commentators* say was the Opinion of some *Ancients*; and indeed they were so necessary, 1. For the Baptism of Women, when that was performed by dipping, as in the *Apostle*'s Days it was: And, 2dly, for the converting some young Women to, and the instructing others in the Faith they had already own'd; which aged Women, tho' not permitted to speak in the Church, might do in private Houses, without Scandal, but the *Apostles*, and a young *Timothy*, could scarcely do without Suspicion: That for these Reasons I doubt not but this Office obtain'd in the first Preaching of the Gospel.

Ver. 6. *Young Men likewise exhort to be sober-minded,* (Gr. σωφρονεῖν, to govern not only their concupiscible but their irascible Passions.)

Ver. 7. *In all things shewing thy self a Pattern of Good Works, in Doctrines shewing Uncorruptness, Gravity, Sincerity.*

Ἀφθορίαν, *Sincerity.*] This Word is not to be found in *Chrysostom*, *Theophylact*, nor in many Copies.

Ver. 8. *Sound Speech that cannot be condemned, that he that is of the contrary part* (whether Jew or Gentile,) *may be ashamed* (of their Opposition to you,) *having no evil thing to say of you.*

The Doctrine to be preach'd must be pure, and free from all corrupt Mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is ὑγιὴς, wholsome, and beneficial to the Hearer; it must be delivered with Gravity, and with Care, that there be nothing spoken which may be subject to Reprehension.

Ver. 9. *Exhort Servants to be obedient to their own Masters, and to please them in all* (lawful) *things, not answering again.*

Μὴ ἀντιλέγοντας.] Not murmuring against their Commands, nor contradicting them, but only with Submission pleading their own Cause, for that even Nature doth allow.

Ver. 10. *Not purloining* (or filching from their Masters,) *but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things* (belonging to their Station.)

Ver. 12. *For the Grace of God which brings Salvation, hath appeared to all Men* (as well Servants as Maſters, yea to Men of all Nations.)

Ver. 13. *Teaching us, that denying* (all) *ungodlineſs, and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.*

The firſt thing Chriſtianity requires of them who would enjoy this Saving Grace, is *to deny all practical Ungodlineſs*, by carefully abſtaining from all Idolatry, Superſtition, and falſe Worſhip, and to diſcard all thoſe Principles which tend to cheriſh in us a prophane and irreligious Converſation, *viz.* all Principles of Atheiſm, and Infidelity, all Denial of Providence, and of a future Recompence; for as our falſe Worſhip will render our whole Service vain, and our pretended Piety a Provocation, ſo theſe pernicious Principles will render our Religion none at all: For how can he be ſeriouſly imploy'd in Religious Actions, who queſtions the very Object of Religion, denies the Motives to it, and reckons it a vain thing to ſerve the Lord?

2dly, *To deny all worldly Luſts, i. e.* All inordinate Affections to the Enjoyments of this preſent World, as knowing, that *the Friendſhip of this World is Enmity to God*, all *the Pollutions which are in the World through Luſt*, 2 Pet. 2. 20. *walking not in Riot, and Drunkenneſs, in Banquettings, and Revellings, in Laſciviouſneſs, and Uncleanneſs, in Strife and Envy, but putting on the Lord Jeſus Chriſt, and making no Proviſions for the Fleſh to fulfil the Luſts thereof*, Rom. 13. 13, 14. 1 Pet. 4. 2, 3.

3dly, *To live ſoberly*, in the due Moderation of all our Appetites, the exact Government of all our Paſſions, and in the regular Exerciſe of our Affections and Deſires; *i. e.* We muſt ſo far reſtrain our angry Paſſions, that they do never indecently boil up within us, or break forth into opprobrious Words, or rancorous Expreſſions, or proceed to malicious and ſpiteful Actions, and that we never do exert them, but upon Occaſion of ſomething which is truly evil and diſpleaſing to God, or when it may be for the Benefit of others: We muſt ſo moderate our Affections to, and our Deſires of all worldly things, as to ſit down contented with our preſent Portion, not being anxiouſly ſollicitous about them, not purſuingthem by unlawful Means, not much caſt down when we loſe them, nor much delighted with them when we do enjoy them; but living ſtill as Men *whoſe Converſation is in Heaven*, and whoſe Hearts are chiefly ſet on things above. We muſt ſo temper our Deſires of Applauſe and Reputation in this World, as only to purſue it by exact Regards to what is Vertuous and Praiſe-worthy, and for vertuous Ends, the doing good to others, never endeavouring to obtain or to preſerve it by any ſiniſter Attempts, ſinful Compliances, or by Neglect of Duty. We muſt ſo regulate the Cravings of the Throat, and the Gratifications of the Palate, as not to eat or drink to the impairing of our Health, or Reaſon, to the inflaming of our Luſts, or Paſſions, or to the rendering our ſelves unfit for the Performance of that Duty which we owe to God. We muſt be ſo moderate, in reference to the Pleaſures of the World, that all the Pleaſures in which we do allow our ſelves, may be ſtill ἀδιαφόρως ἀμεταμέλητοι, *ſuch as call for no Repentance*; we muſt purſue them with ſuch Indifference, as that we freely can deny our ſelves in the Enjoyment of them, when the Concernments of God's Glory, or the Welfare of our own, or other Mens Souls is prejudiced by them, preferring ſtill the Pleaſures of Religion much above them.

4thly, We muſt *live Righteouſly, i. e.* in all the Offices of exact Truth and Juſtice betwixt Man and Man, being true in our Words, exact to the Performance of our Promiſes, doing no Injury to any in his good Name, Eſtate or Perſon, much leſs in the Concernments of his Soul, but dealing ſtill with others as we would be dealt with.

We muſt live δικαίως, *Charitably*, preſerving an unfeigned Good Will, an affectionate Kindneſs to, and having a ſincere Concernment for the Good of all Men; and this Affection muſt reſtrain us not only from biting them with the Tongue, ſuſpecting evil of them, or doing evil to them, but muſt engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoyce in their Proſperity, to be ready to promote it, to ſympathize with them in their Afflictions, and, as far as we are able, to ſupply their Wants, relieve their Miſeries, and contribute to the Eaſe and Comfort of their Lives, and more eſpecially to labour to prevent the Ruine, and further the eternal Intereſts of their precious Souls; to conceal the evil that we know of others, where no Neceſſity, *i. e.* no Duty to our ſelves, our Brother, or the Publick, requires us to divulge it; to endure all things, without returning evil for evil; to be long-ſuffering, and bear with Patience the Infirmities of others. That, Laſtly, upon any reaſonable Submiſſion, any fair Acknowledgement of the Offence, any Deſire of Reconciliation, we be eaſie to be entreated, and ready to forgive: In a word, That in all Caſes of the ſame kind, we prefer the Publick before our Private Intereſts.

5thly, To teach us to *live godly*: 1. By keeping up an high Eſteem, and Admiration of God in our Minds, acknowledging his Excellencies by our repairing to, and our continual Dependence on his Wiſdom, Power, and Goodneſs, in our Addreſſes to the Throne of Grace; by aſcribing all the Mercies we enjoy, to his ſole, free, and undeſerved Good-

neſs

neſs, and therefore highly eſteeming them, paying the Tribute of our Praiſes, and ſuitable Returns of Duty for them, and by performing that publick and external Homage to the Author of them which may beſt teſtifie to others the inward Veneration we have for him. 2. By yielding a firm Aſſent to all his Revelations, depending on his All-ſufficiency and Goodneſs to order all things for us to the beſt, and hoping in his Mercy for Preſervation from, or Support under, and a good Iſſue from the Troubles of this preſent Life, and a Supply of all thoſe Bleſſings which he ſees needful for us, or moſt conducing to our Good. 3. By valuing him as our Chief, and All-ſufficient Good, the only proper Object of our Happineſs, and upon that account preferring him before whatever ſtands in competition with him, having *none in Heaven but him, and none on Earth that we deſire in compariſon with him*, doing all things to his Glory, and for Promotion of his Honour, and being zealous to remove whatſoever doth obſtruct or oppoſe it. 4. By being *in the Fear of the Lord all the Day long*, and herein *exerciſing our ſelves to have always Conſciences void of Offence towards God*, ſo that we never wilfully do any thing which argues a Contempt of him, or is a Provocation to the pureEres of his Glory. 5. By acquainting our ſelves with his ſacred Will, that we may do it, *eſteeming all his Commandments concerning all things to be right*, yielding a chearful, conſtant, and ſincere Obedience to them, labouring to *walk before him to all well-pleaſing*; and when we are convinced, that we have deviated from his good and holy Laws, returning by a ſpeedy and ſincere Repentance, and Reformation of our evil Ways. 6. By an humble Submiſſion to his Chaſtiſements, a contented Acquieſcence in all the Diſpenſations of his Providence, and an entire Reſignation of our ſelves and our Concernments to the Pleaſure of his good and holy Will.

Thus *Philo* doth inform us, That he that would be truly vertuous, muſt, in the firſt place, μετανάστον τοῦ σώματος, *become an Exile from the Enjoyments of the Body*, ſo far as not to be enſlaved ἐπιθυμίαις καὶ ἡδοναῖς, *to the importunate Deſires of worldly things, or to the Pleaſures of the World*, ὔτε φόβοις, ὔτε λύπαις, *nor to the Fears of loſing them, nor of exceſs of Grief that he doth not enjoy them*; that being thus prepared, he muſt govern his whole Life *by theſe Three Rules or Canons*, τῷ φιλεῖν, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, *the Love of God, the Love of Vertue, and the Love of Man.*

Ver. 13. *Looking for that bleſſed Hope, and the glorious Appearance of the great God, and our Saviour Jeſus Chriſt.*

Τοῦ μεγάλου Θεοῦ.] Here it deſerveth to be noted, that it is highly probable that *Jeſus Chriſt* is here ſtyled the *Great God*: 1. Becauſe in the *Original* the *Article* is prefix'd only before *the Great God*, and therefore ſeems to require this Conſtruction, *the Appearance of Jeſus Chriſt the Great God and our Saviour.* 2dly, Becauſe as God the *Father* is not ſaid properly to appear, ſo the Word ἐπιφάνεια never occurs in the New Teſtament but when it is apply'd to *Jeſus Chriſt*, and to ſome Coming of his; the Places in which it is to be found, being only theſe, 2 *Theſſ.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 1. 10. 4. 1, 8. 3dly, Becauſe Chriſt is emphatically ſtyled *our Hope*, *the Hope of Glory*, Col. 1. 23. 1 Tim. 1. 1. And, Laſtly, Becauſe not only all the *Ancient Commentators* on the Place, do ſo interpret this Text, but the *Ante-Nicene Fathers* alſo; (k) *Hippolytus* ſpeaking of the Appearance of our God and Saviour Jeſus Chriſt, and (l) *Clemens* of *Alexandria* proving Chriſt to be both God and Man, our Creator, and the Author of all our good things, from theſe very Words of (m) St. *Paul.*

Ver. 14. *Who gave himſelf for us, that he might redeem us from all Iniquity, and* (ſo might) *purifie to himſelf a peculiar People, zealous of good Works.*

Ἵνα λυτρώσηται, *that he might redeem, and purifie.*] The Words λυτρῶσαι and καθαίσαι, here uſed, being Sacrifical, the firſt ſignifying Redemption by paying a Price, here ſaid to be *the giving himſelf*; the ſecond, to purifie from the Guilt of Sin, by an Atonement offer'd for it, *Heb.* 9. 22. 1 *Joh.* 1. 7, 9. I conceive the Import of them to be this, That Chriſt our Saviour gave himſelf a Ranſom for us to redeem us from the Guilt and Puniſhment of our Sins, that being by this Atonement thus purified, and reconciled to God, we might become, as the *Jews* were before, *a peculiar People to him*, and upon that account, *zealous of good Works.*

Λαὸν περιούσιον, *a peculiar People.*] So סגלה is rendred by the *Septuagint*, *Exod.* 19. 5. *you ſhall be to me* λαὸς περιούσιος, *a peculiar People above all People*, Deut. 7. 6. *Jehovah thy God hath choſen thee to be unto him* λαὸν περιούσιον, *a peculiar People above all the People of the Earth*; ſo *Chap.* 14, 2. 26. 18. This by the *Chaldee*, is always rendred חביבין *a beloved People.* This Title belonged to all *Iſrael* in general, *Pſal.* 135. 4. *Jehovah hath choſen Jacob for himſelf, and Iſrael for his peculiar People.* As therefore all *Iſrael*, being ſanctified to the Lord, became to him *a peculiar Treaſure, and a beloved People above all other Nations*, or Religions in the World; ſo are now all *Chriſtians*, God *having purified their Hearts by Faith*, Acts 15. 9. 2dly, As

(k) De Antichriſt. §. 64. (l) Admon. ad Gent. *p.* 5, 6. (m) *Vid.* Tract. de vera Chriſti Deitate. *p.* 44, 45.

ther.

then *Salvation was of the Jews*, John 4. 22. and belonged to others only by being *Proſelytes* ſo far as to own their God, or their Religion; ſo now that Salvation which is promiſed in the Goſpel, and which conſiſts in Life Eternal, is promiſed only to them who own the God and *Saviour* of the *Chriſtians*, or embrace their Religion: *For this is the Teſtimony, that God hath given to us, eternal Life; and that Life is in his Son: He that hath the Son hath Life, he that hath not the Son hath not Life*, 1 Joh. 5. 11, 12.

Ver. 15. *Theſe things ſpeak, and exhort, and rebuke* (the Oppoſers of this Doctrine) *with all Authority: let no Man deſpiſe thee*, (but uſe the Cenſures of the Church, and deliver up to Satan thoſe *Jews* who gainſay this Doctrine.)

CHAP. III.

Ver. 1. PUT *them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to* (Gr. for) *every good Work.*

Ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, *to be ſubject to Principalities.*] Beſides the turbulent Spirit of the *Jews*, then in *Crete*, *Suidas* hath left upon Record, concerning them, that (a) *the Cretians, fearing they ſhould ſuffer Puniſhment from their Superiors, ſtirred up the People, exhorting them to maintain the Liberty which they always had enjoy'd.* By which we ſee how needful this Inſtruction was.

Ver. 2. *To ſpeak evil of no Man, to be no Brawlers,* (Gr. no Fighters,) *but gentle, ſhewing all Meekneſs to all Men* (with whom they do converſe.)

Ἐπιείκεια, *Meekneſs.*] This is that Vertue which enclines us to be eaſie and merciful to Offenders, kind in interpreting the Actions of others, and yielding in Matters of our own Concern for Peace ſake; and we ſhew all Meekneſs, not by being never ſevere, for Severity at ſome times, towards ſome Perſons, is neceſſary; but by being mild in all Caſes, in which the Circumſtances of Time, Place, and Perſons, will admit of it.

Ver. 3. *For we our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful* (to,) *and hating one another.* (See *Chap.* 1. 10, 11, 12.)

Ἦμεν γάρ ποτε, *For we our ſelves were ſometimes.*] That theſe were the Vices that reigned in the *Heathen* World, ſee *Rom.* 1. 26, 31. and 13. 13. *Coloſſ.* 3. 5, 8. That the *Cretians* were prone to Diſobedience, we have proved from *Suidas*: That they were fooliſh and deceived, is evident from their multitude of falſe Gods mentioned by *Diodorus Siculus*, *Lib.* 5. and their vain Imagination in thinking that their Gods were mortal, with which *Callimachus* charges them. The Luſts and Pleaſures they ſerved were unnatural Luſts, ſay *Oecumenius* and *Theophylact*: Of which the *Athenian* in *Plato* ſpeaketh thus to *Clinias* of *Crete*, (b) *Of unnatural Luſts your Cities are chiefly guilty; for taking up your Laws from* Jupiter, *and retaining the Fable of his* Ganymede, *they committed this unnatural Luſt in Imitation of their* Jupiter.

Καὶ ἡμεῖς, *We our ſelves.*] I cannot think, as St. *Jerom* doth, that St. *Paul* here condemns himſelf as one formerly guilty of all theſe Vices, for then he could not have ſaid that he had lived before his Converſion *in all good Conſcience towards God*, Acts 23. 1. That he had *ſerved God from his Progenitors with a pure Conſcience*, 2 Tim. 1. 3. And that *as to the Righteouſneſs which was by the Law, he was blameleſs*, Philip. 3. 6. Nor is any thing more common with St. *Paul*, than to ſpeak thus in the Perſon of thoſe to whom he writes. See the *Note on Eph.* 2. 3.

Ver. 4. *But after that the Kindneſs and Love of God our Saviour towards Men appeared.*

Ver. 5. *Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us by the waſhing of Regeneration* (in Baptiſm,) *and* (by the) *renewing of the Holy Ghoſt*, (given then to the Baptized.)

Ver. 6. *Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.*

Ver. 7. *That being* (thus) *juſtified by his* (free) *Grace, we ſhould be made Heirs according to the Hope of Eternal Life.*

For Explication of theſe Four Verſes let it be obſerved,

1ſt. That the *Apoſtle*, in the very next Verſe, ſaith, *This is a faithful Saying, and of this I will that thou affirm conſtantly, that they who have believed in God ſhould be careful to maintain good Works*; and as he ſaith,

(a) Οἱ δὲ Κρῆτες φοβούμενοι μὴ τιμωρίας τύχωσιν, ἀνίσειον τὰ πλήθη, παρακελεύοντες ἐξ αἰῶνος πολεμεῖν ἐλευθερίας διαφυλάττειν. Voce ἀνίσειον.

(b) Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν τις αἰτιῶτο—πάντες δὴ Κρητῶν καὶ περὶ Γανυμήδη μῦθον κατηγορεῖτε, ὡς λοχοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπεισμένοι ἦσαν, χαίρειν τοῦτον καὶ μῦθον ποιήσασθαι, ἵνα ἑπόμενοι τῷ Διῒ χαίροντες καὶ ταύτην ἥδονήν. Plato de Leg. *l.* 1. *p.* 776. *E.*

that

that *we are juſtified by Grace*, ſo doth he teach us, that *this Grace hath appeared*, for this very End, *to teach us denying ungodlineſs and worldly Luſts, to live righteouſly, ſoberly, and godly in this preſent World, looking for this bleſſed Hope*; clearly inſinuating, that without living godly, righteouſly, and ſoberly, we cannot reaſonably hope for Happineſs at our Lord's Second Coming. Wherefore theſe Words could never be intended to excuſe *Chriſtians* from a Neceſſity of being holy, in order to their being happy.

2dly, That the *Apoſtle* only ſaith we are not ſaved *by Works of Righteouſneſs which we have done* before Faith, before the Laver of Regeneration, but doth not in the leaſt exclude the Works of Righteouſneſs they ſhould hereafter do, by virtue of the new Nature given to them, and the renewing of the Holy Ghoſt, from being Conditions of their future Happineſs; and therefore hence it doth not follow, as *Eſthius* ſuggeſts, that *God hath predeſtinated us to Salvation of his meer Mercy without any reſpect to our Works*, but only, that he hath thus freely called any Nation to the Knowledge of that Faith that will in the End bring Salvation to them that obey the Preſcripts of it.

3dly, That when the *Apoſtle* ſaith, *by his Mercy he ſaved us*, his Meaning is, that by his free Mercy he brought us from a State of Wrath and Condemnation, into the Way of Salvation, in which if we walk, and continue, we ſhall aſſuredly obtain Salvation. See *Note on Eph.* 2. 8, 9.

4thly, Some by the Laver of Regeneration underſtand that inward Renovation which cleanſeth the Soul, as waſhing doth the Body; but that the *Apoſtle*, by the Laver of Regeneration, underſtands that Baptiſm by which *Chriſtians*, coming then from *Heatheniſm*, engaged to renounce Idolatry, the Works of the Fleſh, and of the World, and dedicated themſelves to the Service of the *Sacred Trinity*, and teſtified their Faith in *Chriſt*, cannot reaſonably be doubted, if we conſider,

1ſt. How expreſly our *Saviour* ſaith, we muſt be *born again of Water, and of the Holy Ghoſt, that we may enter into the Kingdom of God*, Joh. 3. 5. How he commiſſionated his *Apoſtles* to *make Diſciples in all Nations, by baptizing them*, Matth. 28. 16. And how from the Beginning, the Word παλιγγενεσία, *Regeneration*, uſed here, was uſed to denote Baptiſm, as (c) *Juſtin Martyr*, (d) *Irenæus*, and (e) *Clemens* of *Alexandria* do inform us.

2dly, That the ſame *Apoſtle* elſewhere aſcribes this Virtue to Baptiſm, ſaying, that Chriſt doth purifie and cleanſe his Body *by the waſhing of Water*, Eph. 5. 26. And that St. *Peter* ſaith, that *Baptiſm now ſaves us*, 1 Pet. 3. 21. And that *Baptiſm* at the firſt was ſtill attended with the Vouchſafement of the Holy Ghoſt, here joined unto this Laver of Regeneration, *John* 3. 5. So that all *Chriſtians* are ſaid to be *baptized into one Spirit*, 1 Cor. 12. 13. who is here ſaid to be plentifully poured out upon Believers.

5thly, That being juſtified by Faith, we become the *Sons of God*, John 1. 12. and being Sons of God, are Heirs of Glory, *Rom.* 8. 17. and Sons of the Reſurrection, or ſuch as, if we do continue in the Faith and our Baptiſmal Covenant, ſhall enjoy an happy Reſurrection, *Luke* 20. 36. See *Note* upon that Place, and upon *Rom.* 8. 17.

Ver. 8. *This is a faithful Saying, and theſe things I will that thou affirm conſtantly, that they who have believed in God might be careful to maintain good Works; theſe things are good, and profitable unto Men.*

Καλῶν ἔργων προϊστασθαι, *to maintain good Works.*] That is, ſay ſome, to imploy themſelves in honeſt Trades and Profeſſions: But all the *Ancient Commentators* on this, and the 14th. Verſe, interpret theſe Words of *Alms-deeds*, or *Charity*, to ſupply the neceſſary Wants of Orphans, Widows, *&c.* And they are followed by the Learned Dr. *Barrow*, who obſerves, that as in every kind that which is moſt excellent doth commonly aſſume the Name of the whole kind, ſo are theſe Works of *Charity*, by way of Excellency, ſtyled *Good Works*. Thus *Dorcas* was *full of good Works*, *i. e.* of Alms-deeds which ſhe did, *Acts* 9. 36. *See you abound in every good Work*, that is, in all charitable Offices, 2 *Cor.* 9. 8. *Let a Widow be well reported of for good Works*, 1 Tim. 5. 10. *i. e. for bringing up Children, lodging Strangers, waſhing the Saints feet, relieving the Afflicted, and following every good Work. Charge them who are rich in this World, that they be rich in good Works*, 1 Tim. 6. 18. See *Heb.* 10. 24. And this Senſe may be confirmed, 1. From the Phraſe it ſelf; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προϊστασθαι καλῶν ἔργων. Now προϊστασθαι ſignifies *to excel* and outſtrip others in good Works, which, as to Works of Charity, is certainly the *Chriſtian*'s Duty, and was the thing by which the *primitive* Ages gain'd great Credit to *Chriſtianity*: But it is not the *Chriſtian*'s Duty to labour more than others at their Trades or Callings. 2dly, From the Reaſon here aſſigned, why they muſt excel in good Works, becauſe they were not only *profitable*, but καλὰ *creditable* in the Sight of Men, as are ſuch Works of Charity more conſpicuouſly than labouring in our Profeſſions, and, *v.* 14. that *they be not unfruitful*;

(c) Juſtin Martyr. *Ap.* 2. *p.* 93, 94. (d) Iren. *L.* 1. *c.* 18. *L.* 2. *c.* 39. *L.* 3. *c.* 19. (e) Clem. Alex. Paed. *L.* 1. *c.* 6. *p.* 93. Δι' ὕδατος, ἧς λοῦσθε παλιγγενεσίας, Theoph. *L.* 2. *p.* 95. *B.*

i. e.

i. e. ſaith Dr. *Hammond*, *that they may have to give to others; theſe Acts of Charity being ſtyled Fruit abounding to their Account*, Philip. 4. 17. *Good Fruits*, Jam. 3. 17. *The Fruits of Righteouſneſs*, v. 18.

Ver. 9. *But avoid fooliſh Queſtions and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable, and vain.*

See *Note on* 1 *Tim.* 1. 4. And note here, and from that Place, this excellent Rule: That Diſputes about Matters which only ſerve to beget Strife and Contention, but tend little to Edification in the Faith, or to the edifying of the Body in Love, *Eph.* 4. 16. or the promoting that Doctrine which is after Godlineſs, 1 *Tim.* 6. 3. are vain talking, and unprofitable Diſputes.

Ver. 10. *A Man that is an Heretick, after the firſt and ſecond Admonition, reject.*

Ver. 11. *Knowing that he who is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.*

Hence may we learn who is an *Heretick* in the *Apoſtle*'s Senſe, 1ſt. He is one who ἐξέστραπται, *is perverted* from the true Faith, holding ſome Doctrine or Opinion which ſubverteth the Foundation of it, 2 *Tim.* 2. 18. and 1 *Tim.* 1. 19, 20. 2dly, He is αὐτοκατάκριτος, a Man condemned by his own Conſcience, and who, in what he doth maintain, or practiſe, ſins againſt his own Convictions: For, 1ſt. The *Apoſtle* ſaith not to *Titus*, Do thou convince or inform him of his Error, but do thou *admoniſh* him of his Fault; which ſhews the Crime lay not in his Head, or his miſtaken Judgment, for that can never be corrected by Admonition, but only by Inſtruction, but that it lay in the Irregularity of his Affections, and the Perverſeneſs of his Will; and, 2dly, Becauſe otherwiſe he could not *condemn himſelf* by maintaining his *Hereſie*: For no Man who acts according to his Judgment, how erroneous ſoever it may be, is ſelf-condemned in that Action.

Obj. 1. Againſt this Expoſition it is objected, 1. That he who oppugns a Doctrine which he knows to be true, is indeed very perverſe, but he is no *Heretick*.

Anſw. 1. Yes, he is properly an *Heretick*, according to St. *Auſtin*, becauſe he follows or ſtarts a new Opinion, not from regard to Truth, but to Vain Glory, or temporal Advantage. Whence, ſaith he, *Errare poſſum, Hæreticus eſſe nolo, I may err, but I will not be an Heretick*; placing *Hereſie* not in the Judgment, but the Will. 2dly, He is ſo alſo, according to the proper Import of the Word, becauſe he properly doth chuſe to be of his Opinion: Whereas the Judgment of the erroneous Perſon doth oblige him to hold his Error, it being not in our Power to believe otherwiſe than our Mind and Judgment doth inform us; ſo that in this Caſe we do not properly αἱρετίζειν, chuſe what Opinion we will hold. And, 3dly, He is moſt properly an *Heretick* in the *Scripture* Senſe, which ſtill aſcribeth to ſuch Men ſomething relating not to the Error of their Judgments, but the Perverſeneſs of their Wills, or the Corruption of their Affections, as that they deſign'd *not to ſerve the Lord, but their own Bellies*, Rom. 16. 18. That they *turn'd away from the Truth, ſuppoſing that Gain was Godlineſs*, 1 Tim. 6. 5. That they *taught things which they ought not, for filthy Lucre's ſake*, Tit. 1. 11. That *through Covetouſneſs, with feigned Words, they make Merchandiſe of them whom they deceived*, 2 Pet. 2. 3, 14. *Having Hearts exerciſed with covetous Practices*, and that *they were greedily after the Error of Balaam for Reward*, Jude 11. Matth. 24. 11. 1 John 4. 1. 2 Cor. 11. 13. 2 Pet. 2. 1. 1 Tim. 4. 2.

Hence are they often ſtyled *falſe Prophets, falſe Chriſts, falſe Apoſtles, falſe Teachers, deceitful Workers*, transforming themſelves into the Apoſtles of Chriſt; Men who inſinuate their Doctrines, ἐν ὑπαγωγῇ φιλαύτου by hypocritical Falſhoods, who preach'd up the Neceſſity of Circumciſion, not that they themſelves obſerved the Law, or thought it neceſſary ſo to do, but that they might avoid Perſecution, *Gal.* 6. 12, 13. That they were Men riſen up among Chriſtians, ſpeaking perverſe things to draw away Diſciples after them, *Acts* 20. 30. Wolves in Sheeps cloathing, *Matth.* 7. 15. Men that went out from them, when indeed they were not of them, 1 *Joh.* 2. 19.

Obj. 2. 2dly, It is objected, that there be few who oppoſe the Truth wittingly, and they are only known to God, not to the Church; which therefore cannot admoniſh, avoid, or excommunicate them. He therefore muſt be ſelf-condemned, not becauſe he maintains what himſelf thinks to be falſe, but becauſe he inflicts upon himſelf that Puniſhment and Condemnation which the *Biſhop* and the Church uſeth to do upon Malefactors, by ſeparating himſelf from the Communion of the Faithful.

Anſw. To this I anſwer, 1ſt. That I do not find that the Word αὐτοκατάκριτος bears any other Senſe than this, *viz. one condemn'd by his own Mind or inward Sentence*, ὑφ' ἑαυτῷ, ἢ ὑπὸ ἰδίας συνειδήσεως κατακεινόμενον, ſaith *Oecumenius*. 2dly, Nor is it true that *Hereticks* did always cut themſelves off from the *Church*; for then what need was there of their Excommunication? The *Scripture* ſhews the contrary, declaring, that theſe *falſe Teachers*, that *brought in damnable Doctrines*, were ἐν ὑμῖν, *lurking among Chriſtians*, 2 Pet. 2. 1. 1 John 2. 19. 2 Pet. 2. 13. Jude 12, 19. Yea, ſaith the *Apoſtle*, *there muſt be Hereſies*, ἐν ὑμῖν, *among you*, 1 Cor. 11. 19. they kept their *Love-Feaſts* with them, were with them till for Fear of Perſecution, they departed from them,

them, *Gal.* 6. 12. They were *inwardly Wolves but in Sheeps cloathing*, ἐσωθεν λυκοι ἁρπαγες, *making a fair Shew among them.* Moreover, what need was there of avoiding Men already ſeparated and gone out from them? Or to what End ſhould the *Apoſtle* give them any Admonitions, or excommunicate them who had already excluded themſelves from the Church's Communion? This Expoſition therefore agrees not with the Words of the *Apoſtle.*

And whereas it is ſaid ſuch *Hereticks are only known to God*, I hope they might be known alſo to *Titus*, the only Perſon here bid either to admoniſh or avoid them, eſpecially if we conſider that to him belonged in thoſe Time, διακρισις πνευματων, *the diſcerning of Spirits.* Moreover, the *Church* of thoſe Times, in which the *Apoſtles* were ſtill preaching, could eaſily know whether the Doctrines which others taught in Oppoſition to them, were indeed Doctrines receiv'd from the *Apoſtles*, or not; if they were not, they who taught them muſt know they receiv'd no ſuch Doctrine from them, and ſo muſt be ſelf-condemn'd in teaching it as received from them, or as the *Faith once delivered to the Saints*; and they who heard them muſt know they wilfully oppoſed the Doctrine of thoſe *Apoſtles* who had confirmed the Faith with ſuch *Authentick* Teſtimonies, as their Oppoſers could not queſtion. Moreover, they being then bid to *try the Spirits, whether they were of God*, 1 John 4. 1. and the Gift of diſcerning Spirits being then given to the *Prophets* who managed the Church Affairs, they might then very well be able to judge of theſe *Deceivers* and *falſe Teachers.*

Ver. 12. *When I ſhall ſend Artemas unto thee*, or *Tychicus*, (to ſupply thy Abſence, ſay the Ancients,) *be diligent to come unto me to Nicopolis, for I have determined there to winter.*

Theſe Words made the Author of the Poſtſcript date this Epiſtle from *Nicopolis* of *Macedonia*, whereas they rather prove the contrary; for he ſaith not, I have determined to winter here, but *there*, which ſhews he was not yet come thither.

Ver. 13. *Bring Zenas the Lawyer, and Apollos, on their Journey, diligently*, (and ſee) *that nothing be lacking to them.*

Ver. 14. *And let ours* (*i. e.* Chriſtians) *learn to maintain good Works, for neceſſary uſes, that they be not unfruitful.* (See *Note on* v. 8.)

Ver. 15. *All that are with me, ſalute thee. Greet them that love us in* (and for) *the Faith. Grace be with you all. Amen.*

THE PREFACE TO THE Epiſtle of St. *PAUL* to *PHILEMON*.

SOME *have thought this* Epiſtle *was not worthy to be rank'd among the Epiſtles of St.* Paul, *as being writ upon an Occaſion of no great moment: But it contains Inſtructions ſufficient for ſo ſhort an Epiſtle, as* v. g.

1*ſt. That no* Chriſtian, *though of the meaneſt ſort, is to be contemn'd: That* Chriſtianity *makes the vileſt Servant both profitable and worthy to be highly loved, and honoured by Perſons in the higheſt Dignity*; Oneſimus *being by the* Apoſtle *ſtyled his* Son, *and his* Bowels.

2*dly, That* Chriſtianity *doth not impair the Power of* Maſters *over their Servants, or give any Authority to them who convert them, to uſe them as their Servants, without Leave granted from their* Maſters.

3*dly, That Servants ought to make Satisfaction for any Wrong or Injury they have done to their* Maſters.

4*thly, That there is an Affection due from the* Maſter *to a profitable Servant.*

Who then, *ſay the* (a) Greek Interpreters, would refuſe to number an Epiſtle ſo profitable with the reſt?

The (b) Apoſtolical Conſtitutions *have made this* Philemon *Biſhop of* Coloſs, *and St.* Jerom *ſeems to encline to that Opinion*; *but* (c) Hilary *the Deacon, ſaith expreſly, that* he was of no Eccleſiaſtical Dignity, but one of the Laity. Theodoret, Oecumenius, *and* Theophylact, *ſeem alſo of the ſame Opinion.*

This Epiſtle was writ in the ſame Year with that to the Philippians, viz. *the* 8*th. of* Nero, A. D. 62. *when St.* Paul *expected to be delivered from his Bonds*, v. 22.

(a) Τίς γὰρ ὅτιν ὁ ἀπαξιῶν ταύτην τῶν λοιπῶν συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν. Præfat. Oecum. Chryſoſt. Theoph. (b) Κολασσέων ἢ Φιλήμων. L. 7. c. 46.

(c) *Philemon nulla erat Eccleſiaſticæ ordinationis præditus Dignitate, ſed vir laudabilis unus ex plebe.* In locum.

A Paraphraſe with Annotations ON THE Epiſtle of St. *PAUL* to *PHILEMON.*

Ver. 1. (I) *Paul, a Priſoner of Jeſus Chriſt, and Timothy our Brother,* (write) *to Philemon, our dearly Beloved, and Fellow-Labourer.*

Καὶ συνεργῷ ἡμῶν, *Our Fellow-Labourer.*] Hence *Chryſoſtom* conjectures that he muſt be one of the *Clergy:* But this is no good Argument, ſeeing *Chriſtians* in general that promoted the Intereſts of *Chriſtianity*, and even Women, are by the *Apoſtle* ſtiled συνεργοὶ, *his Fellow-Labourers.* For the firſt, ſee 3 *John*, v. 8. For the ſecond, *Rom.* 16. 3. Moreover, theſe Fellow-Labourers might be Perſons endow'd with Spiritual and *Prophetick* Gifts, though not ordain'd to any ſtanding Function in the Church.

Ver. 2. *And to our beloved Appia and Archippus, our Fellow-Soldiers; and to the Church in thy Houſe.*

Ἀπφίᾳ τῇ ἀγαπητῇ.] He ſalutes alſo *Appia*, the Wife of *Philemon*, as *Oecumenius* and *Theophylact* conjecture, and *Theodoret* poſitively aſſerts, and that very probably, ſhe being here rank'd before *Archippus.* And this he doth that he might obtain her good Will alſo in behalf of *Oneſimus.*

Συνστρατιώτῃ, *Our Fellow-Soldier.*] So alſo he calls *Epaphroditus* Fellow-Priſoner with him at *Rome*, *Philip.* 2. 23, 25. either becauſe they ſuffer'd with him *as good Soldiers of Jeſus Chriſt*, 2 Tim. 2. 3. Or, as (*a*) St. *Jerome* ſaith, becauſe being Miniſters with him in the Work of the Goſpel, *Philip.* 2. 25. *Coloſ.* 4. 17. they were more particularly engaged in *fighting the good Fight of Faith:* See *Note* on 1 *Tim.* 1. 18.

Καὶ τῇ κατ' οἶκόν σε ἐκκλησίᾳ, *And to the Church in thy Houſe.*] He calls his Houſe a Church, ſaith *Theodoret*, ὡς εὐσεβείᾳ λαμπρυνομένην, as being illuſtrious for the Piety of all its Members. See *Note* on 1 *Cor.* 16. 19.

Ver. 3. (I wiſh) *Grace to you, and Peace from God the Father, and the Lord Jeſus Chriſt.*

Ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *From God the Father, and our Lord Jeſus Chriſt.*] *Ex quo oſtenditur unam filii, patriſque eſſe naturam, cum id poteſt filius præſtare quod pater, & dicitur id pater præſtare quod filius.* Hieronymus in locum.

Ver. 4. *I thank my God, making mention of thee always in my Prayers*; (or, I thank my God always when I mention thee in my Prayers.)

Ver. 5. *Hearing of thy Love and Faith which* (Faith) *thou haſt toward the Lord Jeſus Chriſt, and* (Love) *to all his Saints.*

Τὴν ἀγάπην καὶ τὴν πίστιν, *Thy Love and Faith.*] Here the *Apoſtle* uſeth the Figure *Syntheſis*; for Faith is to be referr'd to Chriſt, and Love to the Saints, according to thoſe Words of the ſame *Apoſtle*, *We give Thanks for you, ſince we heard of your Faith in Chriſt Jeſus, and of the Love which you have to all the Saints*, Coloſ. 1. 4. So *Matth.* 12. 22. *The Blind and Dumb both ſpake and ſaw*; *i. e.* the Blind ſaw, and the Dumb ſpake. 1 *Cor.* 6. 11. *But ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God*; *i. e.* Ye are ſanctified by the Spirit, and juſtified by the Name of Jeſus. And ſo *Theodoret* interprets theſe Words. Hence therefore *Papiſts* vainly gather, that we may place our Faith in Saints departed; for even their own (*b*) *Eſtius* declares, that *in the Eccleſiaſtical Phraſe, to believe in any one, is a Profeſſion of Divinity.* 'Tis alſo further to be noted from theſe Words, That we ought to render Thanks to God, not only for the Bleſſings vouchſafed to our ſelves, but to others alſo, *Rom.* 1. 8. 1 *Cor.* 1. 4. *Eph.* 1. 16.

Ver. 6. (And my Prayer is,) *that the Communication of thy Faith* (or thy Liberality to the Saints, which is the Fruit of thy Faith) *may become effectual*, (to bring others to it,) *by the Acknowledgment of every good thing which is in you*, (or may become effectual to the Acknowledgment of thy good Works, by

(a) *Commilitoni quod in eodem certamine bellique ſuperaverit.* Hieron. in locum.
(b) *Credere in aliquem Eccleſiaſtica Phraſi e ſcripturis deſumpta profeſſio divinitatis eſt:* In locum.

other Chriſtians who have ſuch Inſtances of thy Charity.)

Ἡ κοινωνία, *The Communication.*] Κοινωνίαν πίστεως ἡ ἐλεημοσύνῃ καλῶ ὡς διὰ πολλῆς πίστεως γιγνομένην, Theoph. *Oecumenius* and *Theophylact* expound theſe Words thus, *I pray that the Faith in Chriſt, which thou haſt common with us, may be operative in thee to make thee know how to perform every good Work.*

Ver. 7. (And I have reaſon thus to give Thanks to God for thee,) *for we have great Joy and Conſolation in thy Love* (to the Saints,) *becauſe* (hereby) *the Bowels of the Saints,* (yearning for Relief,) *are refreſhed by thee, Brother.*

Ver. 8. *Wherefore, though I might be much bold* (or having great Power) *in Chriſt, to enjoin thee that which is convenient:*

Ver. 9. *Yet, for Love's ſake, I rather beſeech thee,* (or, I rather beſeech thee, for Love's ſake,) *as being ſuch an one as Paul* (the Apoſtle of Chriſt,) *the Aged,* (and upon that Account worthy of Reverence,) *and now alſo a Priſoner of Chriſt,* (and therefore worthy of Reſpect, *Gal.* 6. 17. *Epheſ.* 4. 1. *Coloſ.* 4. 18.)

Πρεσβύτης, *The Aged.*] This *Epiſtle* being writ, at the furtheſt, but twenty eight Years from his Converſion, when he is ſtiled Νεανίας, *a young Man,* Acts 7. 58. it is enquir'd how he could be now Πρεσβύτης, *Paul the Aged?*

I anſwer, that both the Word Νεανίσκος, *Young,* and Πρεσβύτης, *Aged,* are of that large Signification, as is ſufficient to remove this ſeeming Difficulty. (c) *Favorinus,* from *Hippocrates,* ſaith, a Man is ſtiled Νεανίσκος, *a young Man,* till Twenty eight; and Πρεσβύτης, *Aged,* from Forty nine to Fifty ſix; making but twenty one Years difference betwixt them. Elſewhere he ſaith, that Old Age begins ἀπ' ἐτῶν ἑξήκοντα ἐννέα, from Sixty nine Years: But then he ſaith, a Man is νεανίσκος, *young,* from Twenty three, ἕως ἐτῶν τεσσαράκοντα ἑνός, till Forty one Years; making the Difference between them twenty eight Years. *Varro,* in *Cælius Rodiginus, lib.* 29. *cap.* 21. ſays, a Man is *juvenis, young,* till Forty five; and *aged* at Sixty. And thus St. *Paul,* according to the Computation of (d) St. *Chryſoſtom,* might be a young Man, of Thirty five Years, at his Converſion; an old Man at the writing this Epiſtle, as being then Sixty three, and ſuffering *Martyrdom* in the 14th Year of *Nero.*

Ver. 10. *I beſeech thee,* (I ſay,) *for my Son Oneſimus, whom I have begotten* (*i. e.* converted to the Faith while I was) *in my Bonds.*

Ver. 11. *Who in Times paſt was to thee* (an) *unprofitable* (Servant, *v.* 18, 19.) *but now* (if receiv'd, will be) *profitable to thee, and* (if ſent back) *to me.*

Ἄχρηστον.] Not only an unprofitable, but an injurious Servant, having not only run away from his Maſter, but purloin'd ſome of his Goods, and ſpent what he had thus purloin'd: For had it not been thus, ſaith (e) St. *Jerom,* the *Apoſtle* needed not to have ſtipulated for Satisfaction of the Injury, v. 18, 19.

Ver. 12. *Whom I have ſent again* (unto thee, he being in Duty thine, and not to be employ'd by others, or detain'd without thy Leave;) *thou therefore receive him,* (him, I ſay,) *that is mine own Bowels;* (he being as dear to me, as if he had proceeded from mine own Bowels.)

Ver. 13. *Whom I would* (willingly) *have retained with me, that in thy ſtead he might have miniſter'd to me,* (being) *in the Bonds of the Goſpel.*

Ὑπὲρ σοῦ, *In thy ſtead.*] A Miniſtery ſeems due from all that are able, towards thoſe that ſuffer and are in Bonds for Chriſt's ſake; and when it is not perform'd, there ſeems to be to be *a Lack of Service* due to them, eſpecially to the *Ambaſſadors* of *Chriſt,* Philip. 2. 30.

Ver. 14. *But without thy Mind I would do nothing* (of this nature,) *that thy Benefit* (or the Advantage I receive from him who is thy Servant) *might not be* (on thy part) *as* (a Matter) *of Neceſſity,* (becauſe thou couldſt not have him return'd to thee,) *but willingly,* (by thy own Grant.)

Ὡς κατ' ἀνάγκην, *As of Neceſſity.*] Here again Freedom of Will is put in Oppoſition to Neceſſity. See *Note* on 2 *Cor.* 9. 7. according to thoſe Words of *Seneca, De Benef.* lib. 2. cap. 4. *Si vis ſcire an velim, effice ut poſſim nolle.*

Ver. 15. *For perhaps he therefore departed from thee for a Seaſon, that thou ſhouldeſt receive him again for ever,* (*i. e.* to ſerve thee during Life.)

Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *That thou mighteſt have him during Life.*] So Δουλεύειν αὐτῷ εἰς αἰῶνα, *He ſhall ſerve him during Life,* Exod. 21. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He ſhall be thy Servant whilſt he lives,* Deut. 15. 17. Καθίσει εἰς αἰῶνα, *He ſhall abide for ever there,* 1 Sam. 1. 22. that is, ἕως ἡμέρας θανάτου αὐτοῦ, *Till the Day of his Death,* v. 11. *All the Days of his Life,* v. 28.

Ver. 16. (That thou ſhouldſt receive him, I ſay,) *not now as a Servant* (only,) *but above a Servant,* (as being alſo in Chriſt,) *a Brother, beloved eſpecially* (or particularly)

(c) In Vocibus, Παῖς, Νεανίσκος, & Πρεσβύτης.

(d) Ὅς (ἔτη) τεσσαράκοντα πάντα ἐδούλευσε τῷ Κυρίῳ μετὰ πάσης σπουδῆς, τελέσας τὸν τοῦ τὸν τῆς Εὐσεβείας δρόμον ἀνεπαύσατο ὡς ἐτῶν ἑξήκοντα ὀκτώ. Orat. de Petro & Paulo, *To.* 5. *p.* 994. *lin.* 28.

(e) *Nec ſponſor fieret rei ablatæ, niſi eſſet id quod ablatum fuerat diſſipatum.*

to me; *how much more to thee, both in the Fleſh, and in the Lord!* (*i. e.* as being of thy Family, and of thy Faith!)

Ἀγαπητὸν, *Beloved.*] Note here that Love is due even to Bond-Servants from their *Maſters*, when they are uſeful and profitable to them; for where Advantage is receiv'd from the Labours of another, there Love is due.

Ver. 17. *If thou count me therefore a Partner* (in thy Friendſhip,) *receive him as my ſelf.*

Ver. 18. *If he hath wrong'd thee in any thing, or oweth thee ought, put that on my Account.*

Ver. 19. *I Paul have written it with my own Hand*, (and ſo have enter'd into a ſolemn Obligation, that) *I will re-pay it*; *albeit, I do not ſay unto thee*, (*i. e.* I inſiſt not upon it,) *that thou oweſt to me* (by whom thou waſt converted) *even thy own ſelf* (or the Well-being of thy Soul) *beſides.*

Ver. 20. *Yea*, (*Gr.* ναὶ, I pray thee therefore,) *let me* (from thy Compliance with me in this Matter) *have Joy of thee in the Lord, refreſh my Bowels in the Lord.*

Ναὶ.] As the Hebrew נָא is *verbum obſecrandi, a Word of Intreating*, ſo is the Greek ναὶ very frequently. See *Note* on *Matth.* 15. 27.

Μου τὰ σπλάγχνα, *Refreſh my Bowels:*] Either meaning *Oneſimus*, whom he calls *his Bowels*, *ver.* 12. or rather himſelf, whoſe Bowels would be refreſhed by *Philemon*'s receiving *Oneſimus* kindly, for the Lord's ſake.

Ver. 21. *Having Confidence in thy Obedience, I wrote* (thus) *to thee, knowing thou wiltſt alſo do more than I ſay.*

Ver. 22. *But withal, prepare me alſo a Lodging*, (wherefore prepare me a Lodging alſo,) *for I truſt that through your Prayers I ſhall be given to you.*

Διὰ τῶν προσευχῶν ὑμῶν, *By your Prayers.*] The *Apoſtle* knew the Efficacy of the Prayers of the Church, for Preſervation of Chriſt's eminent Servants from impendent Dangers; as in the Caſe of *Peter*, *Acts* 12. and therefore, in moſt of his Epiſtles he doth moſt earneſtly intreat them, that he might be enabled to preach the Goſpel with Freedom and Succeſs, *Epheſ.* 6. 19. *Coloſ.* 4. 3. 2 *Theſ.* 3. 1. and for Deliverance from the Malice of his Perſecutors, *Rom.* 15. 30, 31. 2 *Theſ.* 3. 2. or elſe expreſs his Confidence that their Prayers will be effectual to that End; as here, and 2 *Cor.* 1. 10, 11. and 4. 14, 15. *Philip.* 1. 19. And had he thus conceiv'd of Prayers directed to *Angels* and departed *Saints*, why doth he not afford one Inſtance of them in all his *Epiſtles?*

Ver. 23. *There ſalute thee Epaphras, my Fellow-Priſoner in Chriſt Jeſus.*

Ver. 24. *Marcus, Ariſtarchus, Demas, my Fellow-Labourers.*

Ver. 25. *The Grace of our Lord Jeſus Chriſt be with your Spirit. Amen.*

THE

THE PREFACE TO THE Epiſtle to the *HEBREWS.*

BY *Way of* Preface *to this excellent* Epiſtle, *I ſhall enquire,*

1. *Concerning the Author of it.*

2. *Touching the Canonical Authority of this* Epiſtle.

3. *Concerning the Language in which it was originally written.*

4. *To whom it was indicted, and ſent; and when.*

5. *Of the Occaſion and Deſign of writing this* Epiſtle. *And,*

I. *That St.* Paul *was the Author of this* Epiſtle, *I prove,*

1. *From theſe Words of St.* Peter, As our dear Brother Paul, according to the Wiſdom given to him, hath written unto you, as in all his Epiſtles, 2 *Pet.* 3. 15, 16. *Whence it is evident,* 1. *That the* Apoſtle Paul *had writ to them to whom St.* Peter *was then writing*; i. e. *to the* Believing Jews *in general,* 2 Pet. 1. 1. *to thoſe of* the Diſperſion, *mention'd,* 1 Pet. 1. 1. 2. *That he writ to them ſome certain Letter, diſtinct from all his other* Epiſtolary *Writings*; *as appears from thoſe Words,* As alſo in all his Epiſtles, i. e. *his other* Epiſtles. *Since then none of the* Antients *ſay that this* Epiſtle *was loſt, it muſt be that which bears the Name of the* Epiſtle *to the* Hebrews.

Obj. *To this 'tis anſwer'd, That the* Epiſtle *intended by St.* Peter, *may be that written to the* Romans, *in which he ſpeaketh to the* Jews *by Name,* chap. 2. 17. *and in which is an Exhortation found to count the Long-ſuffering of God Salvation, or that which* leadeth to Repentance, *v.* 4.

Anſw. *But,* 1. *That which is written there, is plainly written to the Unbelieving* Jews, *and concerns them only: Whereas St.* Peter *writes to the* Brethren, chap. 3. 12. *the* Beloved, ver. 1, 14, 17. *to them* who had receiv'd like precious Faith, *chap.* 1. 1. *He therefore could not mean the* Jews *of whom* Paul *ſpeaks in the* Epiſtle *to the* Romans; *Nor can that* Epiſtle *be properly ſaid to be writ to the diſperſed* Jews, *it being writ to thoſe at* Rome *only,* chap. 1. 7. *and chiefly to the* Gentiles *there,* ch. 1. 13. 11. 13. 15. 15, 16. 3. *The Words,* ch. 2. 4. *are not an Exhortation,* to count the Long-ſuffering of God Salvation; *but a Reproof, for deſpiſing this Long-ſuffering: Whereas in the* Epiſtle *to the* Hebrews, chap. 10. *he commends their Patience under Sufferings, and aſſures them it would find* Salvation; *and that* if they lived by Faith, their Lord would come, and would not tarry.

Arg. 2. *A ſecond Argument to prove St.* Paul *the Author of this* Epiſtle, *is taken from theſe Words,* Know ye that our Brother Timothy is ſet at liberty? With whom, if he come quickly, I will ſee you. They of Italy ſalute you, *chap.* 13. 23, 24. *And from thoſe alſo,* Pray for us; *and,* Do this now the rather, that I may be reſtored to you the ſooner, *v.* 18, 19. *For,* 1. *It is cuſtomary with St.* Paul, *when he writes to others, to call St.* Timothy *his Brother: So,* Paul the Apoſtle of Jeſus Chriſt, and Timothy our Brother, 2 *Cor.* 1. 1. *And again,* Coloſ. 1. 1. *in the ſame Words:* We ſent Timothy, our Brother, 1 *Theſ.* 3. 2. *And,* Paul a Priſoner of Jeſus Chriſt, and Timothy our Brother, *Philem. v.* 1. *This* Timothy *was a Priſoner at* Rome, *in the 7th Year of* Nero; *and ſet at liberty the* 8th, *ſaith* Dr. Lightfoot, Harm. *p.* 139, 140. *Of which here the Author of this* Epiſtle *gives notice, and ſaith,* he would come with him to them; i. e. *to the* Jews *in* Judea, *to whom I ſhall prove anon that this* Epiſtle *was indicted. Now* Timothy, *we know, was ſtill the Companion of St.* Paul. Laſtly, *He deſires them* to pray for him; *which is frequently done by St.* Paul, *in moſt of his* Epiſtles, viz. *In that directed to the* Romans, Rom. 15. 30. *to the* Epheſians, Epheſ. 6. 19. *to the* Philippians, Philip. 1. 19. *to the* Coloſſians, Coloſ. 4. 3. *and to the* Theſſalonians, 2 Theſ. 3. 1. *and is never done in any of the* Catholick Epiſtles. Pray for me, *ſaith he,* that I may be reſtor'd to you the ſooner. *Now* Paul *was ſent bound from* Judea *to* Rome; *and therefore, his Return*

turn *from* Rome *to* Judea *was properly a Reſtoring of him to them. And that he was thus reſtor'd to them, we learn from* (a) *St.* Chryſoſtom, *declaring, that being at liberty, he went to* Spain, *thence to* Judæa, *and ſo back to* Rome.

Arg. 2. *That this* Epiſtle *was written or compoſed by St.* Paul, *may yet more ſtrongly be concluded from the Authority of the Ancients, for that they did deliver this as the* Epiſtle *of St.* Paul: *And that they were* not raſh in ſo doing, *we learn from the Words of* (b) Origen. *Among which* Ancients, *we may reckon,*

1. Clemens Romanus, *the Companion of, and Co-worker with St.* Paul; *who, as* (c) Euſebius *and* (d) *St.* Jerom *note*, hath many Notions which are in that *Epiſtle*; and uſed many Expreſſions, Word for Word, taken thence. *Which ſhew that* Epiſtle *not to be new, and to be duly reckon'd among the Writings of that* Apoſtle.

2. Irenæus, *in the Second* Century; *by whom this* Epiſtle *is ſuppoſed to be cited as a Book written by the Spirit*, Adv. Hær. *l.* 3. *c.* 6. *But not to inſiſt on that, as being uncertain,*

3. (e) Clemens Alexandrinus *cites thoſe Words of St.* Paul, without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. *adding, that* Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen, *ibid. v.* 1. κατὰ τὸν θεῖον Ἀπόστολον, according to the Divine Apoſtle. *And again, he ſaith,* (f) Ὁ θεῖος Ἀπόστολος, The Divine Apoſtle fears not to ſay, Remember the former Days, in which ye being enlighten'd, ſuffer'd a great Fight of Affliction, *Heb.* 10. 32. *And ſo he cites him on to the End of that Chapter, then gives the Subſtance of the* 11*th Chapter, and the Exhortation in the Beginning of the* 12*th*, v. 1, 2. *And that this Divine* Apoſtle *was St.* Paul, *we are aſſur'd from theſe Words,* (g) Ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γεγράφων τοῖς ἀναπεμπόμενοις εἰς νόμον ἐκ πίστεως, *Paul* alſo writing to the *Hebrews*, relapſing from Faith, unto the Law, ſaith, Ye have need that one teach you again which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Meat, *Heb.* 5. 12.

4. *In the Third* Century, (h) Origen *citing the very Words now mention'd, and the following Words*, v. 13, 14. For every one that uſeth Milk is unskilful in the Word of Righteouſneſs; *he ſaith*, He that writ this, was the ſame *Paul* who ſaid to the *Corinthians*, I have fed you with Milk, and not with Meat, *&c.* 1 *Cor.* 3. 2. *In his* (i) Philocalia *he ſaith*, The Apoſtle *Paul*, who ſaid to the *Corinthians*, Theſe things happen'd in a Figure, and they were written for us on whom the Ends of the Ages are come, 1 *Cor.* 10. 11. doth alſo in another *Epiſtle* uſe theſe Words, relating to the Tabernacle, Thou ſhalt make all things according to the Pattern ſhewed thee in the Mount, *Heb.* 8. 5. *And that* the (k) *Apoſtle*, who ſaid, Jeruſalem which is above, is free; and is the Mother of us all, *Gal.* 4. 26. ſaid alſo in another *Epiſtle*, Ye are come to Mount Sion, the City of the living God, the Heavenly Jeruſalem; and to Myriads of Angels, *&c. Heb.* 12. 22, 23. *In his* (l) *Exhortation to* Martyrdom, *he hath theſe Words*, Φησί που ὁ Παῦλος, St. *Paul* ſpeaking ſomewhere to them who had ſuffer'd from the Beginning, and exhorting them to ſuffer patiently the Trials which afterwards fell upon them for the Word, ſaith, Call to remembrance the former Days, in which ye being enlighten'd, ſuffer'd a great Fight of Afflictions--- Caſt not away therefore your Confidence, which hath great Recompence of Reward; for ye have need of Patience, *Heb.* 10. 32, 33, 34, 35, 36. *And in his Anſwer to* Africanus, *having cited theſe Words from this* Epiſtle, They were ſtoned, they were ſawn aſunder, they were ſlain with the Sword, *Heb.* 11. 37. *he ſaith*, (m) If any Perſon, being preſſed with theſe Words, ſhould fall into the Opinion of them who reject this *Epiſtle*, as none of St. *Paul*'s, he would uſe other Words, to demonſtrate to him that it was the *Epiſtle* of St. *Paul*. *He alſo adds, That* (n) the Sentences contain'd in it are admirable, and no whit inferiour to the Writings of the *Apoſtles*; as he who diligently reads them muſt confeſs.

In a Word, when this Epiſtle *was denied by the* Arrians *in the Fourth* Century, *becauſe they were not able to reſiſt the Conviction it affords*

(a) Διὸ μὲν οὖν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείθη, εἶτα εἰς τὰς Σπανίας ἐλθών, εἰς Ἰουδαίαν πάλιν, ἔτι καὶ Ἰουδαίους εὗρε, καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην. Chryſ. Præfat. *See* Theophyl. *ibid.*

(b) Εἰ τις ὧν ἐκκλησία ἔχει ταύτην ἐπιστολὴν, ὡς Παύλου αὐτὴ εὐδοκιμείτω, καὶ ἐπὶ τούτῳ· ὃ δὲ οἱ πάλαι οἱ Ἀρχαῖοι ἀνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. Apud Euſeb. Hiſt. Eccl. *l.* 6. *c.* 25. *p.* 227. C. D.

(c) Ἐν ᾗ τοῖς θεοῖς Ἑβραίοις πόλλα νοήματα παρθεὶς, ἤδη ἥ καὶ αὐτολεξεὶ ῥηθοῖς τισὶν ἐξ αὐτῆς χρησάμενος σαφέστατα παίσηται, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαλαλεχθῆναι γράμμασι τοῦ Ἀποστόλου. Hiſt. Eccl. *l.* 3. *c.* 38. *See* Epiſt. Clem. ad Corinth. §. 12, 17, 36, 43. (d) Catal. Script. Eccl.

(e) Strom. 2. *p.* 362. B. (f) Strom. 4. *p.* 514. C. D. 515. A. B. (g) Strom. 6. *p.* 645. D.

(h) Adv. Celſum, *l.* 3. *p.* 143. (i) Philocal. *p.* 10. (k) Philoc. *p.* 17. & Adv. Celſum, *l.* 7. *p.* 351. (l) Pag. 209, 210.

(m) Τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς τοῦ Παύλου γεγραμμένην, φησὶν ὅτι ἄλλων λόγων κατ' ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ μὴ Παύλου τὴν ἐπιστολὴν, Pag. 232.

(n) Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐδὲν τῶν Ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφήσειε μὴ ἀληθὴς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ Ἀποστολικῇ. Apud Euſeb. *l.* 6. *c.* 23. *p.* 227. C.

its

us, of our Lord's Divinity, (o) Theodoret *ſaith*, they ought at leaſt to revere the Length of Time, in which the Children of the Church have read this Epiſtle in the Churches, *viz.* as long as they have read the Apoſtolick Writings: Or if this be not ſufficient to perſuade them, they ſhould hearken to (p) *Euſebius*, of whom they boaſt, as of the Patron of their Doctrine; for he confeſſes this was St. *Paul's* Epiſtle, and he declares that all the Ancients had this Opinion of it.

That they of Rome, *and other* Latins, *did for a while reject this Epiſtle, will not much weaken this Tradition, if we conſider,*

1. *That this Epiſtle was not writ to them, but to the* Hebrews, who, *as* Euſebius (q) *teſtifies*, delighted much in it.

2*dly*, *That it was rejected by them, not that they had any thing to ſay againſt it, but becauſe they could not anſwer the Arguments which the* Novatian Schiſmaticks *among them produced from the* 6*th. and* 10*th. Chapters of this Epiſtle, againſt receiving lapſed Penitents into the Church; whence, as* Philaſtrius *informs us, they rejected it, as thinking it was depraved by the* Hereticks. *Or,*

3*dly*, *Becauſe it wants his Name, which he conceal'd, not as St.* Jerom *conjectures*, διὰ φθόνον, to avoid the Offence of thoſe who liked not his Perſon, *by reaſon of his Doctrine concerning the Non-obſervation of their Law; for it is evident, from his Deſire of their Prayers, and from his Intimation that he deſigned ſhortly to be with them, that he muſt be well known unto them, but, as* Theodoret *obſerves, becauſe* he was made an Apoſtle, not of the Circumciſion, but of the Gentiles. *Laſtly, The Difference in Style ſome mention, is ſo nice a thing, and may happen upon ſo many Accounts, that it deſerves not to be look'd on as an Argument of any Force againſt plain Teſtimonies of the* Ancients, *that St.* Paul *was the Author of this Work.*

2*dly*, *That this Epiſtle was written, and directed to the* Jews *dwelling in* Judæa *and* Paleſtine, *is the Opinion of the* (r) Ancients, *tho' not ſo as to exclude the believing* Jews *of the Diſperſion. This may be argued from the Endorſement of it*, To the Hebrews, *rather than* To the Jews. *It cannot be imagined but that he ſends it to be delivered at a certain Place, within ſome reaſonable Compaſs, ſeeing the Bearer of it, whoever he was, could not deliver it to all the* Jews *diſpers'd through the whole World, and becauſe he directs them to pray*, that he might be reſtored to them, *and promiſeth to come and ſee them. The Title therefore*, To the Hebrews, *muſt determine the Place, and point out the* Jews *that dwelt in* Judæa, *or the Land of* Iſrael; *and this Senſe doth the Holy Ghoſt put upon the Title*, The Hebrews, *when it is ſaid*, There was a murmuring of the Helleniſts againſt the Hebrews, *Acts* 6. 1. *By the* Helleniſts, *meaning the* Jews *that dwelt in Foreign Countries, among the* Greeks; *and by the* Hebrews, *thoſe that dwelt in* Judæa. *So again*, 2 Cor. 11. 22. Are they Hebrews? ſo am I: Are they Iſraelites? ſo am I. *And*, Philip. 3. 5. Of the Stock of Iſrael, an Hebrew of the Hebrews, i. e. *an* Hebrew *not only by Deſcent, as were all of the Stock of* Iſrael, *but by Language which ſome of them had loſt, and by Habitation in the Holy Land, and not among the uncircumciſed* Gentiles, *he being* bred up at the Feet of Gamaliel. *And ſo it is moſt proper to underſtand the Inſcription of this Epiſtle, namely, that St.* Paul *directs and ſends it to the believing* Jews *of* Judæa, *which he ſtyles his own Nation*, Acts 24. 17. *For though he, doubtleſs, did intend it alſo for the Benefit of the believing* Jews *diſpers'd, yet might he ſend it firſt and chiefly to thoſe in* Judæa, *the principal Seat of the Circumciſion, from whence it might in time diffuſe through the whole Circumference of the Circumciſion.*

But hence it cannot reaſonably be concluded that this Epiſtle was writ in Hebrew, *or in* Syriack: *For the Goſpel of St.* John, *and his Firſt Epiſtle, the* Catholick *Epiſtles of St.* James, Peter, *and St.* Jude, *were alſo written to the* Jews, *and yet were writ in* Greek, *that being a Tongue ſo well known to the* Jews, *that they call it the* vulgar *Tongue; and therefore in all the Diſcourſes of the* Jews *with the* Roman Governours, *who underſtood the* Greek *Tongue, we never read, either in* Scripture, *or* Joſephus, *that the* Jews *ſpake to them, or they unto the* Jews, *by an* Interpreter; *nor is there any of the* Ancients *who pretends to have ſeen any* Hebrew Copy *of this* Epiſtle. *That it was writ in* Greek, *appears not only from the Paſſages of* Scripture, *ſo often cited in it from the* Septuagint, *even where they differ from the* Hebrew, Chap. 1. 6. 3. 8, 9, 10. 8. 9. 10. 5, 37, 38. *but alſo from* Chap 7. 2. *where we read thus*, ὃς πρῶτον μὲν ἑρμηνευόμενος Βασιλεὺς δικαιοσύνης *firſt* being interpreted King of Righteouſneſs, and afterwards King of *Salem*, which is King of Peace; *for both the Word* Melchiſedeck, *and* King of Salem, *being in the firſt Verſe, ſhould have*

(o) Ἔσθω γὰρ αὐτὸς τῷ χρόνῳ τῶν αἰδεσθῆναι τὸ μῆκος· ἐξ ὧν γὰρ ἀποστολικῶν γραμμάτων αἱ τῆ Θεῖ μυσταγωγῆ ἐκκλησίαι, ἐξ ἐκείνων καὶ τὰς θείας ἐβρεύσας δόγματος ἀφέλιμον καρπώσονται. Præf. in Epiſt. ad Hebr.

(p) Καὶ τὸ παλαίας ἅπαντας τούτην περὶ αὐτῆς ἔσχηκέναι τὴν ἐγχείρησιν τὸ δόξαν. Præf. Ibid.

(q) Ὡ μάλιστα ἑβραίων οἱ τὸ χρίστον παραδεξάμενοι χαίρουσι. Hiſt. Eccl. *L.* 3. *c.* 25. *p.* 97.

(r) Πῶ δέ ἐστιν ὁμολόγει; ἐμοὶ δοκῶ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chryſoſt. & Theodoret. Præfat.

been

been there interpreted, had this been the Addition of the Interpreter; *for ſo we find it is throughout the* New Teſtament, *where the Interpretation immediately follows the* Hebrew *Word, or Phraſe, as* Mark 5. 41. Talitha cumi, which is by Interpretation, Daughter ariſe. Golgotha, which is by Interpretation, the Place of a Skull, *Mark* 15. 22. *So* Matth. 27. 46. Mark 15. 34. John 1. 39. Rabbi, which is, being interpreted, Maſter; *and* v. 42. Meſſiah, which is, being interpreted, the Chriſt. *So* Ch. 9. 7. 19. 37. Acts 4. 36. & 36. 13. 8. *whereas here the Word* Melchiſedeck *is in the beginning of the firſt Verſe, and the ſuppoſed Addition of the* Interpreter *is added where the Word is not; ſo* King of Salem *is in the firſt Verſe not interpreted, and when it is repeated, then comes the Interpretation, which plainly ſhews, that it is made not to give the Senſe, but the Myſtery contained in the Words,* viz. *That Chriſt was* our Peace, Eph. 2. 14. *and* his Scepter *was a* Scepter of Righteouſneſs, Chap. 1. 8.

Arg. 4. *As for the Time when this Epiſtle was endited,* (1.) *It ſeems evident that it was written after that to the* Coloſſians *and* Philemon; *for there he is* Paul, the Priſoner, *here he is ſet at Liberty, and hoping to come quickly to them to whom he writes: Thoſe Epiſtles therefore being writ in the* 62d. *Year of Chriſt, and the* 8th. *of* Nero, *this muſt at leaſt be written in the following Year. Again, in the Epiſtle to the* Coloſſians *we have mention of* St. Timothy, *but nothing of his Bonds; here we have mention both of his Impriſonment and his enſuing Liberty, which may well caſt this Epiſtle into the* 8th. *of* Nero, *where it is placed by* Dr. Lightfoot, *or into the* 9th, *as* Biſhop Pearſon.

Laſtly, To ſpeak a little of the Occaſion of it, I have ſhewed in the Preface to the 2d. *Epiſtle to the* Theſſalonians, *and in the Preface to the Epiſtle to St.* James, *that it was written chiefly to prevent the* Epidemical Apoſtacy, *which the believing* Jews *were then too prone to from* Chriſt *to* Moſes. *But we learn alſo from the Matter of the Epiſtle, that it was written to prove that* Jeſus *was the Son of God: Now in what Senſe this chiefly was denied by the* Jews, *we learn from the Goſpel of St.* John, *where, when our Lord had ſaid,* My Father worketh hitherto, and I work, *John* 5. 17. *The* Jews *ſeek to kill him, becauſe* πατέρα ἴδιον ἔλεγε τὸν Θεόν, he ſaid, God was his own Father, making himſelf equal to God, *v.* 18. *And again,* We ſtone thee, *ſay they,* for Blaſphemy, becauſe thou, being a Man, makeſt thy ſelf God, *John* 10. 33. *What was this Blaſphemy of which they thus accuſe him? It was only this, that he ſaid,* I am the Son of God, *v.* 36. *'Tis therefore plain they judged it the ſame thing to ſay he was* the Son of God, *and to ſay that* he was God; *whence we may rationally conclude, 'twas alſo in this Senſe that the* Apoſtle *here aſſerts, and doth endeavour to confirm this Truth.*

And, Laſtly, this Epiſtle being written to Perſons now relapſing from Chriſt *to* Moſes, *and to the Law* given, *ſaid they,* by Angels, *this ſeems to be the Reaſon why the* Apoſtle *is ſo large in ſhewing that* Chriſt *was greater than the* Angels, *a greater Law-giver than* Moſes, *a greater Prieſt than* Aaron, *and that the* Levitical Prieſthood, *Covenant, and Law, were to give Place to Chriſt our great* High-Prieſt, *to his new Law of Liberty, and that new Covenant he had eſtabliſh'd upon better Promiſes.*

A

Paraphraſe with Annotations

ON THE

Epiſtle to the *HEBREWS.*

CHAP. I.

Ver. 1. GOD *who at ſundry Times, and in divers manners, ſpake in Time paſt unto the Fathers by the Prophets.*

Πολυμερῶς, *at ſundry Times,*] Before the Flood by *Enoch*, *Jude* 14. and *Noah*, 2 Pet. 2. 5. After the Flood by *Abraham* the *Prophet*, Gen. 20. 7. who gave to his Children, and Houſhold after him, *the Commandments of the Lord*, Gen. 18. 19. By *Jacob* propheſying to his Sons *of Things to come in the laſt Days*, Gen. 49. 1. By *Moſes*, during their Abode in the Wilderneſs; by *Deborah*, *Samuel*, and other Prophets, in the Time of the Judges, *Judg.* 6. 8. By *Nathan* in the Time of *David* and *Solomon*; by *Iſaiah*, *Jeremy*, and *Ezekiel*, in the Time of the Kings; by *Daniel*, *Haggai*, *Zachariah*, *Malachy*, in, and after the Captivity.

Πολυτρόπως, *in divers manners.*] In a Cloud, Fire, a ſtill Breath, by Viſions, Dreams, a Voice from Heaven, and by the Holy Spirit, ſpeaking in the Prophets, 2 Pet. 1. 21.

Ver. 2. *Hath in theſe laſt Days*, (the Times of the Meſſiah, ſee *Note on* 2 Tim. 3. 1.) *ſpoken unto us by his Son, whom he hath appointed*, (ἔθηκε, conſtituted,) *Heir of all things, by whom alſo he made the Worlds.*

Κληρονόμον πάντων, *Heir of all things.*] As it were by Succeſſion to his Father, who now *judgeth no Man, but hath given all Judgment to his Son*, John 5. 22. Hebr. 3. 6. we cannot deſire a fairer Comment on theſe Words than that of the *Socinians* on the Place,(a) that *Chriſt is made Heir of all things in Heaven and Earth, yea of Heaven and Earth it ſelf, that he is Heir and Lord of all Angels, and of all Men living and dead*, Rom. 14. 8, 9. *That he is abſolutely the Heir of all things, and hath the higheſt Empire and Dominion over all Angels, and Men; by which Words is ſignified the higheſt Excellency, and Dignity, and, as it were, the Unity of Chriſt with God, tho' with Diverſity, in that he is his Son, and Heir, and receiv'd this Dominion from another.* And I believe 'tis as impoſſible to underſtand how a Man ſhould have this Empire over all things in Heaven and Earth, and over Death it ſelf, and yet be a mere Man, as it is to underſtand any Myſtery of the *Sacred Trinity.*

Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε, *by whom alſo he made the Worlds.*] That is, ſaith *Grotius*, *propter quem*, *for whom* he made them, according to the Doctrine of the *Rabbins*, that the *World was made for the Meſſiah.* But this Expoſition is contrary to the Rule of the (b) *Grammarians*, that τὸ διὰ ὅτι μὲν σημαίνει γενικῇ μετοχέως, ὅτι ἡ αἰτιατικὴ αἰτίας δηλοῖ, *that Preposition* διὰ, *when it is joined with a Genitive Caſe, ſignifies the* Means *by which, and the final Cauſe only when it is joined with an Accuſative Cauſe.* 'Tis contrary to the Expoſition of all the *Greek Fathers*, who unanimouſly ſay, τοῦτο δηλοῖ τὴν τοῦ θεότητος, *this ſhews the Divinity of Chriſt.* It alſo is without Example in the *New Teſtament*; for διὰ τῆς δόξης τοῦ Πατρὸς, *Rom.* 6. 4. which is the only Place he cites, ſignifies *by the Glory*, or *Power of the Father*, by which Chriſt was raiſed from the Dead, *Eph.* 1. 19. *Coloſſ.* 2. 12. The *Socinians* by the *Worlds* here underſtand *the new Creation*, or the *Church* begun by Chriſt's Miniſtry upon Earth, begotten, and renewed by the *Evangelical* Diſpenſation. But neither

(a) *Chriſtus ſolus omnium plane rerum hæreditate gaudet, & ſummo in omnes, tam Angelos, quam homines imperio ac dominatu pollet—Licet autem iſtis verbis ſignificata ſit ſumma Chriſti præſtantia ac* Divinitas & veluti cum Deo unitas, *tamen ſimul ſignificata eſt etiam Chriſti à Deo diverſitas.* Crell. in locum. (b) Phavorinus.

ther can this Expoſition ſtand: For, 1ſt. Tho' Chriſt be ſtyled in ſome of the *Greek* Verſions, πατὴρ τοῦ μέλλοντος αἰῶνος *Iſa.* 9. 6. *the Father of the Age to come*, yet οἱ αἰῶνες abſolutely put, doth never ſignifie the Church, or *Evangelical* State; nor doth the *Scripture* ever ſpeak of the *World to come*, in the Plural, but in the Singular Number only, preſerving the Phraſe, *Holam Habba*, as they received it from the *Jews*. 2dly, Were this the Import of the Words, the *Worlds* might as well have been ſaid to have been created, or made by Chriſt's *Apoſtles*, they being the great Converters of the World; or at the leaſt, this being done by them, aſſiſted by the Power of Chriſt, after he had been thus made *Heir of all things*, it muſt have properly been ſaid that *Chriſt made the Worlds by his Apoſtles*, which yet the *Holy Ghoſt* never thinks fit to intimate. Moreover, whereas this making of the World by *Jeſus Chriſt* is done by his *Prophetick Office*, *i. e.* his ſpeaking to us in the laſt Days, the *Apoſtle* had mention'd this already, and makes a plain Gradation from it to his *Kingly Office*, in ſaying he was *conſtituted Lord of all Things*, not ſpeaking of the making of the World by way of Conſecution, thus, δι' ὃν, *and by whom*, but by way of farther Gradation, δι' οὗ καὶ, *by whom alſo* he made the World; as if he ſhould have ſaid, Nor is it to be wondred, that he ſhould be conſtituted Lord of the whole World, ſeeing he made the Whole. And that the *Apoſtle* here doth ſpeak not of the Reforming of the New, but of the Forming of the Old World, he himſelf ſufficiently inſtructs us by ſaying in this ſame Epiſtle, *By Faith we underſtand,* κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, *that the Worlds were framed by the Word of God*, Chap. 11. 3. For that by τοὺς αἰῶνας we are to underſtand the material World, the *Socinian Commentator* grants, and the parallel Place in St. *Peter* doth inforce, when he ſaith, that *the Heavens were of old, and the Earth,* ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, *conſiſting out of Water by the Word of God*, 2 Pet. 3. 3. and this World is mention'd in both Places in the Plural Number agreeably to the Phraſe and Doctrine of the *Jews*, who (c) ſpeak of עולמים *the Worlds* in the Plural, and divide them into עולם הזה or עולם השפל this *Inferior* and *Habitable World*, called by St. *Peter*, ὁ τότε κόσμος, *the then World which periſhed by Water*, v. 6. and the עולם העליון *Superior World, that is, the Heavens*. And it is no improbable Conjecture, that when St. *Peter* ſaith *the Heavens and Earth conſiſted by the Word of God*, and St. *Paul*, that *by Faith we learn that the Worlds were framed,* ῥήματι Θεοῦ, *by the Word of God*, they mean this ſubſtantial Word of which the *Apoſtle* is here ſpeaking; for the Word דבר ſeems plainly to be uſed in this Senſe, when we read in the *Targum* of *Jeruſalem*, on *Gen.* 28. 11. דהוה דבוריה For *his Word*, *i. e.* the Word of God, *deſired to ſpeak with Jacob*; and in that of *Jonathan*, רבירא, *the Word would ſpeak with him*, which in *Bereſchith Rabba*, §. 68. runs thus, *God would ſpeak with him*; and the Word ῥῆμα ſeems alſo to be either uſed in this Senſe, or applied to the λόγος oft by *Philo*, as when he ſaith, that (d) *Moſes was tranſlated,* διὰ ῥήματος τοῦ αἰτίου, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *by the Word of the firſt Cauſe by which the whole World was made*; and that God (e) *made both the Heavens and the Earth by a Word, by his moſt illuſtrious and ſplendent* λόγος. And to be ſure, *Philo* was of the ſame Opinion with St. *Paul*, that the Word made and faſhioned the World, whence he ſo often mentions (f) *the Divine Word adorning all things, the Word of God that maketh the World, the Word by which the World is faſhioned*, and made, *and by which, as his Organ, God gave Being to it*, and ſaith, in Words like thoſe of the *Apoſtle*, that *God poſſeſſeth all things, uſing that Word as the Diſpenſer of his Gifts, by which alſo he made the World.*

And this was alſo the Doctrine of all the *Primitive Fathers* from the Beginning, as well as of all the Commentators on this Text, St. *Barnabas* (g) declares, That he is *the Lord of the World, the Maker of the Sun, the Perſon by whom, and to whom are all things.* He is, ſaith *Juſtin Martyr*, (h) *the Word by which the Heaven, the Earth, and every Creature was made, by whom God at the Beginning made and adorned all things*, viz. *the Heavens and the Earth, and by whom he will renew*

(c) Text. voce עולם (d) De Sacrif. Abel. *p.* 102. *C. D.*

(e) Τῷ δὲ σεμνοτάτῳ καὶ πλουσιωτάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ. Leg. Alleg. *L.* 1. *p.* 33. *G.*

(f) Τὸν ἄνω λόγον ἢ ταῦτα διακοσμήσαντα. De Opif. *p.* 3. *F.* Θεοῦ λόγου ᾧδε κοσμοποιοῦντος, *p.* 4. *C.* Δι' οὗ ὁ κόσμος ἐπεκτίσθη. De Cherub. *p.* 100. *B.* Ὦ καὶ Δάμιε ὀχήματι χρώμενος ὁκοσμοποίει. All. 2. *p.* 60. *C.* Τὸν κόσμον ἐδημιούργει. De Profugis, *p.* 362. *F.* Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, *L.* 2. De Monar. *p.* 636. *B.* Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ ἡ κόσμου οὐσία ἐζάλετο. Lib. quod Deus ſit immutab. *p.* 235. *G.*

(g) *Orbis terrarum Dominus*, Antiq. Verſ. §. 5. Ἥλιον ἔχειν χειρῶν αὐτοῦ ὑπάρχοντα. Ab init. & §. 12.

(h) Λόγῳ ὑπαρχούσῃ ἡ τῷ Θεῷ ὀνομάζει λόγον, δι' οὗ ἐγένετο, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις. Cohort. ad Græc. *p.* 16. *B.* Ὃν ἡ ἀρχὴ δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε. Apol. 1. *p.* 44. Οὕτως καὶ ἔστιν ἀφ' οὗ καὶ ἡ ὑφανὸν καὶ ἡ γῆ· καὶ δι' οὗ πάντες μέλλουσι κριθήσεσθαι. Dial. cum Tryph. *p.* 340. *D.*

them. This (i) *Irenæus* delivers as *the Rule of Faith contained in the Scriptures*, which they who hold to may eaſily prove, that the *Heretick* had deviated from the Truth. He adds, that *the Barbarians, who held the Ancient Tradition, did believe in one God, the Maker of Heaven and Earth, and of all things therein by Chriſt Jeſus the Son of God*; and this Doctrine he repeats almoſt an hundred times elſewhere. (k) *Our Doctrine*, ſaith *Athenagoras*, *celebrates one God the Creator of all things, who made all things by Jeſus Chriſt, from whom and by whom all things were made.* God, ſaith (l) *Theophilus*, *made all things by him, and he is called the Beginning, becauſe he is the Principal and Ruler of all things made by him.* He adds, That *by this Principle God made the Heavens:* That God ſaid to him, *Let us make Man, he being his Word by which he made all things. Him*, ſaith (m) *Tatian*, *we know to have been the Author of the World, for that which was begotten in the Beginning, gave beginning to the things made. He made Man the Image of his Immortality, and before Man he made the Angels. We rational Creatures*, ſaith (n) *Clemens* of *Alexandria*, *are the Work of God, the Word, for he was and is the Divine Principle of all things, by whom all things were made, and who, as the Framer of all things in the Beginning, gave alſo Life to us*; *by whom are all things, who made Man, our God and Maker, the Cauſe of the Creation.* In the third Century we learn the ſame from (o) *Origen*, (p) *Tertullian*, (q) *Novatian*, and (r) St. *Cyprian*, and others cited by the Learned Dr. *Bull*. So that in theſe two Verſes there be viſible theſe Gradations, one from Chriſt's *Prophetick* Office to his *Kingly* Office conferr'd on him as *Heir of all things*, the other from his *Kingly* Office, to the Foundation of it laid in his Divine Nature, and in the Work of the Creation, it being, ſay *Irenæus*, and the *Ancient Fathers*, fit that he ſhould reform and govern the World, by whom 'twas formed; that he ſhould give new Life to Man, who gave him his Being, and firſt Breath.

Ver. 3. *Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon* (or Character of his Subſiſtence,) *and upholding all things by the Word of his Power, when he had* (Gr. having) *by himſelf purged our Sins, ſate down on the Right Hand of the Majeſty on high.*

Ἀπαύγασμα δὲ δόξης, *i. e. the Reſplendence or ſhining forth of his Glory.*] This Metaphor ſome of the *Fathers* think is taken from the Sun, whence (s) *Juſtin Martyr* ſaith he proceedeth from the Father as, τὸ τοῦ ἡλίου φῶς, *the Light of the Sun, without diviſion or ſeparation from him.* Others with him, πρὸς ὑπόδειγμα χάριν, for Example's ſake, ſay, (t) he proceedeth. ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρὸ, (u) *as Fire is kindled from Fire without the Diminution of the Fire that kindles it*, or as ἀπὸ λαμπάδος λαμπὰς, *as one Torch is lighted from another*; which is the Metaphor of *Tatian*, p. 145. which Metaphors they have borrowed from *Philo*, who ſpeaking of the Spirit in *Moſes*, derived upon the Seventy Elders, cautions us not to underſtand this to be done (x) κατὰ ἀποτομὴν καὶ διαίρεσιν, *by abſciſion* or *diſjunction*, ἀλλ' οἷα γίνεται ἂν ἀπὸ πυρὸς, *but as Light from Fire, at which if you light a thouſand Torches, it is not diminiſhed*; accordingly the *Nicene Council* ſtyle him *Light of Light*, and hence they argue his *Conſubſtantiality* with the *Father*, who produces not another Eſſence or Subſtance in the Son, but communicates the ſame Eſſence to him. The like Notions the *Jews* ſeem to have had of their Λόγος, or *Wiſdom*, which is with them the ſame: For the Book of *Wiſdom* ſaith of her, that ſhe is ἀπόρροια τῆς παντοκράτορος δόξης εἰλικρινὴς καὶ ἀπαύγασμα φωτὸς

(i) *Cum autem teneamus nos Regulam veritatis, id eſt quia ſit unus Deus omnipotens qui omnia condidit per verbum ſuum, & aptavit, & fecit, ex eo quod non erat ad hoc ut ſint omnia, quemadmodum Scriptura dicit*, Pſal. 32. 6. John 1. 3. Col. 1. 16.—— *Hanc ergo tenentes Regulam, licet valde varia, & multa dicunt (Hæretici) facile eos deviaſſe à veritate arguimus.* L. 1. c. 19. *Cui ordinationi aſſentiunt multæ Gentes Barbarorum—veterem traditionem diligenter cuſtodientes, & credentes in unum Deum Fabricatorem cœli, & terræ, & omnium quæ in eis ſunt per Jeſum Chriſtum filium Dei.* L. 3. c. 4. *Vide* L. 2. c. 2. L. 3. c. 8, 10, 11. p. 257, 259. L. 4. Præfat. c. 37. p. 369, 370. & c. 75. L. 5. c. 15, 18.

(k) Ὁ λόγος ἡμῶν ἕνα θεὸν ἄγει ὁ τοῦδε τοῦ παντὸς ποιητὴν—πάντα δι' αὐτοῦ καὶ αὐτῷ λόγῳ πεποιημένα. p. 5. C. Πρὸς αὐτὸν γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο. p. 10. C.

(l) Καὶ δι' αὐτοῦ τὰ πάντα πεποίηκεν· ὅτι ἀρχὴ λόγος ἐστὶ, ἀπ' ἀρχῆς καὶ κρείττων πάντων ὢν δι' αὐτοῦ δεδημιούργηται. Ad Autol. 2. p. 88. C. Διὰ τὴν ἀρχὴν γεγενῆσθαι τὸν θεόν. p. 92. B. Τῷ ἑαυτοῦ λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ. p. 96. D. Ὁ λόγος αὐτοῦ δι' οὗ τὰ πάντα πεποίηκε. p. 100. A.

(m) Τοῦτον ἴσμεν τοῦ κόσμου τὴν ἀρχὴν—ὁ λόγος ἐν ἀρχῇ γεννηθεὶς ἀντιγέννησιν τὴν καθ' ἡμᾶς πέπονεν, αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας. p. 145. B. C. Εἰκόνα τὴν ἀθανασίας ἄνθρωπον ἐποίησεν.—καὶ ἅμα τὴν τῶν ἀνθρώπων κατασκευὴν ἀγγέλων δημιουργὸς γέγονεν. p. 146. B. C.

(n) Τοῦ θεοῦ λόγου τὰ λοιπὰ πλάσματα, ἡμῖν—ἀρχὴ θεία τῶν πάντων ὢν τυγχάνει καὶ ἔστιν. Adm. p. 5. C. D. Ὧν καὶ πάντα δεδημιούργηται· Λόγος ὁ καὶ τὸ ζῆν ἐν ἀρχῇ μετὰ τοῦ πλάσαι παρεχόμενον ὡς δημιουργός. p. 6. B. Δι' ὃν τὰ πάντα. p. 69. A. Ὁ δημιουργήσας τὸν ἄνθρωπον. Pæd. L. 1. c. 2. p. 81. B. Ὅτι θεὸς καὶ δημιουργός. c. 11. p. 133. A. Ὁ δημιουργὸς καὶ πατήρ. Strom. 5. p. 553. A.

(o) Orig. contra Celſum. *L.* 2. *p.* 63. *L.* 6. *p.* 308, 317. (p) Tertull. adv. Marcion. *L.* 5. *c.* 19. Adv. Hermog. 45. Adv. Praxeam. *c.* 19. (q) Novatian. *c.* 13. *M.* (r) Cyprian Teſt. *L.* 2. *c.* 1.

(s) Dial. cum Tryph. *p.* 358. *B.* (t) ὡς φῶς ἀπὸ πυρός. Athen. *p.* 27. (u) Juſt. *Ibid.* D. E. & p. 284. C. p. 145. (x) Lib. de Gigant. *p.* 223. *F.*

αἰδίου,

ἀπὸ, *an efflux of the ſincere Glory of the Almighty, and the Splendor of Eternal Light*, chap. 7. 25, 26. And *Philo* ſaith of the (y) λόγος, That he is τὸ τῆς ἀκηράτου καὶ μεγίστου θεοῦ ἀπαυγέσμα καὶ φαεσφόρον ἰδέαν φῶς, *the moſt illuſtrious and ſplendid Light of the inviſible and higheſt God.* And this the *Jews* might better underſtand, if it were taken, as probably it was, from the Glory that conducted them out of *Egypt*, led them through the Wilderneſs, and dwelt among them firſt in the Ark and Tabernacle, and afterwards in the Temple. For 'tis obſervable,

1. That this δόξα, *Glory*, or *Shechinah* ſo often mention'd in the *New Teſtament*, and in the Writings of the *Jews*, was not the Cloud it ſelf, that being only the cover of it, but the Light, Fire, or Splendor that iſſued from it. So *Exod.* 24. 16. *And the Glory of the Lord dwelt upon Mount Sinai, and the Cloud covered it*, (viz. *the Glory of the Lord,*) *ſix days*; *and the ſight of the Glory of the Lord* (when it broke out *of the Cloud* after ſix Days) *was as burning Fire on the top of the Mount, in the ſight of the people Iſrael.* And Exod. 40. 34. *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle:* And ver. 35. *Moſes was not able to enter into the Tent of the Congregation, becauſe the Cloud abode thereon, and the Glory of the Lord filled the Houſe.* 1 *Kings* 8. 10, 11. when the *Prieſts* were come out of the Holy Place, *the Cloud filled the Houſe of the Lord, ſo that the Prieſt could not ſtand to miniſter becauſe of the Cloud*; *for the Glory of the Lord had filled the Houſe of the Lord. Ezek.* 10. 4. And *the Houſe was filled with the Cloud, and the Court was full of the brightneſs of the Glory of the Lord.* Note,

2. That this Glory is ſtiled the *Glory of the Lord*, not as being it ſelf a Divine Thing, or a Ray of Divinity, but as being the Symbol of God's glorious Preſence, and abode where it appeared, and reſided. Thus the Cloud which conſiſted of a dark part to cover the Fire, or Light, and a bright ſide by the appearance of the Light, is called *the Cloud of Jehovah*, *Exod.* 40. 38. *Numb.* 10. 34. becauſe God was glorioufly preſent in it; or, as Rabbi *Moſes Ben-Nachman*, on *Exod.* 40. 34. ſaith, כי הכבוד שוכן בתוך הענן, *becauſe the Glory dwelt in the midſt of it*; whence God ſaid, *Lo I come to thee in a thick Cloud*, Exod. 19. 9. *I will appear in the Cloud upon the Mercy-ſeat*, Lev. 16. 2. *He ſpake to Moſes out of the Cloud*, Numb. 7. 89. And when he went to receive his Commands, it is ſaid, *And Moſes drew near to the thick Darkneſs where God was*, Exod. 20. 21. And laſtly, God is ſaid *to go before them by day in a pillar of Cloud, and by night in the pillar of Fire*, Exod. 13. 21. Numb. 14. 14.

Again; the Ark in which this Glory dwelt between the Cherubims is called, כבוד יי, *the Glory of the Lord*, *i. e.* of that Glorious Majeſty who dwelt in it. Whence the God of *Iſrael* is often ſtiled *the God that ſitteth between the Cherubims*, becauſe *here*, ſay the (z) *Jews, he fixed his Reſidence, and Preſence, notwithſtanding that he fills Heaven and Earth, and his Majeſty is in Heaven and in all the Earth.* And when the Ark was to be taken up and carried any whither, they ſung thus, *Ariſe Jehovah, and let thine Enemies be ſcattered*, Numb. 10. 35. Pſal. 68. 2. And when it reſted, thus, *Give reſt, Jehovah, to the many thouſands of Iſrael*; not ſtiling the Ark *Jehovah*, but the Glorious Majeſty that dwelt in it, or him, and *the ark of his ſtrength*, Pſal. 132. 8. Where alſo it may be noted, That the *Targum* of *Jeruſalem* and *Jonathan* read thus, *Riſe up O word of the Lord*, and *Return O word of the Lord.* And *Pſalm* 24. when the Ark was brought from the Houſe of *Obed-Edom*, and ſetled in Mount *Zion*, and placed in the *Holy of Holies*, they ſung thus, *Lift up your heads, O ye Gates, that the King of Glory may come in*; i. e. *the Lord of Hoſts*, who dwelt in the Ark.

Accordingly our Lord Jeſus after his Aſcenſion, appeared ſtill in or with the Glory of the Lord. When he was Transfigured on Mount *Tabor* he was in this Splendor, *Matth.* 17. 2. ſtiled by St. *Peter*, μεγαλοπρεπὴς δόξα, *The Magnificent Glory*, 2 Pet. 1. 17. So he appeared to *Stephen*, who *ſaw the Glory of the Lord*, and *Jeſus ſtanding at the right Hand of God*, Acts 7. 55. So to *Saul*, when a *light brighter than the Sun ſhone round about him*, and he heard a voice out of it ſaying to him, *I am Jeſus whom thou perſecuteſt*, Acts 9. 5. 26. 13. He being, ὁ κύριος τῆς δόξης, *the Lord of Glory*, 1 Cor. 2. 8. See *Rev.* 1. 14, 15. 2. 18. 18. 1. 19. 12. And becauſe of God's Reſidence in this Glory, the word Glory doth often ſignifie God himſelf; as when we read of the *Throne*, and the *Houſe of Glory*, *i. e.* of the Glorious God. So Rabbi (a) *Joſeph Albo*, *It is the manner of the Scripture to call the viſible Glory and Splendor of the Divine Majeſty by the Name of God.* So *Pſal.* 106. 20. *They turned their Glory into the ſimilitude of a Calf*, Jer. 2. 11. *My people have changed their Glory for that which doth not profit.* And ſo the *Fathers* ſeem to take the word Glory here for the Divine Majeſty. Note,

3. That from this Glory, when God did any wondrous Works of Power, Mercy and Judgment, there is ſaid to be an Emanation or ſhining forth of Glory; as when *Fire went forth from the Glory of the Lord to conſume*

(y) De Somn. p. 448. D. (z) Buxt. Hiſt. Arcæ. p. 109. (a) Buxt. Hiſt. Arcæ. p. 7.

their

their Sacrifices, in token of his favourable acceptance of them. So *Lev.* 9. 23, 24. *The Glory of the Lord appeared, and there came a Fire out from before the Lord, and conſumed upon the Altar the burnt-offering and the fat.* So 2 *Chron.* 7. 1, 2, 3. accordingly they begged his Favour in theſe Words, *Thou that dwelleſt between the Cherubims ſhine forth, Pſal.* 80. 1. See *Pſal.* 50. 2. *Deut.* 33. 3. And to conſume Tranſgreſſors, *viz. Nadab* and *Abihu*, *Lev.* 10. 2. and *the two hundred and fifty Men that offered Incenſe*, Numb. 16. 35. See *Exod.* 14. 24, 25. And in like manner may the Son be ſaid to be ἀπαύγασμα τῆς δόξης, *an Emanation* or *ſhining forth from the Glory of the Father*; as being before all things, (l. 2. c. 48. 4, 28.) *Prolatus a patre ſive generatus, begotton or brought forth by the Father*, ſaith *Irenæus*, *being always in him, but* τῶν ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια ἦν προελθών, *coming forth before all things, to be the Idea and active Power of all material Beings.* So *p.* 10. D. *Athenagoras*, the Word whom the Father begot, ἐξιδεδόμενος μὲν πάντων, *ſending him forth before all things, who was always in God, and became*, λόγος προφορικὸς, *when he would create the World.* So (b) *Theophilus*, whom he made, προπηδᾶν, *to leap from him.* Say (c) *Juſtin Martyr* and *Tatian*, *He being in him before all Ages*, προελθὼν ὁ λόγος δημιουργίας, *the Word coming forth, which is the cauſe of the Creation*, προγεννηθεὶς, δι' οὗ τὰ πάντα, *and forebegotten, by which all things were made*, ſaith (d) *Clemens Alexandrinus*. *The Word brought forth by the Father, and by the Prolation generated, and therefore the Son of God*, ſaith (e) *Tertullian.*

Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The Impreſſion or Repreſention of his Subſiſtence.*] The Phraſe ſignifies, ſaith *Theodoret*, That *he ſubſiſts by himſelf*, καὶ ἐν ἑαυτῷ δείκνυσι τὰς πατρικὰς χαρακτῆρας, *and in himſelf repreſents the Characters of his Father.* Χαρακτὴρ, ſaith *Phavorinus*, is διατύπωσις ὅλως ἢ ὑποστάσεως, *a form or draught manifeſting the Subſtance whence it was taken.* Ὑπόστασις, ſaith he, is *the Subſtance with the Properties*; οὐσία μετὰ τῶν ἰδιωμάτων, or συνδρομὴ τῶν περὶ ἑκάστου ἰδιωμάτων, *a concourſe of all the Properties of any Being*; ſo that the Character of his Subſiſtence here, is, according to him, *a Draught manifeſting, or exhibiting the Subſtance and the Properties of God.* According to the *Greek Commentators* on the Place, it is the ſame with our Lord's *being in the form of God*, before he took our Nature on him, *Phil.* 2. 5. Accordingly *Wiſdom* is by the Author of the Book that bears that Name ſtiled, ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, *the unſpotted Mirrour of the Power* or *Activity of God, and the Image of his Goodneſs*, chap. 7. 26. The Logos is, ſaith (f) *Philo*, εἰδὼς θεοῦ εἰκὼν ἀΐδιος, *the Eternal Image of God. The Image of God*, διʼ οὗ καὶ ὁ κόσμος ἐδημιουργεῖτο, *by which the whole World was made.* And of the *Angel* which God ſent before *Iſrael*, in whom God's Name was, *Exod.* 23. 22. the *Jews* ſay he was מלאך פנים, the *Angel* of his Face; becauſe ſaith (g) R. *M. Gerundenſis*, *God's Face*, or Glory, *might be ſeen in him*, or he exactly repreſented him; yea, *the Government of the whole World was committed to him, and God had made him Lord over his whole Houſe, and had made things ſubject to him.* Now theſe things ſo exactly agree with what the *Apoſtle* here aſcribes to Chriſt, that I could not think them unworthy to be noted here.

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *and upholding all things by the Word of his Power.*] The *Hebrew* word נשא is ſometimes rendred φέρω, *ſuſtineo*; as when 'tis ſaid of *Moſes*, Numb. 11. 14, 17. *I cannot*, φέρειν, *ſuſtain* or *bear all this people.* And *Deut.* 1. 9, 12. *How can I alone*, φέρειν τὸν κόπον, *bear the labour of all this people?* And of *Chriſt*, That, φέρει, *he bears the burthen of our ſins*, Iſa. 53. 4. Sometimes it ſignifies to Govern, whence נשיא is ſometimes rendred βασιλεὺς, *a King*, Gen. 23. 6. ſometimes ἄρχων, *a Prince*, as it is rendred above ſixty times: Sometimes ἀρχηγὸς, in the ſame ſenſe, *Numb.* 13. 3. and 16. 2. and ſometimes ἡγούμενος, *a Governour*, Joſ. 13. 22. 2 Chron. 5. 1. And the *Greek* φέρειν, ſignifies not only to ſuſtain, but alſo *ſuo arbitratu moderari*, *to govern at his Will*: Now which of theſe two ſenſes you put upon the Words, it is not much material, ſince it is equally the effect of a Divine Power to ſuſtain, and govern all things. Whence this is by the *Jews* made the Deſcription of God himſelf, That he is a God, סבול כלא, (h) ſuſtaining all things, the Heavens, the Earth, and the Abyſs, and bearing all People, ברוח מימריה, by the Spirit of his Word. Accordingly of the λόγος *Philo* often ſaith, (i) That he is πυβερνήτης καὶ κυβερνήτης πάντων, *he that ſits at the Helm, and governs all things*: That he is, (k) ὁ ἐνέχων καὶ διοικῶν τὰ πάντα, he that *containeth and diſpenſeth all things.* That (l) *God as a King and Shepherd, Rules according to Law and Right, placing over us his Firſt-begotten Son*; ὃς ἐστὶ δημιουργὸς τῆς ἱερᾶς ταύτης ἀγέλης οἷα μεγάλου βασιλέως ὑπαρχος διαδόχεται, *Who, as the Prorex of the Great King, takes care of the ſacred Flock.*

It remains yet to be enquired, Whether theſe things are ſpoken of our Lord, as act-

(b) Ad Autol. l. 2. P. 88. B. p. 100. B. (c) Juſt. Dial. p. 359. B. & Tat. p. 145. B. (d) Clem. Alex. Strom. 5. p. 553. B. Strom. 6. p. 644. A. (e) Tert. Apol. c. 21. (f) De Confuſ. ling. p. 267. B. de Monarch. p. 363. B. (g) Maſius in Joſ. 5. 14. (h) Targ. in 2 Chron. 2. 6. (i) De Cherub. p. 88. D. (k) L. de Vita Moſ. 521. B. (l) De Agricult. p. 152. B.

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ing here on Earth, or purely of the Divine Nature he had before the World was made. The *Socinians* and ſome others think all this relates to our *Saviour*, as acting here on Earth. That he was *the Splendour of his Father's Glory*, becauſe *God who commanded the Light to ſhine out of Darkneſs, hath ſhined into our Hearts to give the light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. On which account the *Apoſtle* ſaith, *We have ſeen his Glory, the Glory as of the only-begotten Son of God*, John 1. 14. That he was *the Character of his Subſtance*, or his Attributes, as he was the *Image of the inviſible God*, Col. 1. 15. in which his Power, Wiſdom, Holineſs, Love, and Mercy ſhined forth conſpicuouſly: That he did φέρειν, *ſuſtain, perform all things by the Word of his Power*; as he made the Winds and Seas calm, rebuked Diſeaſes, and caſt out Devils by his Word. And Mr. *Clarke* is poſitive, That it *muſt be the Humane Nature which this Sacred Writer ſpake of, that the* Jews *might underſtand what he ſaid was true; for that alone is viſible, and nothing but what is ſuch can be called the Image*, or *brightneſs of any thing among Men.* On the other hand it is certain, that all the *Fathers* were of another Mind; that when *Philo* and the *Ancient Jews* ſpake thus of Wiſdom, the *Logos*, the *Angel of God's Face*, they underſtood all that they ſaid of the *Logos*, and Wiſdom ſubſiſting long before our *Saviour*'s Incarnation, and ſo thought this *Logos* the Splendour and Image of the *Father*, when he was not viſible among Men; as the *Apoſtle* ſaith he was, when *he was taken from them into Heaven*: And the like conceptions had the *Jews* of Wiſdom, and of *the Angel of his Face*. 'Tis certain alſo, that the preceding words, *by whom alſo he made the Worlds*, cannot be ſpoken of Chriſt incarnate; and the words, *upholding all things by the word of his Power*, ſeem to import the ſame with that Expreſſion of the *Apoſtle*, Col. 1. 17. *By him all things conſiſt.* Moreover could theſe things be attributed to our Lord Chriſt as acting in the Fleſh, yet have I proved, Note on Col. 1. 15. that they muſt be aſcribed to a Divine Nature reſiding in him, or to *God manifeſted in the Fleſh*; and ſo what Mr. *Clarke* ſays *muſt be the Humane Nature*, muſt, ſay I, be the *Divine Nature.*

δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος ἁμαρτιῶν, *when he had by himſelf purged our Sins.*] *i. e.* When he had made himſelf an Expiatory Sacrifice, to purge us from the Guilt and Puniſhment of our Tranſgreſſions. To confirm this let it be Noted,

1. That this was the Opinion of all *Nations*, that their Expiatory Sacrifices were deſigned to take away the Guilt of Sin, and make Atonement for it to an offended Majeſty. For why are they ſtill ſaid ἁγνίζειν, καθαίζειν, purgare, luſtrare, *to purge*, and *to make clean*, but from their ſuppoſed Virtue to purifie them from the Guilt of Sin? And becauſe Sin is often repreſented in the Law of *Moſes*, and in the *Prophets*, under the Metaphors of *Uncleanneſs, Filthineſs, Defilement*, and *Pollution*; therefore their Sacrifices alſo are ſtill repreſented as cleanſing them from the Guilt, and the Defilement of Sin, and ſo making the Pollution to paſs from them. Hence the Blood which made the Atonement is ſtiled αἷμα καθαρισμοῦ, *the Blood of cleanſing*, or Purgation. So *Exod.* 30. 10. *And Aaron ſhall make an Atonement upon the Horns of the Incenſe-offering once a Year*, ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαρίσει αὐτό, *with the Blood of the Sin-offering ſhall he make Atonement upon it.* And the Sacrifice offered for Sin is ſaid to be offered καθαίσαι, to *purifie them from it by an Atonement.* So Lev. 9. 15. *And he brought the peoples Offering, and took the Goat which was the Sin-offering, and ſlew it,* καὶ ἐκαθάρισεν αὐτὸν, *and offered it for Sin.* And Lev. 16. 30. *In the great day of Atonement the Prieſt ſhall make an Atonement for you,* καθαίσαι ὑμᾶς, *to cleanſe you, that you may be clean from all your Sins before the Lord,* καὶ καθαρισθήσεσθε, *and you ſhall be cleanſed.* So *Job* is ſaid, καθαίζειν, *to cleanſe his Sons from their ſuppoſed Sins* by a Burnt-offering, *Chap.* 1. 5. Since therefore it is very reaſonable to conceive that the word καθαίζειν uſed in an *Epiſtle* written to the *Jews* touching the Expiatory Sacrifice of *Chriſt*, is uſed in the ſenſe in which they always took it when applied in the *Old Teſtament*, to Sacrifices which made Atonement for their Sins; it follows, that when the *Apoſtle* here ſaid Chriſt made καθαρισμὸν, *a purgation of our Sins by himſelf*: And when he adds, That whereas *the Blood of the legal Sacrifices did expiate* εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the purification of the Fleſh, the Blood of Chriſt,* καθαριεῖ, *ſhall much more expiate to the purification of the Conſcience from the Guilt of Sin*, chap. 9. 13. When he proceeds to ſay, That *whereas under the Law almoſt all things,* ἐν αἵματι καθαρίζηται, *were purified by Blood*, and *without ſhedding of Blood there was no Remiſſion*, ver. 22. 23. And thence argues, That the *heavenly things muſt be purged with better Sacrifices.* He in theſe Caſes muſt ſpeak of the Blood of Chriſt, as making Atonement for our Sins, by purging away the Guilt of them, and averting the Puniſhment due to us for them.

Ver. 4. *Being made* (Gr. being) *ſo much better than the Angels*, (and Superiour to them by this Exaltation to the Right-hand of Majeſty,) *as* (by it) *he hath obtained a more excellent Name* (Title, and Authority) *than they.*

Διαφορώτερον ὄνομα, *a more excellent Name.*] *i. e.* Not only Title, but Authority, and ſuperiour Excellency. So *Phil.* 2. 9. *God hath highly*

highly exalted him, and given him, ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a Name above every Name*; i. e. the higheſt Dignity and Power, *that at the Name of Jeſus every Knee ſhould bow*; *i. e.* that all Creatures in Heaven, in Earth, or under it, ſhould own his Power and Dominion, *v.* 10. *Eph.* 1. 21. *He hath ſet him at his right hand, above all Principality, Power, Might, and Dominion,* καὶ παντὸς ὀνόματος, *and every Name.* In both theſe Senſes, Chriſt hath a more excellent Name, *viz.* the Name of his *only Son*, *v.* 5. the Name of *God*, *v.* 8. and a more excellent Authority and Dignity, *viz.* that of *ſitting at the right hand of Majeſty*, *v.* 13. and *ruling all things by the Word of his Power*; and this Excellency he hath upon a better Foundation, as being the Maker of the World, *&c. v.* 2, 3.

Ver. 5. *For to which of the Angels, ſaid he at any time,* (as he did to Chriſt,) *Thou art my Son, this Day have I begotten thee? And again,* (to *Solomon* the Son of *David*, what did more eminently belong to this Son and Lord of *David*,) *I will be to him a Father, and he ſhall be to me a Son,* (2 Sam. 7. 14. 1 Chron. 22. 10.)

Τίνι γὰρ εἶπέ ποτε, *thou art my Son.*] R. *Solomon* (m) here ſaith *our Maſters have interpreted all that is written in this Pſalm of the King Meſſiah*: And R. *Saadias Gaon* (n) doth from theſe very Words prove *the Dominion and Kingdom of the Meſſiah*, becauſe it is here ſaid, *I have ſet thee, my King, upon the Holy Hill of Sion. I will declare the Command, Jehovah hath ſaid unto me, Thou art my Son*, &c. which alſo is apparent from the following Words, *I will give the Heathen for thine Inritance*, &c. *v.* 8. and from the Exhortation to all *Kings* to ſubmit to him. And that this was the *Ancient* and received Expoſition of theſe Words, confirmed by the Holy Ghoſt, we learn from this *Apoſtle*, who diſputing with the *Jews*, touching our *Saviour*'s Reſurrection, when *all Power in Heaven and Earth was given to him*, Matth. 28. 18. He proves it from theſe very Words, *Acts* 13. 33. And again, ſpeaking of his *Prieſthood*, which he was to exerciſe in Heaven after his Reſurrection and Aſcenſion, he proves it to the ſame *Jews* from theſe very Words, *Heb.* 5. 5.

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, *I will be to him a Father*, &c.] Theſe Words are cited from 2 *Sam.* 7. 14. and they do promiſe to *Solomon*, the Type of Chriſt, a Kingdom to be eſtabliſh'd for ever, *v.* 13, 16. and ſo to *Chriſt*, the *Antitype*, and eminently the Son of *David*, an everlaſting Kingdom and Dominion. See *The Judgment of the* Jewiſh *Church*, p. 61.

Note alſo, That tho' the Angels be ſometimes in Scripture called the *Sons of God*, Job 1. 6. 2. 1. 38. 7. God never ſaid to any of them, *I will be to him a Father*, to protect him in his Kingdom, much leſs, *Thou art my Son, this Day have I begotten thee* to a Kingdom: And ſo theſe Paſſages, in the true and full Extent of them, cannot agree to any of the *Angels*.

Ver. 6. *And again, when he bringeth in* (ὅταν δὲ πάλιν, and when he brings again) *the firſt begotten* (from the Dead, *Col.* 1. 18.) *into the World, he ſaith, And let all the Angels of God worſhip him.* (Eſtabliſhing thus his Dominion over them, and their Subjection to him, and alſo the Divine Excellence of him who was thus to be worſhipped by the higheſt of created Beings.)

Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.] 'Tis generally thought theſe Words are cited from *Pſal.* 97. 7. where, in the *Septuag.* we have Words very like them, *viz.* προσκυνήσατε αὐτῷ πάντες Ἄγγελοι αὐτοῦ, *worſhip him all his Angels*, in the Hebrew it is indeed כל אלהים *all ye Elohim*, but then *Aben Ezra*'s Note, is, That *ſome think* כל אלהים הם המלאכים *the word* Elohim *always denotes the Angels*: And (o) *Kimchi* ſaith the *Hebrews* did expound this *Pſalm* of *what was to come to paſs in the Days of the Meſſiah*. In the *Septuagint* it is ſtyled a Pſalm of *David*, ὅτε ἡ γῆ αὐτοῦ κατοικεῖται, *when the Land was eſtabliſh'd to him*, or when he was made Maſter of all thoſe Countries which God deſigned to be the Inheritance of *Iſrael*, and therefore may very properly be referr'd to the Son of *David*, at his Reſurrection, or his coming again into the World, that being the Time when all Power in Heaven and Earth was given to him, when he was ſolemnly inaugurized, and inſtated in his Spiritual and heavenly Kingdom, and *the Government was upon his Shoulders*, and *he ſate down on the right Hand of the Majeſty on high*, v. 3.

But it is obſervable, that theſe Words are expreſly to be found, *Deut.* 32. 43. as here they are cited: And it is certain, from St. *Paul*, that God there ſpeaks of the Times when the *Meſſiah* was to be preach'd unto the *Gentiles*, for that *the Gentiles ſhould glorifie God for his Mercy*, he proves from theſe Words of the ſame Verſe, *Rejoyce ye Gentiles with his People*, Rom. 15. 9, 10. Accordingly the *Jews* expound many of the Words of *Moſes* here recorded. Thus *Jonathan* on *v.* 39. ſaith thus, *When* מימרא דיי *the Word of the Lord ſhall reveal himſelf to redeem his People*; *he ſhall ſay to all People, See I am he that am, and have been, and ſhall be*, (ſee Heb. 13. 8.) *I by my Word kill and make alive, I ſmite the People Iſrael, and I will heal them in the End of the Days.* On *v.* 40. the *Targum* of *Jeruſalem* ſaith thus, *I live* במימרי *by my Word*

(m) In *Dan.* 7. 13. (n) *Vide* Cartw. Mell. Hebr. *l.* 1. *c.* 5. (o) Pug. fid. *p.* 133.

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for ever; that of *Jonathan*, *I have prepared in the Heavens* בית שכנתי *the House of my Majeſty*; that is, ſaith R. *Solomo* מקום שכינתי *the Place of my Majeſty*; Expreſſions often uſed by *Philo* to ſignifie the Λόγος, as when he ſaith, εἶκον ἔχων ἐν ἑαυτῷ λόγον, (p) *God hath his Houſe, viz.* his own Word, and that ὁ θεῖος λόγος, (q) *the Divine Word is his Place*; and upon *v.* 43. *Jonathan B. Uziel* paraphraſes thus, *He with his Word will expiate for the Land, and for his People, viz.* as the *High Prieſt* did on the great Day of Expiation. The other Words, *He will render Vengeance to his Enemies, and make his Arrows drunk with the blood of the ſlain*, are fit Expreſſions of Chriſt's Exerciſe of his Kingly Government over his Enemies, by which he was *to break them with a Rod of Iron, and daſh them in pieces as a Potter's Veſſel*, Pſal. 2. 9. The import of theſe Words therefore may be this, *when God was to introduce his Firſt-born again into the World by the Reſurrection, and give him Power and Dominion over all things in Heaven and Earth, he ſaid, Let all the Angels of God worſhip him, and own him as their Lord and Maker.*

Ver. 7. *And* (moreover, ſpeaking) *of the Angels, he* (*i. e. David* only) *ſaith*, (he is that God,) *who maketh his Angels Spirits*, (or Winds,) *and his Miniſters a flaming fire*; (giving them no higher Titles than thoſe of his Meſſengers and Miniſters, and ſhewing their Efficacy and Swiftneſs *in doing* his Commandments, and hearkening to the Voice of his Words, *by comparing them to the* Winds *and* Fire, *Pſal.* 103. 20, 21.)

Πρὸς τοὺς Ἀγγέλους.] The *Pſalmiſt* ſpeaking, *Pſal.* 104. 4. not to, but of the *Angels*, it is neceſſary to tranſlate theſe Words as our Verſion doth, *Of the Angels he ſaith*; and as the Hebrew אל, ſo the Greek πρὸς is oft of the ſame Import with *de* and אל. He ſpake this Parable, πρὸς αὐτούς, *concerning them*, Luk. 20. 19. Mark 12. 12. πρὸς δὲ τὸν Ἰσραὴλ, *But of Iſrael he ſaith*, Rom. 10. 21. πρὸς ὃν, *Of whom we ſpeak*, *Heb.* 4. 13. Of the Particle אל, ſee *Noldius*, p. 458.

Ver. 8. *But* (ſpeaking) *to* (of) *the Son, he* (*i. e. David*, moved by the Holy Ghoſt,) *ſaith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteouſneſs is the Sceptre of thy Kingdom*, (Pſal. 45. 7.)

Ver. 9. *Thou haſt loved Righteouſneſs, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladneſs*, (*i. e.* advanced thee in Eminence and Dignity) *above thy Fellows*; (ſtiling him in theſe Words God, and an Eternal King; aſcribing to him a Throne and Kingdom, and a Righteous Government, to reward his Righteous Servants, whom he loves; and to puniſh his Obdurate Enemies, whoſe Iniquities render them hateful to him. So that theſe Words again prove both his Divine Nature, and his Exaltation to the Government of the whole World.)

Ὁ θεός, ὁ θεός σου, *God, even thy God:*] For Chriſt is *God of God*, according to the *Nicene Symbol.* Hence do the *Primitive Fathers* thus diſtinguiſh betwixt him and the Father; That *God the Father is that God, above whom there is no other God: Whereas Chriſt is God of God*; and as to that, inferiour to God the Father. So (r) *Juſtin Martyr*, and (ſ) *Irenæus.*

That this *Pſalm* was ſpoken of the *Meſſiah*, is evident from the *Targum* on the place, which ſaith, *Becauſe thou, O King Meſſiah, haſt loved Juſtice*, &c. And on *ver.* 3. *Thy Fairneſs, O King Meſſiah, exceeds the Sons of Men.* To this purpoſe, ſee *R. Solomon*, and *Aben Ezra*, on this *Pſalm.*

Ver. 10. *And* (that alſo by him he made the Heavens, is teſtified in theſe Words ſpoken of him,) *thou, Lord, in the Beginning, haſt laid the Foundation of the Earth; and the Heavens are the Works of thy Hands.*

Ver. 11. *They ſhall periſh, but thou remaineſt; and they ſhall all wax old, as doth a Garment:*

Ver. 12. *And as a Veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy Years ſhall not fail*, (Pſal. 102.)

That this *Pſalm* hath relation to the Times of the *Meſſiah*, we learn from the *Chaldee Paraphraſt*, which ſaith on *v.* 16. Zion *is builded by the Word of the Lord:* And from the Creation of a new People to praiſe the Lord, *v.* 18. which the *Jews* themſelves expound of the World to come, or the State of the Church under the *Meſſiah:* And 3dly, From the Calling of the *Gentiles*, mention'd *v.* 15. *So the Heathens ſhall fear the Name of the Lord; and all the Kings of the Earth, thy Glory.* And *v.* 22. *When the People are gather'd together, and the Kingdoms, to ſerve the Lord.* See *The Judgment of the* Jewiſh *Church*, p. 38.

That theſe things are here ſpoken of, and applied to *Chriſt*, is alſo evident, 1. From the Connexive Particle δὲ, which knits this to the former Citation, and makes it to run thus: *Of the Son it is ſaid, Thy Throne, O God,*

(p) De Migr. Abr. ab initio. (q) De Somn. p. 447. C.

(r) Ἐπὶ τῷ λόγῳ θεὸς, ᾧ Κύριος ἕτερος ὑπὸ τὸν τοῦ παντὸς ποιητὴν ἀριθμὸν --- ὑπὸ ὃν θεὸς ἄλλος οὐκ ἔστιν, Juſt. Mart. Dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ --- ὑπὸ ὃν ἄλλος οὐκ ἔστι Θεός. Et p. 284. Θεὸν ὑπηκοῦντα τῷ ὑπὸ κόσμων Θεῷ, ὑπὸ ὃν οὐκ ἔστι.

(ſ) Invoco te, Domine Deus, qui es ſolus & verus Deus, ſuper quem alius Deus non eſt, lib. 3. Lib. 6. *Ubi filium ſa-* [illegible] *Deum vocat.*

is for ever: ℣. *And* of him it is alſo ſaid, *Thou, Lord, in the Beginning, haſt laid the Foundations of the Earth.* 2. From the Scope of the *Apoſtle*, which, both before and after, is, to bring Teſtimonies to prove the Excellency of the *Meſſiah*, and the Truth of what he had aſſerted of him, *v.* 2, 3. and therefore he muſt purſue the ſame Deſign here. And, 3dly, From the Conceſſion of the *Socinians* upon the place, That *the latter Words, which ſpeak of the Deſtruction of the Heavens and the Earth, belong to Chriſt.* Now theſe Words, *They ſhall periſh, but thou remaineſt*, are plainly ſpoken of the ſame Perſon who *founded the Earth in the Beginning*; and therefore muſt equally belong to Chriſt. But here it is objected.

Obj. That if the Author of this *Epiſtle* had indeed believed that Chriſt was the Creator of the World, to what purpoſe doth he ſpend ſo much Time to prove him *more excellent than the Angels?* For who can doubt that the Creator is more excellent than his Creatures?

Anſw. 1. He doth not abſolutely go about to prove him more excellent than the *Angels*, but comparatively, ſo far more excellent as the Titles given him in Scripture ſhew'd that he exceeded them; and that was, as much as the Creator doth exceed his Creatures.

2. I have ſhew'd, Note on the 2d and 3d Verſes, that the *Apoſtle* had aſſerted not only Chriſt's Dignity, as *Heir of all things*, and ſo ſucceeding in his *Father*'s Kingdom; but alſo that he was therefore Lord of all things, becauſe *he made the World*, and therefore was obliged in his Teſtimonies to prove both theſe things; as he doth in moſt of the Teſtimonies produced.

3. As there were then divers *Hereticks* who aſcribed the Creation of this viſible World to *Angels*, and not to *Chriſt*; ſo alſo were there divers *Jews* who held that they were God's Miniſters, or συνεργοὶ, *Co-workers* in the Creation of the World; and that God ſaid to them, *Let us make Man*, Gen. 1. 26. Now againſt theſe *Jews* and *Hereticks*, the *Apoſtle* very appoſitely proves, that the Creation of the World was not to be aſcribed to thoſe *Angels* who, ſay they, gave the Law, *chap.* 2. 2. but to that *Jeſus* from whom we have receiv'd the Goſpel. Of the Sayings of the *Jews*, concerning the Aſſiſtance of the *Angels* in framing Man, ſee *Note* on *chap.* 2. 5. And *Maimonides more Nevochim, Part* 2. *Chap.* 6. Of *Simon Magus Irenæus* doth inform us, *l.* 1. *c.* 20. that he held that his *Ennoia* produced *Angelos & Poteſtates, a quibus & Mundum hunc factum eſſe dixit*; *Angels and Powers, by whom this World was made:* That *Menander* alſo, *ibid. cap.* 21. held, *Mundum factum ab Angelis*, That *the World was made by Angels:* That *Cerinthus*, *ibid. cap.* 22, 23, 24. held that the World was made by *ſome ſeparate Virtues, much inferiour to God*; that *the World was not made by Chriſt, but that he rather came* ad diſſolvenda omnia opera ejus Dei qui mundum fecit, *to diſſolve all the Works of that God who made the World*: And Laſtly, Χειτῷ ὁμογενῶς Ἀγγέλοις συνεργαζόμενον, That *the Angels were of the ſame Rank with Chriſt, and produced together with him.* All which vain Fancies gave juſt Occaſion to the *Apoſtle* to aſſert that Chriſt was thus ſuperiour to the Angels, and the Creator both of them, and of the World. Accordingly, the *Targum* of *Jeruſalem* gives this Deſcription of the *Word of the Lord*, That *it is he who ſaid to the World, Be, and it was; and who will ſay unto it, Be, and it ſhall be.* Which Words the *Targum* of *Jonathan Ben Vziel* (in Exod. 3. 14.) apply to the Lord himſelf.

Ver. 13. *And*, (yea,) *to which of the Angels ſaid he at any time*, (as he did to Chriſt, *Pſal.* 110. 1.) *Sit thou on my Right Hand till I make thine Enemies thy Foot-ſtool.*

Ver. 14. *Are they not all* (declared, *Pſal.* 103. 20, 21. and 104. 4. to be) *miniſtring Spirits, ſent forth* (not for Government and Dominion, but) *to miniſter to them who* (being Sons by Adoption) *ſhall be* (alſo) *Heirs of Salvation.*

Κάθου ἐκ δεξιῶν μου, *Sit thou on my Right Hand.*] That theſe Words were ſpoken of the *Meſſiah*, appears, 1. From the two *Targums* on this *Pſalm*, who both declare that this was ſpoken, במימרה *in*, or *to his Word.* This is, ſaith *R. Saadias Gaon*, on *Dan.* 7. 13. The Meſſiah, *our Righteouſneſs*; *as it is written*, Pſal. 110. 1. *The Lord ſaid to my Lord, Sit thou on my Right Hand.* *R. Moſeh Haddarſan* ſays, (*Bereſch. Rabba*, in *Gen.* 18. 1.) *Hereafter God will cauſe the* Meſſiah *to ſit on his Right Hand*; *as it is ſaid*, Pſal. 110. 1. *The Lord ſaid unto my Lord*, &c. *Midraſh Tehillim*, in *Pſal.* 2. 7. ſaith, *The Affairs of the* Meſſiah *are ſet forth in the* Hagiographa, *in theſe Words*, Pſal. 110. *The Lord ſaid.* And again, *R. Joden*, in *Pſal.* 18. 35. in the Name of *R. Chija*, ſaid, That *in the Age of the* Meſſiah, *the bleſſed God will ſet the King* Meſſiah *on his Right Hand*; *as it is written, The Lord ſaid to my Lord.* And though on this *Pſalm* he expounds the Words firſt of *Abraham*, whom they introduce complaining that God has placed his Son on his Right Hand, and him only on his Left; yet preſently follow theſe Words, *And ſo he ſaith to the* Meſſiah. And *R. Obadiah* not only ſaith, the *Pſalmiſt* compoſed this *Pſalm* of the *Meſſiah*, but adds what illuſtrates *v.* 14. That God *further ſaid, Thou ſhalt ſit on my* Right Hand, *and the Miniſtring Angels on my* Left. See more in *Cartwright*'s *Melliſicium*, p. 2969. And ſince our Bleſſed Saviour confounded the *Scribes* and *Phariſees* with this Enquiry, How the *Meſſiah* could be the Son of *David*, ſince *David here in Spirit calls him Lord?*

Matth.

Matth. 22. 42. 'tis evident this was then the received Expoſition of theſe Words.

Μέλλοντας κληρονομεῖν σωτηρίαν, *who ſhall be Heirs of Salvation.*] *i. e.* By Right of Sonſhip, for *if Sons then Heirs*, Rom. 8. 17. *If a Son then*, κληρονόμος θεοῦ, *an Heir of God through Chriſt*, Gal. 4. 7. *Heirs according to the Promiſe*, Gal. 3. 29. For *to as many as believed he gave power to be the Sons of God*, John 1. 12.

CHAP. II.

Ver. 1. THerefore *we* (knowing the Excellency of the Perſon ſpeaking now to us in the Goſpel above all other Prophets, and above thoſe Angels which were employed in delivering the Law of *Moſes*,) *ought to give the more earneſt heed to the things which we have heard* (from the Son of God,) *leſt at any time we ſhould let them ſlip* (out of our Memory.)

Μήποτε παραῤῥυῶμεν.] Τυτέστι μὴ ἐκπέσωμεν, *leſt we fall off from them*; ſo *Oecumenius*, *Theophylact*, and *Phavorinus*. Which Senſe agrees well with the Scope of this *Epiſtle*, but the Senſe given by our Tranſlation is alſo very good and proper; for in this Senſe παραῤῥυῆναι is uſed in thoſe words of *Solomon*, *My Son*, μὴ παραῤῥυῇς, τήρησον δὲ ἐμοὶ βουλὰς, *be not forgetful of, but keep in mind*, or lay up in thy Heart *my Counſel*, Prov. 3. 21. So the Wiſeman interprets himſelf in the beginning of that Chapter, *My Son*, ἐμοὶ νομίμων μὴ ἐπιλανθάνου, τὰ δὲ ῥήματά μου τηρείτω σὴ καρδία, *forget not my Precepts, but let thy Heart keep my words*, ver. 1. So *Origen* ſpeaking of the Feſtivals of the Church, the Lord's day, *Eaſter*, *Pentecoſt*, ſaith, The common People had need of theſe ſenſible Admonitions, or Memorials of the Bleſſings then celebrated; (a) διὰτον παραδεγμάτων ἵνα μὴ τέλεον παραῤῥυῇ· *that they may not entirely ſlip out of their Memories*: And this Tranſlation and Interpretation is confirm'd from the word, ἀμελήσαντες, ver. 3. which ſignifies, *to be unmindful of this great Salvation.*

Ver. 2. *For if the word ſpoken by Angels* (from Sinai) *was ſtedfaſt*, (and by God's dealing with the *Jews* confirmed,) *and every* (wilful) *Tranſgreſſion and Diſobedience* (of it) *received a juſt Recompence of Reward*: (The Atonements of the Law being only for Sins of Ignorance and Errour, *chap.* 5. 2. and cutting off being the Puniſhment for wilful Sins, as being acts of Rebellion againſt God their Governour.)

Ὁ δι' ἀγγέλων λαληθεὶς λόγος, *the word ſpoken by Angels.*] (b) *Maimonides* ſaith expreſly, *Non invenies Deum ullum opus feciſſe niſi per manum alicujus Angeli, God did no work but by the Hand of ſome Angel.* To confirm this, he cites that Paſſage of their Wiſemen, That (c) *God does nothing without conſulting before the Family above.* And that in *Bereſchith Rabba*, *Whereſoever it is ſaid in Scripture*, ויהוה *and Jehovah did this or that*, ibi intelligitur ipſe & domus Judicii ejus; by which, ſaith he, they declare, That *all things are done by him*, mediantibus Angelis, *by the Mediation of Angels.* (d) *Joſephus* ſaith, The Law was given, τοῦ θεοῦ διαλεγομένου πρὸς αὐτὸὺς περὶ τῶ πρακτέων, *by God, declaring to them what they ought to do.* And yet he introduces *Herod*, proving that Legates, or Ambaſſadors, were Sacred, from this, That (e) *the Jews had received the choiceſt of their Laws from God by Angels*; *i.e.* by Meſſengers, of Legates, as that Name imports. (f) *Philo* is expreſs, That God ſpake the Law, δι' αὐτῦ μόνου ἀ προσχρησάμενος ἄλλῳ, *by himſelf, uſing no other*; but yet, ſaith the ſame (g) *Philo*, he did this, κελεύσας ἠχὼ ἀόρατον ἐν ἀέρι δημιουργηθῆναι, *commanding an inviſible ſound to be formed in the Air.* And to whom could this Command be directed, but to ſome of the Angels then attending on him? He therefore ſeems only to mean, that the Decalogue was adminiſtred by God himſelf ſpeaking to the People, and not by *Moſes* the Mediator betwixt God and them, as the reſidue of his Laws were. For in his Book *de Somniis*, he doth not only obſerve that the Holy *Scripture* ſpeaks of thoſe Dreams as, θεόπεμπτοι, ſent from God; not only which come immediately from him, but which proceed, *p.* 461. διὰ τῶ ὑπηρετῶν αὐτῦ ἢ ὀπαδῶν ἀγγέλων, *from his Miniſters and Attendants the Angels*: But he adds, That theſe Meſſengers are employed in bringing, τὰς τῦ πατρὸς ἐπισκοπὰς τοῖς ἐκγόνοις, *the Commands of the Father to his Sons.* And that this is done, *p.* 455. F. *becauſe we cannot bear his immediate Chaſtiſements, nor yet his excellent Benefits.*

As for the *Fathers*, they ſeem univerſally to conſpire in this Doctrine that the *Apoſtle* ſpeaks here, and *Gal.* 3. 19. Περὶ τῶ διακονη-

(a) In Celſ. l. 8. p. 393. (b) More Nevoc. l. 2. c. 6. p. 200. (c) P. 201. (d) Antiq. l. 3. c. 8. p. 78. F.

(e) Ἐκεῖνα γὰ τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' Ἀγγέλων παρὰ τῦ θεῦ μαθόντων. Antiq. l. 15. c. 8. p. 522, B.

(f) Lib. de Decal. p. 576. (g) P. 577. lin. penult.

σαιδρων τῷ λόγῳ Αγγέλων, *of the Angels miniſtring to the delivery of the Law.* So (h) *Origen.* So *Chryſoſtom* on this place, *Theodoret* on *Gal.* 3. 19. *Oecumenius*, and *Theophylact.* (i) *Origen* ſpeaking of *Jeruſalem*, ſaith, *The Angels have now deſerted her, who before were always helpful to her:* Δι' ὧν ἐτεθέιτο ὁ Μώσεως νόμος, *By whom alſo the Law of Moſes was ordained; it being*, ſaith the *Apoſtle*, *ordained by Angels.* The ſame is the Opinion of St. *Jerom* on *Gal.* 3. 19.

And though *Jehovah* ſpeaks to *Moſes* in and from Mount *Sinai*, and from him the *Jews* received the Law. Yet that he uſed the Miniſtry of *Angels* in the diſpenſing of it, is evident from many Paſſages of the *New Teſtament.* For,

1. St. *Stephen* ſpeaketh thus unto the *Jews*, *You have received the Law*, εἰς διαταγὰς (κατ' διαταγὰς *Oecum.*) ἀγγέλων, *by the diſpoſition of Angels, and have not kept it*, Acts 7. 53. Now when he was aggravating their Guilt in violating this Law, from the conſideration of the Dignity of the Perſons, who were by God imployed in giving it to them, he would not have omitted the Son of God, or the λόγος, the principal Actor, and ſpoken only of theſe interiour miniſtring Spirits, could he both truly, and according to the then preſent Notion of the *Jews*, have ſaid, it was the λόγος, who by his *Father* was imploy'd in giving the Law. For though moſt of the *Fathers* ſay the λόγος, or the Son of God, appeared to *Moſes* and the *Patriarchs*, and others under the *Old Teſtament*, (k) they all agree in this, That he appeared then as ἄγγελος, one that ſuſtained another Perſon, or as the Legate, the Ambaſſador, or as ὑπηρέτης, *i. e.* the Miniſter of God the Father, as alſo (l) *Philo* ſtill does.

2. When the *Apoſtle Paul* affirms after St. *Stephen*, That the Law was, διαταγεὶς δι' ἀγγέλων, *adminiſtred by Angels*, Gal. 3. 19. he cannot reaſonably be ſuppoſed to mean only that 'twas deliver'd *inter Angelos*, *between Angels*, or by God attended with his Angels. For, (1.) as *by*, is the proper import of the Word διὰ, ſo is it very rarely, if at all, that it is rendred *inter*, *between*, or *among*; it is ſo rendred indeed by our Tranſlators, 2 *Tim.* 2. 2. but with the Note in the Margin *by*, to ſhew they thought it might there bear the Senſe, as it doth thus, *The things which thou haſt heard from me*, (and which have been confirm'd) διὰ πολλῶν μαρτύρων, *by many Witneſſes, commit to faithful Men.* (2.) Seeing here the word ſpoken, δι' ἀγγέλων, being put in oppoſition to the word ſpoken, διὰ υἱοῦ, *by Chriſt*, ſhews that διὰ retains its proper Senſe, and muſt be rendred, *by Angels*; why ſhould we put another Senſe on the ſame Particle uſed *Gal.* 3. 19. by the ſame *Apoſtle*, with reſpect to the ſame Subject?

3. That the word ſpoken by Angels here reſpects the Law in general, and not only of the *Threatnings made by the Prophets, to whom the* λόγος *ſent his Angels to bring back the people of* Iſrael *from their Wickedneſs*; is alſo evident from the Words. For, (1.) *the Word ſpoken by Angels* here, ſeems to be the ſame with the word, *Adminiſtred by Angels*, Acts 7. 53. Gal. 3. 19. Now that was *the Law*, ſay both St. *Stephen* and St. *Paul.* (2.) It was ὁ λόγος βέβαιος, *the Word made firm*, by the Miracles done by *Moſes* to eſtabliſh it, as was the Goſpel by more glorious Miracles; the Miracles done by *Moſes* being only, σημεῖα καὶ τέρατα, *Signs and Wonders*, whereas the Goſpel was confirm'd alſo by *divers Powers*, and *Diſtributions of the Holy Ghoſt*, ver. 4. (3.) As the *Apoſtle* ſaith here, *Every Tranſgreſſion of this Word received a juſt Recompence of Reward.* He ſaith, *chap.* 10. 28. *He that deſpiſed Moſes Law died without Mercy*; where the Argument being in ſenſe the ſame, demonſtrates that the *word ſpoken* here muſt be the Law of *Moſes.* (4.) We are properly ſaid to *Tranſgreſs*, and *Diſobey a Law*, but as for Threatnings, though we may diſregard, we are not properly ſaid to *Tranſgreſs them.* In fine, I can Anſwer the Argument of *Slichtingius* on the place, 'That 'God in Perſon could not give the Law from 'Mount *Sinai*, ſince were it given by God 'himſelf, it muſt on that account be prefer'd 'before the Goſpel: By ſaying the Compariſon is here made only betwixt God ſpeaking to the *Jews* by the Miniſtery of *Angels*, and the ſame God ſpeaking to us by his Son, which ſuppoſes God the *Father* to be the Supreme Author both of the Law and the Goſpel, aſſerting only that his *Ambaſſadors* or Miniſters in the one were much inferiour to his *Ambaſſador* and his Great *Prophet*, by whom the other was revealed. But I am not able to reſiſt the Evidence of his Second Argument, That the Oppoſition put between the Word ſpoken by (m) *Angels* to them, and

(h) In Matth. Ed. Huet. p. 454. E. (i) Hom. 23. in Jer. Ed. Huet. p. 129. D.

(k) Τῷ ἐν τοῖς ἀρχαίοις ἀνηρῆσθαι. Juſt. M. Dial. p. 279. A. D. p. 280. B. 283. A. B. 284. A. 293, 295, 311. Et paſſim.

(l) Philo, Ἄγγελος ἀνυπόστατος τοῦ Θεοῦ λόγος. De Nom. Mutat. p. 819. C. Alleg. l. 2. p. 60. Ὄργανα Θεοῦ, C. p. 100. B.

(m) *Nam ſi lex per Dei filium, quomodo D. Autor per Angelos eam traditam fuiſſe affirmare, & hac in parte eam Evangelio quod hoc per Dei filium & Dominum ipſum annunciatum ſit opponere, eoque nomine Evangelio poſtponere potuit, ſi non minus lex quam Evangelium ipſum Dei filium, & necdum in ſtatu humiliationis conſtitutum, laterem, & prædicatorem habuit.*

the

the Goſpel delivered to us by the Son of God, will not permit us to own that the Law was given to the *Jews* by the ſame Son of God, ſeeing that ſuppoſition wholly deſtroys the force of the *Apoſtle*'s Argument in this place. But then I do not think that any Angel was ſo imployed in the delivery of the Law, as to take upon him the Perſon of God; or that any Creature ſaid, *I am the Lord thy God*, &c. but only that the Divine Majeſty there preſent with his Thouſands of Angels, *Deut.* 33. 2. *Pſal.* 68. 17. made ſome of them his Miniſters to form the Voice by which he ſaid, *I am the Lord thy God*, &c. And it may probably be conjectured, that where-ever there is mention of an Angel and *Jehovah* together, or any Worſhip or Excellency ſpecified which is proper to God, there was an appearance of the *Shechinah* or Divine Majeſty conjunct with the Angel.

Ver. 3. *How ſhall we eſcape* (the Divine Wrath) *if we* (Chriſtians) *neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord* (Chriſt himſelf,) *and* (after) *was confirmed to us by them that heard him.*

Τηλικαύτης σωτηρίας, *ſo great Salvation.*] That under the Diſpenſation of the Goſpel the deliverance of the Faithful from Perſecutions at or after the Deſtruction of *Jeruſalem*, ſhould here be repreſented as that great Salvation which began to be ſpoken of the Lord, was teſtified to by the Apoſtles, and even by God himſelf, by ſo great Miracles, is incredible. No ſure, our *Saviour* brought Life and immortality to light by the Goſpel, 2 *Tim.* 2. 11. his *Apoſtles* teſtified to us eternal Life, 1 *John* 1. 2. And this is the teſtimony of God himſelf, *That he hath given us eternal Life, and that Life is in his Son*, 1 John 5. 11. See Note on *chap.* 4. 3.

Ἐβεβαιώθη εἰς ἡμᾶς, *was confirmed to us.*] *Jews*, not to us *Apoſtles*, by whom it was confirmed: Where therefore is the Argument taken from theſe Words, to prove St. *Paul* was not the Author of this *Epiſtle*, becauſe the Goſpel was not confirmed to him by them that heard Chriſt, he receiving it by immediate Revelation from him, *Gal.* 1. 12. And uſual is it with St. *Paul* in this and other *Epiſtles* to ſay *we*, when not he himſelf but only they he ſpeaks to, or of, muſt be underſtood. So *Chap.* 6. 1. *Let us go on to perfection.* See *Chap.* 10. 25. 12. 1. *Rom.* 3. 5, 7. 1 *Cor.* 10. 8, 9. 2 *Cor.* 7. 1. *Eph.* 2. 3. 1 *Theſ.* 4. 15. *Tit.* 3. 3.

Ver. 4. *God alſo bearing them witneſs both with Signs and Wonders* (as he did to *Moſes* delivering the Law to the *Jews*,) *and with divers Miracles and Gifts* (or Diſtributions) *of the Holy Ghoſt*, (performed) *according to his own Will.*

Ποικίλαις δυνάμεσι, *with divers Miracles.*] Becauſe, ſaith *Theodoret*, the Law was confirmed by Miracles, the Apoſtle thought it neceſſary to ſhew the Goſpel was in this Superiour to it, as it was in theſe two reſpects.

1. That the Apoſtles and the Diſciples of our Lord abounded in theſe miraculous Diſpenſations, which confirmed the Goſpel, as well as Chriſt himſelf. 2. That *Moſes* chiefly wrought, σημεῖα καὶ τέρατα, *Signs and Wonders*; whereas the δυνάμεις, *Powers* and *Diſtributions of the Holy Ghoſt* here mentioned, were the proper Confirmations of the Goſpel Diſpenſation. For here are four things mentioned, which will admit of a diſtinct Conſideration; The firſt and ſecond are, σημεῖα καὶ τέρατα, *Signs and Wonders*, which refer to portentous Actions done in the Heavens, as when *the Sun ſtood ſtill*; in the Earth, as when it *opened to ſwallow up Dathan and Abiram*; in the Air, as when it *was turned into Darkneſs*; in the Waters, as when they were *turned into Blood*: And theſe were often wrought by *Moſes*, and others under the *Old Teſtament*, and ſtill are ſtiled, σημεῖα καὶ τέρατα, *Exod.* 7. 3. πληθυνῶ τὰ σημεῖα μου καὶ τὰ τέρατα, *I will multiply my Signs and my Wonders in the Land of Egypt.* And again, ver. 9. *Deut.* 4. 32. *He took his People out of that Nation*, ἐν σημείοις καὶ ἐν τέρασι, *by Signs and Wonders. Shewing*, σημεῖα καὶ τέρατα μεγάλα, *Signs and great Wonders upon Pharaoh, and all his Houſe*, Chap. 6. 22. 7. 19. 11. 3. 26. 8. 29. 3. *And there aroſe not a Prophet like unto Moſes*, ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, *in all the Signs and Wonders which God ſent him to do in the Land of Egypt.* Deut. 34. 11. *See* Neh. 9. 10. Pſal. 134. 9. Jer. 32. 20. Thus *Nebuchadonoſor* declares, σημεῖα καὶ τέρατα, *the Signs and Wonders which the moſt High God had ſhewed to him*, Dan. 4. 2. And *Darius* ſaith of him, *chap.* 6. 27. ποιεῖ σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, *He doth Signs and Wonders in the Heavens and on the Earth.*

2. Σημεῖα and δυνάμεις are uſed in the *New Teſtament*, with Relation to the Miracles wrought by the *Apoſtles* upon others, in caſting out Devils, making the Blind to ſee, and the Lame to walk, and healing all manner of Diſeaſes; now none of theſe things were done by *Moſes*, and very rarely by any of the *Prophets*. And laſtly, as for the *Diſtributions of the Holy Ghoſt*, conſiſting in the internal Gifts of *Wiſdom*, *Knowledge*, *Faith*, *the Gifts of Tongues*, and *the Interpretation of them*. Theſe were peculiar to the later Days, that is, the Times of the *Meſſiah*,

Ver. 5. *For unto the Angels hath he not put into Subjection the World to come, whereof we ſpeak*, (but unto Chriſt now Crowned with Honour and Glory, *ver.* 9. to whom all Power both in Heaven and Earth is given.)

For Explication of theſe Words let it be obſerved,

1. That both the *Scriptures*, the *Jewiſh* Records, and the *Primitive Fathers* do repreſent

ſent the State preceding our Lord's Advent, and his Advancement to the Right Hand of *Majeſty* in the Heavens, as a State ſubject to *Angels*, or in which God dealt with them by the Miniſtery of his *Angels*; this of the *Jews* has partly been confirm'd already, by ſhewing, That their Law was the Word ſpoken by *Angels*. That they were brought out of *Egypt* by the Miniſtery of an Angel, *Moſes* himſelf declares in his Meſſage to the King of *Edom*, *When we cried to the Lord, he heard our voice, and ſent an Angel, and hath brought us forth out of the Land of Egypt*, Numb. 20. 16. This Angel, ſaith the *Targum* of *Jonathan*, was a *Miniſtering Angel*. Nor is it to be thought the King of *Edom*, who had no Notion of the *Logos*, could underſtand him otherwiſe. And hence the Note of *Paulus Fagius* runs thus, *Omnis Iſraelitici Populi ſalus, & ductio per Angelos adminiſtrata eſt, The whole Conduct and Preſervation of the People of* Iſrael *was adminiſtered by Angels*. That they were led through the Wilderneſs by an Angel, and that an Angel drave out the Inhabitants of the Land of *Canaan* before them, we learn from theſe Words of God himſelf; *Behold, I ſend an Angel before thee, to keep thee in the way, and bring thee into the Land I have prepared for thee*, Exod. 23. 20. He ſhall go, ſaith the *Greek*, Ἡγεμών σου, *as thy Guide and Captain*. And ver. 23. *My Angel ſhall go before thee, and bring thee to the Amorites and Hittites*, &c. *and I will cut them off*. Now that here he ſpeaks of a Miniſtering Angel, may be argued from theſe Words, *My Name is in him*, that is, as the *Targums* of *Onkelos* and *Jonathan* well expound the Phraſe, *His word is in my Name, by him do I declare my will and pleaſure*. So *Maimonides*, in *More Nevoch.* part. 1. c. 64. Some think this Angel was the Eternal Son of God; but *this I am afraid to aſſert*, ſaith the Biſhop of *Ely*, *becauſe it ſeems dangerous to me to call him ſimply an Angel*, i. e. *a Miniſter, or Meſſenger, without any ſuch addition as that in* Mal. 3. 3. *That Angel of the Covenant, for ſo he was at his Incarnation, of which he there ſpeaks, before which I dare not aſcribe to him ſuch miniſterial Works as theſe, of bringing the Children of* Iſrael *out of* Egypt, *and going before them to lead them in the way to* Canaan; *this was properly the work of an Angel, to whom* Moſes *aſcribes it*. But though we thus underſtand it, this excludes not the Preſence of God himſelf, but rather proves it; for this Angel was ſent from the *Shechinah*, or *Majeſtick* Preſence of God which was in the Cloud, and is therefore ſtiled *the Angel of his Preſence*, Iſa. 63. 9. becauſe, ſaith the *Targum*, he was an Angel *ſent*, מן קדמוהי *from before him*, or *from before his Face*: And thus it was true which the Lord ſaid to *Moſes*, *My Preſence ſhall go with thee*, Exod. 33. 14. in the Cloud, and *my Angel ſhall go before thee*, Exod. 23. 23. as being ſent from before me to conduct thee. And again, *Exod.* 33. 2. *I will ſend an Angel before thee, and will drive out the Canaanite, the Amorite*, &c. *for I will not go up in the midſt of thee, for thou art a ſtiff-necked People, leſt I conſume thee in the way*. He therefore who was to be ſent could not be God himſelf, or the Divine *Logos* equal to him, for then he would have had the ſame reaſon to conſume them for their Diſobedience. Accordingly we find *Maſius* on *Joſh.* 5. 14. confeſſing that *the Jews generally thought this was the Angel* Michael. And partly from them, and partly from *Daniel*, who ſtyles him *Michael their Prince*, chap. 10. 21. and *Michael the Prince which ſtandeth for the Children of thy People*, chap. 12. 1. It ſeems to be that many *Chriſtian Fathers* and *Ancient Commentators* have ſo expreſly ſaid, (n) That God over all *placed over them the Angel* Michael, *as* Daniel *hath taught* us; and God *alſo promiſed* Moſes *that he would ſend an Angel with his People*. And both *Theodoret* and St. *Jerom* in their Comments on *Dan.* 11. 21. ſay, that *Michael, eſt Archangelus cui creditus eſt Populus Judæorum, he is that Archangel to whom was committed the care of the People of the* Jews. And the Author of the *Recognitions* ſpeaking of God's dividing of the *Nations* to *Angels* (o), adds, That *the Government of the Jews themſelves, and the diſpoſal of their Affairs, were by* God *committed to an Archangel*.

Now if this Suppoſition be admitted, and *the World to come*, according to the *Jewiſh* import of that Phraſe, be taken for the Goſpel State, then the *Apoſtle*'s Argument runs thus, *You have greater reaſon to take heed to the things taught by Chriſt under the Goſpel Diſpenſation, than had the Jews to take heed to the things taught by the Moſaical Diſpenſation; for unto the Angels God hath not ſubjected the Goſpel State, but unto Chriſt: i. e.* To him who is more able to reward his Obedient Servants, and bring them into the *Celeſtial Canaan*, and more able to conſume and puniſh them who do neglect the great Salvation tendred in this Diſpenſation.

As to the *Gentile* World, the Doctrine of the *Jews* in relation to them is evident from thoſe words of the *Septuagint*, *when the Al-*

(n) Καὶ γὰρ ὁ Μιχαὴλ αὐτοῖς ἐπέστησεν ὁ τῶν ὅλων Θεὸς, ᾧ τοῦτο ἡμᾶς ὁ μάκαρ ἐδίδαξε Δανιὴλ, ὁ τὸ μεγάλῳ τῷ Μωσῇ ὑπόσχεσιν συμπέμψων τὸν ἄγγελον τῷ λαῷ. Theodoret. in Gal. 3. 19.

(o) *Uni vero, qui in Archangelis erat maximus, ſorte data eſt diſpoſitio eorum qui præ cæteris omnibus excelſi Dei cultum & ſcientiam receperant.* Recogn. Lib. 2. §. 42. p. 428.

mighty

eighty divided the *Nations*, *he ſet the borders of them*, κατ' ἀριθμὸν Ἀγγέλων Θεοῦ, *according to the number of the Angels of God*, Deut. 32. 8. that is, ſaith R. *Menachem*, *He placed Seventy Angels over the Seventy Nations.* For ſaith the Son of *Syrach*, ἐνὸς ἑκάστου ἔθνους κατέστησεν ἡγούμενον, *In the diviſion of the Nations of the whole Earth, he ſet a Ruler over every People*, Eccluſ. 17. 17. Accordingly in *Daniel* we find mention of the *Prince* of *Perſia* and of *Greece*, *i.e.* of the *Angels* which preſided over thoſe places. (p) *Euſebius* doth frequently inform us, That *all the Nations of the Earth were formerly by Lot divided to many Angels*, and this was the Doctrine of (q) *Juſtin Martyr*, of (r) *Irenæus*, (s) *Athenagoras*, and the two (t) *Clements*. So that in the Judgment of the *Jews*, and of the *Primitive Fathers*, all the whole *Heathen* World were ſubject to the Government of *Angels*.

And then the Argument of the Apoſtle is to this Effect, That *now the world of Believers gathered from the Heathens*, *is put under Chriſt's immediate Power*, *and ſubject not to Angels*, *but to him who will come in flaming fire to execute Vengeance upon all that obey not his Goſpel*; *and that therefore it concerns them to give more diligent heed to the Words ſpoken by him*, *and not to neglect that great Salvation which he tenders.*

Οἰκουμένην μέλλουσαν, *the World to come.*] This I conceive imports primarily the Chriſtian State, and in order to the Government of that, the whole World ſubjected to Chriſt from the time of his Reſurrection and Aſcenſion; (*When he ſat down on the Right hand of the Majeſty on high*, *and had all power in Heaven and Earth committed to him*; for when God brought him by his Reſurrection again, εἰς οἰκουμένην, *into the Earth*, he ſaid, *Let all the Angels of God worſhip him*, i. e. *let them all bow and be ſubject to his Authority*, chap. 1. 6.) to the time when he ſhall aboliſh Death, *the laſt Enemy* of his Subjects, and put the Crown upon their Heads, and condemn all his Enemies to endleſs Puniſhments, and ſo give up his mediatory Kingdom to the Father, 1 *Cor.* 15. 28. And this I gather from the following Proof of this ſubjection of the World to Chriſt, taken from *Pſalm* the Eighth; for the *Apoſtle* plainly doth inſinuate, that it is begun already, in that this *Jeſus* is already Crowned with Glory and Honour, *ver.* 9. and he as plainly teſtifies that it muſt continue till the day of Judgment, and only will be then compleated by ſaying, That *he muſt Reign till all his Enemies be put under his feet*, 1 Cor. 15. 25. and proving this from thoſe words of the Pſalmiſt, *For he hath put all things under his Feet*, ver. 27. So then the Argument runs thus, *How ſhall they eſcape who neglect that great Salvation tendred by him*, *who hath all the World*, *and all things in it ſubject to him*, *and to continue ſo till he hath put all his Enemies under his Feet.*

It may be alſo noted, That when this World to come doth reſpect only the Chriſtian State, from the Reſurrection of Chriſt, to the final Judgment, then it is ſtiled עולם הבא *the Age to come*, which is the frequent import of the World to come, in the *Jewiſh Writers*; and in this Senſe is Chriſt ſtiled, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come*, Iſa. 9. 6. and the Gifts vouchſafed to Believers, and exerciſed by them in the firſt Ages of the *Church*, are ſtiled in this Epiſtle, δυνάμεις μέλλοντος αἰῶνος, *the Powers of the World to come*; but when it alſo doth include that Earth in which they dwell, and in which they are to continue to the Day of Judgment, then is it ſtiled, οἰκουμένη μέλλουσα, *the World to come* after the other Four *Kingdoms*, which are ſtiled οἰκουμένη, *the Earth*, and are ſaid to have *Dominion over all the Earth.* Thus of the Kingdom of *Aſſyria* and *Babylon*, *Daniel* ſaith to *Nebuchodonoſor*, that God had made him *Lord of all things*, and ſetled his Kingdom *where-ever the Sons of Men dwell*, Dan. 2. 37, 38. and his Kingdom is by *Iſaiah* often ſtiled οἰκουμένη, and the fall of it is repreſented as the *Deſolation of the whole Earth.* Thus in his Viſion againſt *Babylon* he ſaith, *Behold the day of the Lord comes cruel*, and *with fierce anger*, θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the land* (of *Babylon*) *deſolate*, chap. 13. 9. and ver. 11. ἐπιτελῶ τῇ οἰκουμένῃ ὅλῃ κακά, *I will pronounce evil to the whole Earth.* *Cyrus* the King of *Perſia* ſpeaks thus, *The Lord hath given me all the Kingdoms of the Earth*, Ezra 1. 2. and *Artaxerxes* in his Epiſtle for the Deſtruction of the *Jews* writes thus, *being Lord over many*

(p) Λοιπὸν ὅλην λοιπὴν ὁ Σωτὴρ ἡμῶν ἐκληρώσατο τὴν ὅλην κατοίκησιν εἰς ἀνθρώπους πάντα τὰ ὑπὸ γῆς ἔθνη τὸ παράπαν ταῖς τῶν Ἀγγέλων κεκληρωμένα ὑπὸ τὴν ἐκείνων ὑποβαλὼν ἐξουσίαν. Euſeb. demonſtr. Ev. l. 4. c. 10. p. 162. D. 163. A.

(q) Ὁ Θεὸς τὰ πάντα κόσμον ποιήσας, τὰ μὲν ἐπ' ἀνθρώπων, καὶ ἐπὶ τοῦτο τὰ ὑποκάτω τῆς ἐγκύρου παρουσίας Ἀγγέλοις, ὡς ἔδει τάξει διέταξε, παρέδωκεν. Juſt. M. Apol. 1. p. 44.

(r) *Et quando diviſit Altiſſimus Gentes, ſtatuit terminos Gentium ſecundum numerum Angelorum Dei, Populum autem qui credit Deo jam non eſſe ſub Angelorum poteſtate, ſed ſub Domini.* Iren. l. 3. c. 12. p. 266. Vide Fevardentium in locum.

(s) Ἡ μὲν τῶν Ἀγγέλων σύστασις τῷ Θεῷ ἔδει παρεῖναι γίγνεσθαι τοῖς ὑπ' αὐτοῦ διακεκοσμημένοις. Athenag. Legat. p. 27. C.

(t) Εἰκὸς δὲ συνδιανενεμῆσθαι παρεκάστῃ θείᾳ τε καὶ ἀρχαίᾳ. Ἄγγελοι γὰρ ἔθνη, ἀλλ' ἡ μεὶς κυρίου ἡ δόξα παραδίδωσι. Clem. Al. Strom. 7. p. 702. C. D. *Eſt enim unuſcujuſque Gentis Angelus, cui credita Gentis ipſius diſpenſatio a Deo.* Clem. R. Recog. l. 2. §. 42.

Nations,

Nations, ᾧ πάσης ὑπετάγησαν οἰκουμένης, *and having Dominion over all the World*, &c. Eſth. 13. 2.

As for the Third, that is, the *Grecian Monarchy*, the Prophet *Daniel* ſaith expreſly of it, *It ſhall bear Rule over all the Earth*, Dan. 2. 39. Accordingly *Alexander* is celebrated in all *Hiſtorians* and *Poets* which ſpeak of him, as the Conqueror of the World; when he came to *Babylon* Ambaſſadors were ſent unto him, ἐξ ἁπάσης σχεδὸν τῆς οἰκουμένης, *from almoſt the whole World*, ſaith *Diodorus Siculus*, *Hiſt.* l. 17. p. 579. and when he died this Inſcription was writ upon his Tomb, γῆν τῷ ἐμοὶ τίθημι. And laſtly, as for the *Roman Monarchy*, as it was ſtiled by the Poets, παμβασιλεία, *the Univerſal Kingdom*, and by the Hiſtorians *Orbis terrarum*; ſo is it in the Scripture repreſented as the Government, πάσης τῆς οἰκουμένης, *of the whole Earth*, Luke 2. 1. for, ſaith (u) *Dionyſius Halicarnaſſæus*, ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἀρχῆς τῆς γῆς, οὐ μὴν ἀναμβλής ἐστιν, ἀλλ' ὑπ' ἀνθρώπων καλουμένης, Rome *preſides over the whole habitable Earth*: Now this Kingdom of Chriſt being Propheſied of by *Daniel*, as that which was to be ſet up after theſe Kingdoms which bore that Name, and to break in pieces all other Kingdoms, is therefore ſtiled ἡ οἰκουμένη μέλλουσα, *the Kingdom of the World to come*; and if, (as we we may probably conjecture from the Angel, the *Prince of Perſia*, and the Angel, the *Prince of Greece*, *Dan.* 10. 13, 20.) Angels were by God appointed to preſide over thoſe *Monarchies*, then hence ariſeth another Reaſon why the *Apoſtle* might ſay, *Unto the Angels hath he not ſubjected the World to come, of which we ſpeak.*

Ver. 6. *But one in a certain place* (viz. David, Pſal. 8. 4.) *teſtifieth, ſaying, Lord, what is Man, that thou art* (ſo) *mindful of him; or the Son of Man, that thou* (ſo) *viſiteſt him?*

Ver. 7. *Thou madeſt him* (but) *a little lower than the Angels, thou crownedſt him with Glory and Honour, and* (haſt) *ſet him over the works of thine Hands*, (Pſal. 8.)

Ver. 8. *Thou haſt put all things* (and ſo the World to come) *in ſubjection under his Feet; for in* (ſaying) *that he* (hath) *put all* (things) *in ſubjection under him*, (it is manifeſt that) *he left nothing that is not put under him; but now* (as for *Adam*, and his Poſterity, of whom theſe things were primarily ſpoken) *we ſee not yet all things put under him.*

Ver. 9. *But we ſee Jeſus* (the ſecond *Adam*) *who was made a little lower than the Angels, for the ſuffering of Death, that he by the Grace of God might taſte Death for every Man*, (already) *crowned with Glory and Honour*, (and therefore know that all things are, and ſhall be ſubjected to him.)

Here note, 1. That though theſe words of the *Pſalmiſt* may be allowed in their firſt and obvious Senſe, to relate to the firſt *Adam*, created after God in his Similitude and Likeneſs, with reſpect to his Dominion, yet doth not this hinder that they be expounded in the myſtical Senſe of *Chriſt* the ſecond *Adam*; for the *Jews* acknowledge that the firſt *Adam* was a Type of the ſecond *Adam*, that is, of Chriſt, who is by them ſtiled האדם האחרון *the laſt*, or *ſecond Adam*. Moreover *the Myſtery of Adam is*, ſay they, *the Myſtery of the Meſſiah*, and the Man created the ſixth Day ſignifies the *Meſſiah*. For thus they ſpeak, (x) *Our Redemption is ſignified by the ſix Days of the Creation, eſpecially by the ſixth in which Man was created, by whom we are not to underſtand the Nations of the World, but* סוד אדם הוא סוד משיח *the Myſtery of Man is the Myſtery of the Meſſiah*, as it is ſaid *Dan.* 7. 13. *he came like to the Son of Man.* And this lays a Foundation for the inference of the *Apoſtle*, that what was ſpoken of Man in general, and more particularly related to the firſt *Adam*, was only punctually fulfilled in the ſecond *Adam* taking the Nature of Man on him; for, ſaith he, we ſee it not in any meaſure fulfilled in any other Man; but as for Chriſt, we do already ſee it actually fulfilled, as to the firſt Clauſe of it, he being *now crowned with Glory and Honour*, and ſo as all things are already ſubject to his Feet, as far as the preſent Neceſſities of the Church require, *Eph.* 1. 22. ſo will they compleatly and actually be ſo when *Death, the laſt Enemy, ſhall be deſtroyed*, 1 Cor. 15. 25, 26, 27.

Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *crowned with Glory and Honour.*] That theſe words are in conſtruction to follow the enſuing Words, *That he by the Grace of God might taſte Death for every Man.* See Note on *Chap.* 7. *ver.* 20. but the Apoſtle puts theſe words laſt, as being to diſcourſe of our Lord's Sufferings for us.

Ver. 10. (This Jeſus, I ſay, who by the Grace of God taſted Death for every Man,) *For it became him from whom are* (were) *all all things, and by whom are* (were) *all things* (ordered) *in* (his deſign of) *bringing many Sons to Glory, to* (effect this by) *make* (ing) *the Captain of their Salvation perfect by Sufferings*; (τελειῶσαι, to conſecrate him to that work by Sufferings.)

Τελειῶσαι διὰ παθημάτων, to *ſanctifie*, to *conſecrate*, and *dedicate him to that work by his Sufferings.*] That this is the true import of theſe words will appear, 1. From the like words uſed by this Apoſtle, *Chap.* 5. 8, 9, 10. *Though he were a Son, yet learned he Obedience by the things that he ſuffered, and being*

(u) Vide Lipſium de Magn. Rom. l. 1. c. 3.

(x) Tzeron Hammor. Sect. Beriſchith.

made

made Perfect; [τελειῶσαι,] i. e. *being conſecrated to his Prieſtly Office, he became the Author of Eternal Salvation to all that obey him, being called of him an High Prieſt after the Order of Melchiſedek.* And again, Chap. 7. 27, 28. *The Law maketh them High Prieſts which have Infirmity, but the Word of the Oath, which is after the Law, maketh the Son ſo,* εἰς τὸν αἰῶνα τετελειωμένον, *who is conſecrated an High Prieſt for evermore.* 2dly, From the Collation made betwixt the Call of *Aaron* to his *Prieſthood*, and of *Chriſt* to his: For as *Aaron took not this Honour to himſelf, but was called of God to it; ſo Chriſt glorified not himſelf to be made an High Prieſt*, but was conſtituted ſo by him, who ſaid, *Thou art a Prieſt for ever after the Order of Melchiſedek.* Now the Conſecration of *Aaron*, and the Legal *Prieſts*, is continually expreſs'd by this Word: For what is in the *Hebrew*, *thou ſhalt fill the Hands of Aaron, and his Sons*, and is by us tranſlated, *thou ſhalt conſecrate them*, is by the *Septuagint* thus rendred, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτῶν, καὶ τὰς χεῖρας αὐτῶν. So *Numb.* 3. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they conſecrated them to the Prieſthood.* Accordingly the Prieſt conſecrated, is in the *Greek*, ὁ τετελειωμένος, *Lev.* 21. 10. *the Day of his Conſecration is* ἡμέρας τελειώσεως, *Lev.* 8. 33. *the Sacrifice then offered for Sin, is* θυσία τελειώσεως, *the Burnt-offering,* ὁλοκαύτωμα τελειώσεως, *v.* 28. *the Ram offer'd,* ἐν κριὸς τελειώσεως, *v.* 22. *the Fleſh of Conſecration,* τὰ κρέα τῆς τελειώσεως, *Exod.* 29. 34. This alſo will be farther evident from the next Verſe, *By theſe Sufferings he became an High Prieſt for ever, after the Order of Melchiſedek*, Chap. 7. 28. *And the Author of Salvation to all that obey him*, Chap. 7. 28. For appearing with this Sacrifice before God in Heaven for ever, *He is able to ſave for ever them that come unto God by him.*

Ἔπρεπεν γάρ.] *Conveniens hoc fuit Dei ſapientiæ*, ſaith *Grotius*. *He thought fit to do this*, ſaith Dr. *Hammond*; 1. Becauſe thus the ſame Nature ſuffer'd which had ſinned, and therefore purged us from the Guilt we in that Nature had contracted, and ſo diſſolv'd that Death to which we became ſubject by the Sin of *Adam*. This is the Reaſon of Chriſt's Sufferings which all the *Primitive Fathers* do ſuggeſt, and on which they eſpecially inſiſt; aſſigning this Reaſon of our Lord's Death, ἵνα τὸ θανάτου ἡμῶν ἀναλυθῇ, *that our Obnoxiouſneſs to Death might be expiated:* So (y) *Ignatius. He died*, ſaith (z) *Juſtin Martyr, for Mankind*, ὁ ἀπὸ τοῦ Ἀδὰμ ἅπαν θάνατον ἐν πάσῃ, καὶ ἐν ἑκάστῃ ἐπιφυλῇ, *which, from* Adam, *became ſubject to Death, and the Deceit of the Serpent. Irenæus* (a) ſaith, That *as Mankind, by Man overcome, was obnoxious to Death*; ſic etiam per hominem victorem, aſcendamus in vitam; *ſo by a Man conquering Death, we may riſe to Life: And as Death prevail'd againſt us by Man*, ſic iterum nos adverſus mortem per hominem accipiamus palmam, *ſo we may prevail againſt it by Man, that as in the Animal* Adam *we all died, ſo in the Spiritual we might all be made alive.* And (b) *Athanaſius*, in his Oration of the Incarnation, is very copious on this Subject; declaring that *Chriſt took our Nature on him*, πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, *to reduce again our Corruptible to Incorruption*; *that our Lord ſeeing Mankind loſt by Death exerciſing the Dominion of Corruption over them, ſeeing the Puniſhment threaten'd to our Tranſgreſſion*, (c) διαφθορὰν ἐπὶ καθ' ἡμῶν φθορᾶν, *prevailing over us to Corruption, and ſeeing the whole Race of Men ſubject to Death, he, in Compaſſion to them*, (d) ἐπεὶ ὁ θάνατος κρείττων ἦν ἀνεκτός, *and not enduring this Dominion of Death, that what he had created might not periſh, he took a Body to himſelf, not alien from ours; and, becauſe we were all ſubject to Corruption*, (e) ἀντὶ πάντων αὐτὸ θανάτῳ παραδίδωσι, *delivering it to the Death for us all, he offer'd it to the Father, that, as it were, all Men dying in him, the Law of the Corruption of Mankind might be diſſolv'd, and he might tranſlate them again to Incorruption. And* (f) *this*, ſaith he, *is the firſt Cauſe of his Incarnation.* Hence (g) many of them ſay, that *the Hand-writing* which was *blotted out by the Death of Chriſt*, was the Threat made to *Adam*, *In the Day that thou eateſt thereof thou ſhalt die the Death.* Here then is one Reaſon why the Death or *Blood of Bulls and Goats could not take away Sin*; *viz.* they did not partake of the ſame Nature that had ſinned, and therefore could not in that Nature diſſolve the Debt we had contracted, and ſo tranſlate us to Incorruption. 2. It became him thus to ſuffer, becauſe theſe Sufferings fitted him to be a *merciful High Prieſt* to them that ſuffer as he did; and alſo to be a *faithful High Prieſt, to make Atonement for our Sins*, v. 17. Obſerve here, that the *Apoſtle* doth not ſay, Chriſt's Sufferings were abſolutely neceſſary to ſatisfie Divine Juſtice; that Infinite Mercy could not pardon Sin, without a Satisfaction made to Juſtice; and that Infinite Wiſdom could contrive no other Way for the Atonement of our Sins, but that Divine Wiſdom ſaw it fit that Chriſt ſhould ſuffer for

(y) Apud Theodoret. Dial. 1. tom. 4. cap. 20, 31. & paſſim.
(z) Juſt. Mart. Dial. cum Tryph. pag. 316. A.
(a) Iren. lib. 5. cap. 21, 23.
(b) Athan. Orat. Incarn. p. 60. Ὅταν οἰκέτης ἁλῷ σῶμα ἔχων, ἵνα ᾖ ὁ δεσπότης ἐν αὐτῷ λοιπὸν ἐξαφανισθῇ τὸ ἐπιβουλεῦσαν, ἢ εἰ μὴ τοιοῦτον ἀνακαινισθῶσιν ἄνθρωποι, p. 66. C.
(c) Ibid. C.
(d) Ib. D.
(e) P. 61. A.
(f) P. 63. B.
(g) Chryſ. Oecum. Theoph. in Col. 3. 14.

the Ends fore-mentioned: And why then may not others be permitted to think and speak with the *Apostle*, without adding that which the *Apostle*, in all this long and excellent Discourse concerning the Ends, the Reason, and Necessity of our *Saviour*'s Sufferings, thought not once fit to mention.

Ver. 11. *For both he* (our Priest) *who sanctifieth*, (*i. e.* by his Oblation purgeth us from Sin,) *and we that are sanctified*, (or purged from it,) *are all of one* (Original and Nature;) *for which Cause he is not ashamed to call them Brethren.*

Ver. 12. *Saying*, (Psal. 22. 22.) *I will declare thy Name unto* (among) *my Brethren: In the midst of the Church* (or Congregation) *will I praise thee.*

Ver. 13. *And again*, (Isa. 8. 17.) *I will put my Trust in him. And again*, (ver. 18.) *Behold, I and the Children which God hath given me.*

Ὁ ἁγάζων, *He that sanctifies*, &c.] I have shewed, *Note* on *Chap.* 9. 13. that the Word ἁγάζω, in this *Epistle*, is used in the *Sacrifical* Sense, or with relation to the Expiation of Sin: In the *Old Testament*, when it respecteth Sacrifices, it sometimes signifies to devote, consecrate and offer them to God. So *Lev.* 22. 3. *The holy things which the Children of Israel hallow to the Lord*; ἅσα ἂν ἁγάζωσι, *which they shall offer to the Lord*; for, *Numb.* 18. 9. these holy Things are thus enumerated, *every Heave Offering*, ver. 8. *every Meat-Offering, every Sin-Offering, every Tresspass-Offering*; Deut. 15. 19. *All the Firstlings of thy Flock thou shalt sanctifie to the Lord thy God*, ἁγιάσεις τῷ Κυρίῳ· For if they were clean, they were to be offer'd to God, and their Blood was to be sprinkled on the Altar, and their Fat burnt for an Offering made by Fire, *Numb.* 18. 19. But if they were unclean, οὐ θύσεις αὐτὰ τῷ Κυρίῳ, *thou shalt not sacrifice it to the Lord*, saith the Text, *Deut.* 15. 21. And, 1 *Chron.* 23. 13. *Aaron was separated, that he might sanctifie the most Holy Things*, τοῦ ἁγιάσαι, that he might offer them in Sacrifice, *and to burn Incense*; for he was separated to execute the *Priesthood*, Exod. 28. 1. And that was to be performed by *offering Gifts and Sacrifices for Sin*, Hebr. 5. 1. And in this Sense our Saviour saith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτὸν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ, *for their sakes I sanctifie my self*, *i. e.* I offer my self a piacular Victim, *that they may be sanctified in the Truth*, John 17. 19. *i. e.* that they may be consecrated to their Office, or set apart for my Service: For as *Aaron* and his Sons were hallowed, and set apart for God's Service by a Sacrifice, to expiate them from their Sins; and this was done ἁγιάσαι αὐτὰς ὥστε ἱερατεύειν, *to sanctifie them to the Priesthood*, Exod. 29. 1, 14, 21. as well as by the Holy Anointing: *Exod.* 30. 30, 31. 40. 13. So *Christ*'s *Apostles* were sanctified and set apart to their Office, not only by the Unction of the Holy Ghost, but also by that *piacular Victim* Christ offer'd for their Sins: And accordingly, in these Words, *he that sanctifies* is Christ that offers himself, that he might sanctifie ἁγάζων, *i. e. purge them from their Sins by his own Blood*, Heb. 13. 12. and *they that are sanctified* are they that by this Blood are purged from their Sins, and so are fitted to draw *nigh to God*, and made a *Royal Priesthood, to shew forth his Praises, and offer up Spiritual Sacrifices acceptable to God, through Jesus Christ.*

2dly, The Word doth also signifie to *purge, purifie*, and *make clean*, by Sacrifice, both in the Scripture, and profane Authors. Thus of the *Altar* it is said, *he shall sprinkle the Blood upon it with his Finger, seven times, and he shall cleanse it, and hallow it*, καθαριεῖ αὐτὸ, καὶ ἁγιάσει αὐτὸ, *from the Uncleannesses of the Children of Israel*, Lev. 16. 19. So Exod. 29. 33. And they shall *eat those things* אשר כפר בהם, ἐν οἷς ἐξιλάσατο ἐν αὐτοῖς, *by which or for whom the Atonement was made to consecrate*, τοῦ ἁγιάσαι αὐτὰς, *and to sanctifie them*; and, *v.* 36. *thou shalt cleanse the Altar*, בכפרך עליו, ἐν τῷ ἁγιάζειν σε ἐν αὐτῷ, *when thou hast made an Atonement for it.* In profane Authors, to purge by Sacrifices from Guilt or Uncleanness, is sometimes ἁγιάζω, sometimes ἁγίζω, and the Sacrifices that did this, are styled ἁγισμὸς, *Sacrifices of Purgation*; and according to this Sense of the Word, *he that sanctifieth* is he that *purgeth*, and *they that are sanctified* are they who are *purged* from the Guilt of Sin.

Psal. 22. 22. This *Psalm* being interpreted by the *Jews* themselves, concerning the *Messiah*, the *Apostle* might well apply this Passage of it to him.

I will put my Trust in him; *and again, I and the Children which God hath given me.*] These two Citations being from the same Place, *Isa.* 8. 17. make but one Proof, that *he who sanctifies*, and *they who were sanctified*, have the same Nature, shewing that he who said, *I will put my Trust in him*, called them whom God had given him, his Children, or Off-spring, and so declared them to be of the same Nature or Original with him. Now that these Words were anciently adapted to Christ, we learn from the Words of *Simeon*, who applies the Words following to him, *Luke* 2. 34. and from the *Jews* who expound the Words, *he shall be a Stumbling Stone, and a Rock of Offence*, of our Saviour, *Pag. Fid.* Part 2. c. 5. §. 2. to whom they are applied by St. *Paul*, *Rom.* 9. 33. and by St. *Peter*, 1 *Pet.* 2. 7.

Ver. 14. *Foresmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same, that through* (the) *Death* (they had deserved, and he suffer'd in their stead,) *he might destroy* (evacuate and

and fruſtrate) *him who had the Power of Death, that is, the Devil.*

Ver. 15. *And* (might) *deliver them* (from the Sting of it) *who, through the Fear of* (the) *Death* (threatned to the Poſterity of *Adam*, without any Promiſe of a Reſurrection) *were all their Lives time ſubject unto Bondage.*

Κεκτημένον τὸ κράτος τοῦ θανάτου, *that had the Power of Death.*] That by ſeducing *Adam* to eat of the Forbidden Fruit, the Devil, whom the *Jews* call *Sammael*, had Power to accuſe Men, and to demand that they might die, according to the Threat denounced againſt them, is the conſtant Opinion of the (h) *Jews*, *Our Wiſe Men ſay, it is a Tradition, that Satan the Adverſary, the Angel of Death, deſcendeth and ſeduceth, aſcendeth, and accuſeth, receives Power, and takes away the Soul or Life.* Hence they ſay of him, That (i) *he cauſed Death to the whole World.*

Καταργῆσῃ τὸν Διάβολον, is to *fruſtrate* and *bring to naught his Deſign* of ſubjecting all Men to the Power of Death, and keeping them under the Dominion of it, to render it of no Effect, *Rom.* 3. 3, 31. *Rom.* 4. 14. 1 *Cor.* 1. 28. 2. 6. 6. 13. 13. 8, 10, 11. 15. 24, 26. 2 *Cor.* 3. 7, 11, 13, 14. *Gal.* 3. 17. 5. 11. 2 *Theſſ.* 2. 8. And thus Chriſt is ſaid καταργῆσαι, *to aboliſh Death*, 2 *Tim.* 1. 10. That therefore we are ſtill ſubject to Death, is, ſay the *Fathers*, not that we are now puniſh'd with it, but out of Mercy, that Sin might not be immortal in us, the Time of our Reſurrection being that in which Death ſhall be totally aboliſh'd, 1 *Cor.* 15. 26.

φόβῳ θανάτου, *the Fear of Death.*] That the whole *Heathen* World was ſubject to this Fear, and that it was the King of Terrors to them, ſee *Note* on *Rom.* 8. 22. From this Fear we are delivered at preſent by our Deliverance from that Guilt of Sin which alone makes it truly terrible, 1 *Cor.* 15. 55, 56. and by the Promiſe of a Glorious Reſurrection, when *Death ſhall be ſwallowed up in Victory*, v. 54.

Ver. 16. *For verily he took not on him the Nature of* (οὐ ἐπιλαμβάνεται, he laid not hold of, he helped not the fallen) *Angels, but he took on him* (Gr. he laid hold of) *the Seed of Abraham.*

Οὐ ἐπιλαμβάνεται.] This Word, ſay the *Gloſſaries*, ſignifies *manum injicere, to lay hold upon, manu prehendere, to hold with the Hand.* So *Eccluſ.* 4. 11. *Wiſdom*, ἐπιλαμβάνεται, *layeth hold of them that ſeek her:* Suſ. 39, 40. *The Man we could not hold, being too ſtrong for us*, ταύτης δὲ ἐπιλαμβανόμενοι, *but laying hold of her, we asked her*, &c. And ſo in the *Septuagint* it ſignifies almoſt continually, אחז, *take hold of his Tail*, Exod. 4. 4. See *Kircher* in the Words אחז זנב חפש

The Seed of Abraham.] The Note of the beſt Commentators here, is this, That the *Apoſtle* writing to the *Jews*, thought it ſufficient to mention only the Mercies deſigned by the *Meſſiah* for the *Jews*. And true it is that they confined the Seed of *Abraham* to themſelves; but the *Apoſtle* reckons all Believers as the *Seed of Abraham*, *Rom.* 4. 12, 16, 17. *Gal.* 3. 14, 29. tho' Chriſt is here ſaid to have taken upon him the *Seed of Abraham*, becauſe he derived his Fleſh from his Poſterity.

Ver. 17. *Wherefore in all things it behoved him to be made like* (theſe) *his Brethren, that he might be a merciful* (High Prieſt to them under all their Sufferings,) *and* (a) *faithful High Prieſt*, (exactly performing his Prieſtly Office,) *in things pertaining to God*, (ſo as) *to make Reconciliation for the Sins of the People.*

Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to make Atonement for the Sins of the People.*] i. e. ἱλάσκεσθαι τὸν Θεὸν περὶ ἁμαρτιῶν, *to make Atonement to God for their Sins.* So in (k) *Porphyry*, ἀπομειλίσσεσθαι τὰς τῶν πολλῶν ἁμαρτίας, *to propitiate for the Sins of many*, is in the ſame Place, ἀποιλίσσεσθαι τὸ Θεῖον, *to propitiate the Deity for them.* This Senſe the Words require, for Chriſt is here ſaid to be a faithful High-Prieſt τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God, that he might make Atonement*, ſurely, to him. This Reconciliation therefore muſt reſpect God. Again, this Phraſe, when it reſpects the *Jewiſh Sacrifices*, hath ſtill Relation to the Guilt of Sin to be expiated, and taken away by them; and every Sin-offering, offer'd by the Prieſt, is ſaid to be offer'd by the Prieſt, ἱλάσκεσθαι περὶ ἁμαρτίας αὐτῶν, *to make Atonement for their Sins*, Lev. 4. 35. 5. 6, 10. 13. 44. Ezek. 44. 27. And of the *piacular Victim* it is ſtill ſaid, καὶ ἱλάσεται περὶ αὐτῶν ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the Prieſt ſhall make Atonement for them, and the Sin ſhall be forgiven*, Lev. 4. 20, 31. 5. 6, 10, 13, 16, 18. 12. 7, 8, 14. 18, 19, 29, 31. 15. 30. 19. 22. Numb. 6. 11, 15, 28. The *Apoſtle* therefore here ſpeaking to the *Jews* in the Phraſe always uſed by them, of ſuch Sacrifices as ſuffer'd in their ſtead, to expiate the Guilt of their Sin, muſt be ſuppoſed to teach them that the like was done for them by our Saviour's Sacrifice.

Ver. 18. *For in that he himſelf* (actually) *ſuffered being tempted, he is* (become) *able* (and willing) *to ſuccour them who* (at any time) *are tempted*; (*i. e.* expoſed to Sufferings.)

Πειραζόμενος, *being tempted.*] *i. e.* expoſed to Agonies and Sufferings; for πειραζόμενος in the

(h) Maim. duct. dub. *l.* 3. *c.* 22. *p.* 398. (i) Buxt. in voce Sammael. (k) De Abſtinentia, &c. *l.* 4. §. 5. *p.* 148.

Epiſtles, ſignifies to be expoſed to ſuch Afflictions, as ſubject us to great Temptations to deſiſt from our Duty and Obedience; as when the *Apoſtle* ſaith, *No Temptation hath befallen you, but what is,* ἀνθρώπινος, *ſupportable* by Man; *for the Lord is faithful, who will not ſuffer you,* πειρασθῆναι, *to be tempted above what you are able* (or *expoſed* to Sufferings beyond your ſtrength) *but will with the Temptation make a way* (ſo far) *to eſcape, that you may be able to bear it*, 1 Cor. 10. 13. So the Apoſtle finding his *Theſſalonians*, ἐν ταῖς θλίψεσι, in great Afflictions from their Perſecutors, ſends to *know their Faith*, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *leſt the Tempter might have prevailed on them by reaſon of theſe Tribulations*, to deſert it, 1 *Theſ.* 3. 3, 4, 5. Rev. 2. 10. *Fear none of thoſe things which thou art to ſuffer: behold, Satan ſhall caſt ſome of you into Priſon,* ἵνα πειρασθῆτε, *that you may be tempted*; *i. e.* be tried by Temptations. See *Jam.* 1. 2, 12. 1 *Pet.* 1. 6. 2 *Pet.* 2. 9. Rev. 3. 10. So here, our *Saviour* tried by theſe Agonies, he ſuffered in his hour of Darkneſs, when the Tempter fell upon him with all his Fury, is become experimentally able to ſuccour us under thoſe Sufferings, which render Obedience ſo hard to Fleſh and Blood.

Δύναται, *he is able.*] He hath, δύναμιν συμπαθητικήν, a power joined with a Sympathy towards us, and a propenſity to ſuccour us. So *Rom.* 11. 23. *They ſhall be grafted in,* δυνατὸς γάρ ἐστιν ὁ Θεὸς, *for God is able.* And Chap. 14. 4. *The weak ſhall ſtand,* δυνατὸς γάρ, *for God is able to make him ſtand.* Thus to encourage us to Charity the *Apoſtle* ſaith, δυνατὸς ὁ Θεὸς, *God is able to make all Grace abound towards us*, 2 Cor. 9. 8. *I know whom I have believed,* and *I am perſuaded,* ὅτι δυνατός ἐστι, *that he is able to keep that which I have committed to him to that day*, 2 Tim. 1. 12.

CHAP. III.

V. 1. *Wherefore, holy Brethren, partakers of the Heavenly Calling,* (*i. e.* the calling to celeſtial Bleſſings) *conſider the Apoſtle, and High-Prieſt of our Profeſſion Chriſt Jeſus*, (who, as our Apoſtle, taught theſe things, and, as our High-Prieſt, ſuffered to obtain theſe Bleſſings for us, and confirm them to us.)

Ver. 2. *Who was faithful to him that appointed him* (to be an Apoſtle and High-Prieſt) *as alſo* (it is ſaid of) *Moſes* (that he) *was faithful in all his Houſe*, (*i. e.* in all the Houſe of God, *Numb.* 12. 7.)

Πιστὸν ὄντα, *who was faithful*, &c.] That is, as *Moſes* faithfully diſcharged all that the Lord commanded him to ſay, or do for the Church of *Iſrael*; ſo Chriſt was faithful in the Diſcharge of his *Prophetick Office*, doing and ſpeaking *as the Father had given him commandment*, John 12. 49, 50. 14. 10. And in his *Prieſtly Office*, in laying down his Life for the Sheep, according to the Commandment he had received from the Father, *John* 10. 18. and doing all things requiſite to make Atonement for the Sins of the People, *Chap.* 2. 17. I know indeed the *Criticks* ſay, that נאמן and πιστὸς, ſignifie one eſtabliſhed in his Office, as in thoſe words, πιστὸς Σαμουὴλ εἰς προφήτην τῷ κυρίῳ, *Samuel was eſtabliſhed a Prophet to the Lord*; but this *Criticiſm* is here needleſs, and the word πιστὸν, *Chap.* 2. 17. bearing not this Senſe, I chuſe rather to follow the ordinary import of the word.

Ver. 3. *For this Man* (this Jeſus) *was counted worthy of* (or dignified with) *more Honour than Moſes, inaſmuch as he who hath builded* (Gr. ὁ κατασκευάσας, who orders or governs) *the Houſe, hath more honour than the Houſe*, (of which *Moſes* only was a part.)

Ὁ κατασκευάσας] Is he that orders, and governs, and provides, or prepares all things. So *Phavorinus*, κατασκευάζω, καταρτύομαι, ὀργανίζω, ordino, guberno, moderor. And thus, τὴν πολιτείαν, καὶ τὰς πόλεις καλῶς κατασκευασθῆναι, in *Plato*, *Epiſt.* 11. is to have Cities and Polities well ordered. So *Wiſd.* 9. 2. Thou in thy Wiſdom, κατασκευάσας ἄνθρωπον, *haſt ordered Man to have Dominion over thy Creatures.* Thus *Philo*, *De Cherub.* p. 100. ſaith, God is the Cauſe of the World, δι' ἣν ἐγένετο, *by which it was made*, and the λόγῳ δι' οὗ κατεσκευάσθη, *by which it was ordered*, or put into that Frame and Order in which it is. The words preceding, ἠξίωται, *he was dignified with more Honour*, ſeem plainly to refer unto Chriſt's *Regal* Office, by which *all Power in Heaven and Earth was given to him*, and he was made *Head over all things for his Church, which is his Body*, and in which he dwells as in his Houſe, *Epheſ.* 1. 21, 22. And this to me ſeems to eſtabliſh this Senſe of the Word.

Ver. 4. *For every Houſe is builded* (κατασκευάζεται, ordered and governed) *by ſome Man, but he that built* (ὁ κατασκευάσας, that orders and governs) *all things is God.*

Ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεὸς, *he that built all things is God.*] The *Apoſtle*, ſay the *Socinians* on the place, proves *Chriſtum tanto præſtantiorem eſſe Moſe, quanto Deus præſtantior eſt ſuo Populo, qui Dei Domus eſt, idque merito*, that *Chriſt is as much more excellent than Moſes, as God is more excellent than his own People.* And this they had juſt cauſe to ſay; and if ſo, *Chriſt* muſt be properly and truly God, for nothing elſe can ſo far excel *Moſes*, the chiefeſt of that People, as God himſelf excels them; by this Interpretation there-

therefore they do not avoid, but confirm the Argument for our Saviour's *Deity* from this Text. The Argument ſeems plainly to run thus; He that governs all things is God, but Chriſt, as *Pater Familias*, Father of his Family, governs all things in his Houſe, that is, the *Church* diſperſed throughout all the World, and hath in order thereunto *all Judgment, and all Power in Heaven and Earth* committed to him: He therefore muſt be God, that is, the Exerciſe of his *Kingly Office* ſhews that he muſt be God as well as Man. Thus *Philo, De Victim. Offer.* p. 661. C. often ſaith of that Power, καθ' ἣν ἀνῆπται πᾶν ὅλων τὸ κράτος, *to which the Government of all things is committed*, that, οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ὄντ' ἂν θεὸς, μέγας τις ὢν ὄντως, καὶ ἰσχυρὸς, καὶ κραταιὸς, *he is God, not only of Men but Angels, a great Being, who truly doth exiſt, both ſtrong and mighty.*

Ver. 5. *And Moſes verily was faithful in* (the Adminiſtration of) *all* (things in) *his Houſe*, (but this he was only) *as a Servant, for a teſtimony of thoſe things which were to be ſpoken* (by God to them).

Ver. 6. *But Chriſt as a Son* (is placed) *over his own Houſe*, (*i.e.* he enters upon the Government of it as an Heir, and Succeſſor into the Rights of his Father, the Father now judging no Man, but having committed all Judgment to the Son, *John* 5. 22.) *whoſe Houſe we* (Chriſtians) *are* (and ſhall continue to be) *if we hold faſt our Confidence, and the rejoycing of our Hope ſtedfaſt to the end.*

Ὡς θεράπων, *as a Servant.*] The Government of *Iſrael* was a *Theocraſy*, where God gave all the Laws and Precepts, and *Moſes*, only as his Servant and Miniſter, told them what things God thought fit to command them; but the Government of the Chriſtian Church is entirely committed to our Lord Jeſus, and he, as Supreme Head and Lord of all things, governs both it and all things in Earth and Heaven for the good of it; and therefore, if he be not truly God, God doth not now govern the World as formerly, but hath given up the Adminiſtration of it to a Creature, *whoſe Houſe we are*, Chriſt *living in our Hearts by Faith*, Gal. 2. 20. Eph. 3. 17. abiding in us by his Spirit, *John* 14. 23. *Rom.* 8, 9, 10, 11. and dwelling in our Bodies, and in the Body of the Church, as in his Temple, 1 *Cor.* 3. 16, 17. 6. 17. 2 *Cor.* 6. 15, 16. *Eph.* 2. 20, 21, 22. 4. 16.

Παῤῥησίαν, *the Confidence,*] Or the free Profeſſion of the Faith; for παῤῥησία is a Liberty or Freedom of ſpeaking; as when 'tis ſaid of Chriſt, that *he ſpake*, ἐν παῤῥησίᾳ, *freely*, Mark 8. 32. John 7. 13. 18. 20. and of his Apoſtles, that they ſpake, μετὰ παῤῥησίας, *with all Freedom* and Courage, *Acts* 2. 29. 4. 13, 29, 31. 28. 31. 2 *Cor.* 3. 12. 7. 14. *Eph.* 6. 19. *Phil.* 1. 20. 1 *Tim.* 3. 13. *Heb.* 4. 16. So *Phavorinus*, παῤῥησιάζομαι ἀληθεύω καὶ ὁμῶ.

Καύχημα τῆς ἐλπίδος, *the rejoicing of Hope.*] *i. e.* the Hope which cauſes us to *rejoice in expectation of the Glory of God*, Rom. 5. 2. 2 Cor. 1. 14. Gal. 6. 4. *if we hold this firm unto the end.* Which ſuppoſes that they who were partakers of this Heavenly Calling, and had at preſent this cauſe of Rejoycing, might not hold it firm unto the End, but might fall off from it, *ver.* 14. might depart from the living God, *ver.* 11. *Chap.* 4. 11. Yea, the Apoſtle in this Epiſtle plainly doth ſuppoſe that they who had *taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt*, &c. *might fall away*, chap. 6. 4, 5, 6. That *the Juſt who lives by his Faith might draw back unto Perdition*, chap. 10. 38, 39. that they might *fall from the Grace of God*, chap. 12. 15.

Ver. 7. *Wherefore as the Holy Ghoſt ſaith* (by *David*, *Pſal.* 95. 8.) *to day if you will hear his voice.*

Τὸ πνεῦμα τὸ ἅγιον, *the Holy Ghoſt ſaith.*] Hence it appears that *David* writ his *Pſalms* by the *Afflatus*, or Inſpiration of the *Holy Ghoſt*. See Note on *Matth.* 22. 43.

Σήμερον, *to day.*] At preſent, *for now is the day of Salvation*, 2 Cor. 6. 2. *We muſt do God's Commandments to day*, ſay the *Jews*, from *Deut.* 7. 11. *and receive the Reward to morrow. We muſt repent to day, leſt we die to morrow, before we have repented.* See *Cartw. in locum.* And again, *If Iſrael would repent but one day, the Meſſiah would come*; and this they prove from theſe words of the *Pſalmiſt*, אם בקלו תשמעו *when you hear his voice*, ſpeaking in the *Prophets*; or as the *Targum*, אם במימרה when you hear him ſpeaking *by* the *Logos*, *the Word*, proceeding from the Father, *harden not your Hearts*; that this is the frequent ſenſe of the Particle אם See *Noldius*, p. 89. §. 18. and it is alſo the ſenſe of the *Greek*, ἐὰν. So ἐὰν εἴπῃ, *when he ſaid thus*, Gen. 31. 8. ἐὰν ἐξελθῶσιν, *when the Daughters of Shiloh come forth*, Judg. 21. 21. ἐὰν κοιμηθῶ, *when I lie down*, Job 7. 4. ἐὰν κάθῃ, *when thou ſitteſt*; ἐὰν καθεύδῃς, *when thou lieſt down*, Prov. 3. 24, 25. ἐὰν πορεύῃ, *when thou goeſt*; ἐὰν τρέχῃς, *when thou runneſt*, Prov. 4. 12. So alſo in the *New Teſtament*, ἐὰν ὑψωθῶ, *when I ſhall be lifted up*, John 12. 32. ἐὰν πορευθῶ, *when I ſhall go*, John 14. 3. 16. 7. ἐὰν φανερωθῇ, *when he ſhall appear*, 1 John 3. 2. Theſe words are therefore to be extended to the whole time of their hearing God, ſpeaking to them by his *Prophets*, and eſpecially to the time of God's ſpeaking to them by his Son, who was to bring them into a better Reſt than that of *Canaan*, into which *Joſhua* led them.

Ver. 8. *Harden not your Hearts, as* (your Forefathers did) *in the* (time of) *provocation in the day of Temptation in the Wilderneſs*; (hence learn that 'twas in their power to prevent the hardneſs of their Hearts.)

Ver. 9.

Ver. 9. *When* (where) *your Fathers tempted me, (i.e.* doubted of my Preſence with them, ſaying, Is the Lord among us, or not? *Exod.* 17. 7. *Numb.* 14. 11, 21.) *proved me, and ſaw my Works forty years.*

When, ὅ, *where.*] So the *Hebrew* אשר is rendred, *Numb.* 22. 26. *Deut.* 8. 15. *Pſal.* 84. 3. *Eccleſ.* 8. 10. So *Numb.* 20. 13. *Theſe are the Waters of Contention,* אשר *where the Children of Iſrael contended.*

Ἐπείρασάν με, *tempted me.*] That to tempt God in the Scripture Phraſe is always to diſtruſt his Power, or Goodneſs, after ſufficient Demonſtrations given of it. See Note on *Matth.* 4. 7. and Note here that the Apoſtle ſaith *they tempted Chriſt*, 1. Cor. 10. 9. which ſhews that theſe words may truly be applied to him.

Ἐδοκίμασαν, *proved me.*] The *Hebrew* בחנוני which is here rendred *proved me*, is, *Mal.* 3. 16. rendred by the *Greek* ἀντέστησαν, they *reſiſted God*; and by the *Chaldee*, the *Syriac*, and by our Verſion, *they who tempted God*; that is, ſaith Dr. *Pocock*, who went about to try and prove him whether he could or would puniſh Sinners, and to provoke and dare him to do his worſt, to execute his Judgments, if he were a God of Judgment; and then to ſee his Works forty Years, muſt be to ſee his Judgments executed upon them forty Years.

Τεσσαρακοντα ἔτη, *forty Years.*] If this be the right Connexion of the words, then to ſee God's Works forty Years muſt be to ſee his Puniſhments ſo long upon them, as he plainly threatned they ſhould, ſaying, *You ſhall bear your Iniquities forty Years*, Numb. 14. 33. and that ſo viſibly, that all the Nations ſhould diſcern his Judgments on them; *For ſurely, as I live*, ſaith he, *all the Earth ſhall be filled with the Glory of God*, ver. 21. But if, according to the Reading of the *Hebrew*, and the *Septuagint*, the forty Years ſhould be added to the following Verſe thus, *Wherefore I was angry with that Generation forty Years*, as the *Apoſtle* doth intimate by that Enquiry, *ver.* 17. *with whom was he angry forty Years?* Then the גם ראו and καὶ εἶδον, will be beſt rendred, *though they ſaw my Works*; as גם ſignifies. *Noldius*, p. 220. And καὶ, *Luke* 18. 7. *John* 16. 32. *Acts* 7. 5. According as God ſpeaks to them, *Numb.* 14. 22. *For all theſe Men which have ſeen my Glory, and my Signs which I did in Egypt, and in the Wilderneſs, and yet have tempted me theſe ten times, and have not hearkned to my voice, ſurely they ſhall not ſee the Land.* And ver. 11. *How long will it be ere they believe me after all the Signs?* &c.

Ver. 10. *Wherefore I was grieved with that Generation, and ſaid, They do always err in their Heart*, (not with the Heart believing, *ver.* 11.) *and they have not known my ways*, (*i.e.* not hearken'd to me, to walk in them, *ver.* 22.)

Ver. 11. *So I ſware in my Wrath*, ver. 21. *they ſhall not enter* (Gr. if they ſhall enter) *into my Reſt.*

אם יבאון, εἰ εἰσελεύσονται, *if they ſhall enter.*] *i. e.* let me not be God, or let me not be true, if they enter. This is a form of Swearing very frequent in the *Old Teſtament*. So Deut. 1. 35. *The Lord was wroth, and ſware, ſaying,* εἰ ὄψεται, אם יראה, *if any of theſe Men ſhall ſee that good Land of Promiſe.* Pſal. 95. 11. *So* 1 Sam. 3. 14. אם יתכפר, εἰ ἐξιλασθήσεται, *if the Iniquity of the Houſe of Eli ſhall be purged with Sacrifice*, Pſal. 89. 35. *Once have I ſworn by my Holineſs*, אם אכזב, εἰ ψεύσομαι, *if I fail David*, Pſal. 132. 2, 3. *Lord, remember David, how he ſware,* אם אבא, εἰ εἰσελεύσομαι, *if I go into my Tabernacle*, אם אעלה, εἰ ἀναβήσομαι, *if I climb up into my Bed*, אם אתן, εἰ δώσω, *if I give ſleep to my eyes.* So *Mark* 8. 12. *Verily I ſay unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, let me not be true, *if a Sign be given to this Generation*, where *Chriſt* himſelf ſwears, and therefore cannot be ſuppoſed abſolutely to forbid all ſwearing, *Matth.* 5. 34.

Ver. 12. *Take heed* (therefore) *Brethren, leſt there be in you* (as there was in them) *an evil heart of unbelief, in departing from the living God.*

Ἐν τῷ ἀποστῆναι.] The *Jews* that tempted God, *Numb.* 14. are ſaid ἀποστῆναι, *to depart from the Land of Canaan*, ver. 31. They ſaid one to another, *Come let us make us a Captain,* ἵνα ἀποστρέψωμεν, *and let us turn back into Egypt*, ver. 4. and are ſaid, ἀ πιστῆσαι, *not to believe God*, ver. 11.

The living God.] So ſtiled, to ſhew that he is always able to puniſh Unbelievers. Note alſo, That as he who believeth in Chriſt, believeth in God the *Father* alſo, *John* 12. 44. ſo he that deſerts him, doth alſo deſert the *Father* who ſent him, and makes him a Lyar, 1 *John* 5. 9, 10. for *he that denies the Son, hath not the Father*, 1 John 3. 23.

Ver. 13. *But exhort one another* (to ſtedfaſtneſs in the Faith) *daily, whilſt it is called to day*, (before the night come upon you, *John* 12. 35.) *leſt any of you be hardned through the deceitfulneſs of Sin.*

Ἵνα μὴ σκληρυνθῇ τις, *leſt any Man be hardned.*] To be hardned, in the *New Teſtament*, imports Infidelity, and want of Faith. Thus *Chriſt* upbraids to his Diſciples *their unbelief*, καὶ σκληροκαρδίαν, *and hardneſs of Heart, that they believed not*, Mark 16. 14. and the *Jews* that believed not are ſaid *to be hardned*, Acts 19. 9. And ſo it will be evident, that here it ſignifies to him that compares *ver.* 15. with *ver.* 19.

Ver. 14. *For we are made partakers of* (the Bleſſings purchaſed by) *Chriſt, if we hold the beginning of our Confidence ſtedfaſt to the end.*

Τὴν

τὴν ἀρχὴν τῆς ὑποστάσεως, *the Beginning of their Hope.*] That Hope to *which we have fled for Refuge*, Chap. 6. 18. That Hope which cauſeth us to rejoyce, v. 6. Faith being ἐλπιζομένων ὑπόστασις, *the firm Expectation of things hoped for*, Ch. 11. 1. See the *Note* there.

Ver. 15. *While it is ſaid*, (Gr. ἐν τῷ λέγεσθαι, in that it is ſaid) *to Day if you will hear his Voice, harden not your Hearts, as in the Provocation.* (You may diſcern the Miſchief of Unbelief, and Hardneſs of Heart, and the Neceſſity of the Exhortation tendred, v. 12, 13.)

Ver. 16. *For ſome when they heard, did provoke: howbeit not all that came out of Egypt* (Not *Caleb* and *Joſhua.*)

Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες, &c.] I would render theſe Words thus, *For who were they, that hearing, did provoke? Were they not all that came forth out of Egypt?* For, 1. τινὲς ſignifies as well *who* as *ſome*. So *Acts* 19. 15. τίνες ἐστέ, *who are ye?* *Rev.* 7. 13. οὗτοι τίνες εἰσὶ, *who are they that are cloathed with white Robes?* *Iſa.* 60. 8. τίνες οὗτοι εἰσὶν, *who are theſe?* So *Heb.* 1. 5. τίνι γάρ, *for to whom of the Angels ſaid he?* And here, v. 18. τίσιν δὲ, *to whom did he ſwear?* So *Joſephus*, Cap. 17. of his *Maccabees*, τίνος οὐκ ἐθαύμασαν τὸν ὑπὲρ τοῦ θείου πονήσαντα ἄθλητήν; τίνες οὐκ ἐξεπλάγησαν; *who did not admire? who were not aſtoniſh'd at the Champions of the Divine Law?* And then the Anſwer to this Enquiry muſt be this, *Were they a few? Yea, were they not all?* &c. As if it had been ἀλλὰ πάντες. 'Tis alſo evident, that τίς and οὐκ are often Interrogatives, as 1 *Cor.* 12. 15. *Joh.* 8. 42. See *Noldius*, p. 487. And if the *Greek* will bear this Conſtruction, it anſwers beſt, (1ſt.) to the Story, as it is repreſented, *Numb.* 14. For notwithſtanding the Exception made, v. 38. of *Joſhua* and *Caleb*, it is ſaid, v. 12. that πᾶσα ἡ συναγωγὴ, *all the Congregation*, καὶ πάντες, *and all the Children of Iſrael murmured againſt Moſes and Aaron*; that πᾶσα ἡ συναγωγὴ, *all the Congregation ſpake of ſtoning Joſhua and Caleb*, v. 10. and πάντες οἱ ἄνδρες, *all the Men*, v. 22. are the οἱ παροξύναντες, *Provokers*, v. 23. the συναγωγὴ πονηρὰ, *evil Congregation, and the Murmurers*, v. 27. 35. *Joſ.* 5. 6. And (2dly,) it agrees beſt with the following Verſes, which are plainly Interrogatives and Anſwers, *With whom was he grieved? Was it not with them? To whom ſware he? Was it not to them that believ'd not?* And, Laſtly, with the Cloſe of the Argument, which ſaith generally, *they could not enter in.*

Ver. 17. *But* (And) *with whom was he grieved Forty Years? Was it not with them that had ſinn'd* (by Unbelief,) *whoſe Carcaſſes fell in the Wilderneſs?*

Ver. 18. *And to whom ſware he, that they ſhould not enter into his Reſt, but to them that believed not?*

Ver. 19. *So we ſee* (καὶ βλέπομεν, we ſee therefore) *they could not enter in, becauſe of Unbelief.*

Καὶ here ſignifies *idcirco*, therefore, as the *Hebrew* ו often does. See *Noldius*, p. 279. So *Joſh.* 23. 11. καὶ φυλάξεσθε *take good heed therefore*, Pſal. 2. 10. καὶ νῦν σύνετε, *be wiſe now therefore.* See *Pſalm* 7. 7. 18. 42.

CHAP. IV.

Ver. 1. LET *us therefore fear, leaſt a Promiſe being left us of entring into his Reſt* (in the Celeſtial Canaan, as to them in the Terreſtrial,) *any of you ſhould ſeem to come ſhort of it*, (i. e. ſhould fail of it.)

Δοκῇ τις ὑστερηκέναι, *ſhould ſeem to come ſhort.*] That the Word ὑστερηκέναι ſignifies *to fail of*, or *fall from any thing*, ſee *Note on* Chap. 12. 13. and that δοκέω is oft an Expletive, all Criticks do acknowledge; ſo μὴ δόξητε λέγειν, *ſay not*, Matth. 3. 9. οἱ δοκοῦντες ἄρχειν, *they who rule*, Mark 10. 42. ὃ δοκεῖ ἔχειν *that which he hath*, Luke 8. 18. Matth. 25. 29. ὁ δοκῶν ἑστάναι, *he that ſtandeth*, 1 Cor. 10. 12. See the *Note on* 1 Cor. 7. 40.

Ver. 2. *For unto us was the Goſpel preach'd, as well as unto them*, (Gr. καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι, for we have (now) the Goſpel preach'd to us, as they had then the Law to them) *but the Word preach'd*, (Gr. heard) *did not profit them, not being mixed with Faith in them that heard it.*

Καθάπερ κἀκεῖνοι *as well as they.*] This by ſome is referr'd to their hearing of the Law, as in the *Paraphraſe*, by others as probably to the Goſpel-Bleſſings then typified to them, for the *Apoſtle* informs us, that *they all ate the ſame Spiritual Meat, and drank the ſame Spiritual Drink; for they drank of the Rock that followed them, and that Rock was Chriſt*, 1 Cor. 10. 3, 4. This ſounds flat to them only who are averſe to this Doctrine, that the Bleſſings of the Goſpel were typified to the *Jews.*

Ver. 3. *For we which have believed* (οἱ πιστεύσαντες, who are Believers,) *do enter into Reſt, as* (may be gathered from what) *he ſaid*, (viz.) *as I have ſworn*, (or ſo I ſwear) *in my Wrath, if they ſhall enter into my Reſt, altho' the Works* (of God in the Creation) *were finiſhed* (Gr. had been done) *from the Foundation of the World.*

Εἰς τὴν κατάπαυσίν μου, *into my Reſt.*] Upon the true Interpretation of theſe Words here, and, v. 1. κατάπαυσιν αὐτοῦ, depends the true Senſe of this Chapter. Now ſome referr this to that Deliverance from their Perſecutors, and the peaceable Days of profeſſing the Goſpel, the Chriſtians in *Judea*, and elſewhere, ſhould enjoy after the Deſtruction of *Jeruſalem*; but

but to this I can by no means conſent: For, (1.) the bearing of the Croſs, the ſuffering Perſecution being ſo often hinted as the Portion of *all that will live godly*, I cannot believe that a Promiſe of Deliverance from them ſhould be ſo often repreſented by the Holy Ghoſt, as the great Goſpel-Bleſſing promis'd to Believers, the ἐπαγγελία, Evangelical Promiſe made to *Chriſtians* by God, that they ſhould enter into his Reſt, *v.* 1. the *Sabbatiſm remaining for the People of God*, v. 9. the *Reſt* which they ſhould *ſtrive to enter into*, v. 11. and be affraid leſt they ſhould fail of, *v.* 1. (2dly,) I know of no ſuch happy Change of the Affairs of *Chriſtians* in all other Parts of the World, that the Apoſtle ſhould here, and almoſt in all his other *Epiſtles*, ſpeak of it as this Interpretation maketh him to do, as of one of the greateſt Bleſſings of *Chriſtianity*; nor were there any ſuch *Halcyon* Days enjoy'd by *Chriſtians* after the Deſolation of *Jeruſalem*. This will be evident from Chriſt's Meſſage to the *Aſiatick Churches* after the Times of *Domitian*; for there he ſpeaks to the Angel of the Church of *Smyrna*, *Fear none of thoſe things which thou art about to ſuffer: Behold, Satan is about to caſt ſome of you into Priſon, that ye may be tried ten Days. Be thou faithful to the Death, and I will give thee the Crown of Life*, Rev. 2. 10. To the Church of *Pergamus*, thus, *I know thy Works, and where thou dwelleſt, where is the Throne of Satan, and thou holdeſt my Name, and haſt not denied the Faith in the Days in which Antipas my faithful Martyr ſuffer'd who was ſlain among you where Satan dwells*. Ibid. v. 13. To the Church of *Philadelphia*, thus, *Becauſe thou haſt kept the Word of my Patience, I will alſo keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth*, Chap. 3. 10. This Argument a Reverend Perſon endeavours to evade, by ſaying that *John* writ his Revelations in the *9th. Year of Claudius*. But, 1ſt. This is contrary to the Teſtimony of all Antiquity, excepting only the ſingle Teſtimony of *Epiphanius*, which alſo is fully anſwered by Dr. *Moor*: For it is generally agreed that he writ his Revelation in *the Iſle of Patmos*, as may be proved from Chap. 1. 9, 10, 11. Now all the *Ancients* ſay, that *John* was baniſh'd thither by *Domitian*, and writ his Revelations about that time. So (a) *Irenæus* ſpeaks expreſly, ſaying, *If the Name of Antichriſt had been to be divulged, it would have been mentioned by him who ſaw the Revelation; for it was not ſeen long ago, but almoſt in our Age, at the End of the Reign of Domitian*; which Paſſage cannot be underſtood of the Name only of the Beaſt, but of the whole Revelation, as is evident. (1.) Becauſe *Euſebius*, who cites this Paſſage, muſt underſtand him ſo; for he ſaith, that he returned from his Exile in this Iſland, μετὰ τὴν Δομιτιανοῦ τυραννίδα, c. 23. *after the Death of Domitian*, and ſo he muſt have writ his Revelation while he lived. And, 2dly, Becauſe the Name of the Beaſt is not ſaid to be revealed to the *Evangeliſt*, but only the *Number of his Name*. And, 3dly, The Words, ὃς τὴν Ἀποκάλυψιν ἑωράκει, even force this Senſe; for they are properly rendred, *who ſaw alſo the Revelation*, diſtinguiſhing the *Revelation from the Name*. And, Laſtly, a Name cannot properly be ſaid to be ſeen, nor doth St. *John* ever uſe ſuch an Expreſſion about it; but a Revelation is properly ſaid to be ſeen, and St. *John* often ſaith *he ſaw them*. Again, in this Perſecution of *Domitian*, ſaith (b) *Euſebius*, παράδοσις λέγει, *the Tradition runs, that* John *the Evangeliſt was baniſhed to the Iſle of* Patmos, *for the Teſtimony he gave to the Divine Word*. And in his (c) *Chronicon* he adds, that *under him the Apoſtle* John *being baniſh'd to the Iſle of* Patmos, ἵνα τὴν Ἀποκάλυψιν ἑώρακεν, ὡς φασὶ τινες, *there ſaw his Revelation, as* Irenæus *teſtifies*; which both confirms the Tradition, and gives the true Senſe of the Words of *Ireneus*, cited by him. So alſo (d) St. *Jerom* ſaith, that *St.* John *being baniſh'd into the Iſle of* Patmos, *in the 14th. Year of* Domitian, *Scripſit Apocalypſin, compoſed the Book of the Revelation*. So almoſt all the *Greek* and *Latin* Writers ſaith, *Huetius* in *Orig. Com.* p. 72. Vide *Oroſ.* l. 7. c. 10, 11. *Martyr. Timoth.* apud *Phot. Cod.* 254. p. 1403. l. 1. *Aret.* in *Apoc.* l. 9. 2dly, 'Tis certain, from the ſecond Text here cited, that *Antipas* had ſuffer'd *Martyrdom* before the writing of theſe *Epiſtles* to the Churches. Now that *Antipas* ſuffer'd Martyrdom under *Domitian*, the old *R. Martyrology* aſſures us; and Dr. *Hammond* on the Place confeſſes, 'tis therefore evident that St. *John*, ſpeaking of this Martyrdom which hapned in the Days of *Domitian*, as a thing paſt, muſt write the *Revelations* in, or after the Reign of *Domitian*. This the *Doctor* ſaw, and therefore interprets theſe Words, *Thou haſt not denied my Faith*, ἐν αἷς ἡμέραις, *even in thoſe Days* (of fiery Trial) *in which Antipas*, ἀπεκτάνθη, *was, or hath been ſlain: Thus the Time is approaching wherein* Antipas, *I foreſee, will be cruelly Martyr'd*; that is, (if this was written in the 9th. of *Claudius*, and *Antipas* ſlain in the 10th. of *Domitian*,)

(a) Δι' ἐκείνου δὲ ἐῤῥέθη τῷ ᾗ τὴν Ἀποκάλυψιν ἑωρακότος, οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς πρὸς τῷ τέλει τῆς Δομιτιανοῦ ἀρχῆς. Apud Euſeb. Hiſt. Eccl. *l.* 3. *c.* 18.

(b) Τῶν οἷς ὁ θεῖος λόγος ἔτυχεν μαρτυρίας Πάτμον οἰκῶν κατηξιώθη φάναι ὁ ταῦτα. Ibid. c. 18.

(c) Ad An. 14. Dom. (d) Verbo Joan.

I fore-

I foreſee he will be ſlain Forty Years hence: Which Deſcant, to ſpeak in his own Words, *is too vain to be ſeriouſly repeated or conſidered.*

Laſtly, The *Chriſtians* had no ſuch *Halcyon* Days for any conſiderable time after the Deſtruction of *Jeruſalem*; for *Jeruſalem* was deſtroy'd, *Anno Chriſti* 70, and the Second Perſecution began under *Domitian*, *Anno Domini* 96. They had therefore only Reſt for twenty Years, and then comes the Second Perſecution, in which (e) many *Chriſtians* were exiled, and ſome ſuffer'd Martyrdom; for even *Heathen* Writers, ſaith (f) *Euſebius, mention the Deſolation, and the Martyrdoms of our Men.* And in his *Chronicon* he ſaith, that *Brutius*, in his Hiſtory, affirms, that πολλοὶ χειστιανῶν ἐμαρτύρησαν ἐπὶ Δομετιανοῦ, *many Chriſtians ſuffer'd Martyrdom under Domitian.* Ten Years after the End of this Perſecution, comes on a third Perſecution under *Trajan*, in which, ſaith (g) *Euſebius, ſo great and heavy was the Perſecution in moſt Places, that* Pliny, *one of the celebrated Preſidents of the Provinces, being moved with the Multitude of Martyrs, writ to the Emperor concerning the Multitude of Martyrs that had ſuffer'd, and receiv'd this Anſwer from him, That they ſhould not be enquired after, but only puniſh'd as they fell into their Hands.* And, (h) *that tho' hereupon the open Perſecutions ceaſed, yet in divers Provinces they continued, and exerciſed many of the Chriſtians with divers kinds of Martyrdom.*

In the 17th. Year of *Trajan*, the *Jews* in *Meſopotamia* rebel, and many Myriads of them periſh. In the 2d. of *Hadrian* they rebel again, and are overcome. In the 17th. of *Hadrian*, *Barchochebas* ſet up for their *Meſſiah*, and drew an infinite Multitude of *Jews* after him. Now all theſe, and eſpecially the laſt, were ſevere Perſecutors of the *Chriſtians* of thoſe Places. For (i) *Juſtin Martyr* oft informs us, That even after the Deſtruction of *Jeruſalem*, *they retained ſtill the ſame Hatred to the Chriſtians, and cut them off where ever they had Power and Opportunity; and in the Days of* Barchochebas, *put thoſe Chriſtians to exquiſite Torments, who would not deny Chriſt.* And could theſe be the Times of Quiet and Safety to the *Chriſtians* from their Perſecutors, and of proſperous and peaceable Days for the Publick Worſhip and Service of God? Is this the εὐαγγελία, Goſpel-Promiſe of a Reſt and *Sabbatiſm* to the People of God? The Reward which it is juſt with God to render them for all their Sufferings for his ſake, 2 *Theſſ.* i. 7. See Dr. *Hammond* on that Place.

To come then to the true Import of this Phraſe, let it be noted, that there is a double Reſt mentioned in this and the former Chapter, *viz.*

1ſt. The Reſt promiſed to the *Jews* in the Land of *Canaan*, Chap. 3. 11. And this, ſaith the *Apoſtle*, could not be the Reſt of God; *for if Joſhua had given them* (ſuch) *Reſt, David would not have ſpoken of another Day*, v. 8. Why not? ſaith Mr. *Cl. Anſwer*, Becauſe then, by entring into that, they would have already entred into the Reſt of God.

2dly, A Reſt after the Example of God, ceaſing from his Labours when he had finiſh'd the Creation, which is the Reſt of the Bleſſed that die in the Lord. Ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may reſt from their Labours*, Rev. 14. 13. And that this is the Reſt which the *Apoſtle* now begins to ſpeak of, is evident from theſe Words, *v.* 10. *He that is entred into Reſt, he hath alſo ceaſed from his own Works, as God did from his:* For what can we underſtand by *reſting from his own Works*, but, as the (k) Fathers do interpret it, ἐκ τῶν λογισμῶν, ἐκ τῶν πειρασμῶν, ἐκ τῶν θλίψεων, *from his Perſecutions, Temptations, and Afflictions*, to which he is obnoxious in this preſent World? The Phraſe ſeems plainly to be taken from *Iſa.* 57. 1. where it is ſaid of the Righteous taken away from the Evil to come, *they ſhall enter into Peace, they ſhall reſt in their Beds.* Of this Reſt, that of *Canaan*, and the *Sabbatiſms*, there obſerved, were a Type, as the *Jews* themſelves inform us; and therefore it ſeems reaſonable to interpret theſe Words agreeably to that Senſe.

Ver. 4. *For he ſpake in a certain Place of the Seventh Day*, (from the Creation, ſaying,) *And God did reſt the Seventh Day from all his Works.*

Ver. 5. *And in this Place* (he ſaith) *again*; (long after) *If they ſhall enter into my Reſt.* (*i. e.* if they ſhall have a Reſt from their

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(e) Μετὰ πλείστων ἑτέρων ἐν θλιβέσι. (f) Hiſt. Eccl. *l.* 3. *c.* 18.

(g) Τοιοῦτός γε μὴν ἐν πλείοσι τόποις ὁ κατ' ἡμῶν ἐπιτέθη τότε ὁ διωγμὸς, ὡς Πλίνιον σὺν ἄλλοις ὅτι τῷ πλήθει τῶν μαρτύρων ἀποβλέψαντα βασιλεῖ κοινῶσαι περὶ τῆς πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρεμένων.—

(h) Ἐπὶ δὲ ἀπὸ σφαγῶν διωγμῶν μείναις κατ' ἐπαρχίαν ἐξάπτωσι, πολύς τις τῶν περὶ διαφόρους ἐναγωνίζεσθαι μαρτυρίους. Hiſt. Eccleſ. *l.* 3. *c.* 33.

(i) Ἐχθρὸς ἡμῖν ἐκ πολεμίου ἠγῶνται ὁμοίως ὑμῖν ἀναιρῶντες ἐκ κολάζοντες ἡμᾶς ὁπόταν δύνωνται.— Καὶ γὰρ Βαρχώβας—χειστιανὸς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν ἐκ χειρὸν ἐκ βλασφημοῖεν ἐκέλευεν ἀπάγεσθαι. Apol. 2. p. 72. E. Dial. p. 234. Καὶ νῦν, &c. *B. C.* p. 335. *D.* Ἀλλὰ ἐκ ἡμᾶς μισῶν ἐκ φονεύων δοίκοις ἂν λάβοιτε ἐξηγητ. p. 363. D. (k) Chryſ. Theod. Oecum. Theoph.

Labours and Travels, reſembling that of mine from the Creation of the World.)

Ver. 6. *Seeing therefore it remains that ſome muſt enter in* (to this Reſt of God, it being not a Reſt provided in vain, or to be enjoy'd by none,) *and they to whom it was firſt preach'd*, (*i. e.* to whom the Promiſe of a Reſt was firſt made,) *entred not in, becauſe of Unbelief.*

Ver. 7. *Again, he* (God) *limiteth a certain Day, ſaying, in* (theſe Words of) *David, To Day, after ſo long a time* (of their Continuance in the Reſt of *Canaan*) *as it is* (there) *ſaid, To Day if you will hear his Voice, harden not your Hearts*, &c. (ſpeaking not of the Reſt of *Canaan*, of which they were poſſeſſed in the Days of *Joſhua*, as he ſaith to the *Reubenites* and *Gadites*, *And now the Lord hath given Reſt unto your Brethren, as he promiſed them*, Joſh. 22. 4.)

Here Mr. *le Cl.* with his uſual Confidence, ſpeaks thus, *I ſay again, There is no mention in the Pſalmiſt of any future Reſt*; which, if true, there is no Senſe in the *Apoſtle*'s Words, nor any Strength in his Argument; for it doth evidently run thus, There muſt be a Reſt to the People of God beſides, *i. e.* ſucceeding that which *Joſhua* procured them in the Land of *Canaan*, becauſe the *Pſalmiſt*, ſo long after their Reſt in *Canaan*, makes mention of a future Reſt; ſo the Apoſtle, *There is no mention in the Pſalmiſt of a future Reſt*, ſaith M. *le Cl.* in flat Contradiction to the *Apoſtle*. He had ſpoken in one Place of the Reſt of God, ſaith the *Apoſtle*, *v.* 4. and he ſpeaks again, ἐν τούτῳ, *in this Place* of the *Pſalmiſt*, of this Reſt, *v.* 5. into which the Unbelievers not entring, in this Paſſage of *David*, he again, πάλιν ὁρίζει ἡμέραν, *ſets, or defines a certain Day*, by ſaying to them, who lived ſo long after theſe Unbelievers miſcarried, *to Day if you will hear his Voice*, (and ſo enjoy this Reſt, *ch.* 3. 18, 19.) *harden not your Hearts*, ſpeaking there of a Reſt not already enjoy'd, but hereafter to be enjoy'd by them, and ſo not of the Reſt procured to them by *Joſhua*, εἰ γάρ, *for if Joſhua had given them the Reſt called the Reſt of God, David* would not have here ſpoken of another Day of Reſt; but having done ſo, ἄρα, *certo, utique*, we conclude, that there remains yet a Reſt to be enjoy'd by the People of God.

Ver. 8. *For if Jeſus*, (*i. e.* Joſhua) *had given them* (a) *Reſt*, (like to that of God,) *then would not he*, (*i. e.* God by *David*,) *afterward have ſpoken of another Day* (of Reſt, after their Reſt in *Canaan*.)

Ἐι γὰρ Ἰησοῦς.] For Explication of the Apoſtle's Argument, here let it be noted, That all the *Greek Commentators* on this Place concurr in this, that the *Apoſtle* here ſpeaketh of a three-fold Reſt.

1ſt. Of the Reſt of God, mention'd Gen. 2. 2. in theſe Words, *And God reſted on the Seventh Day from all his Works that he had done.* Which Reſt, ſay the Ancients, was the Symbol of the Reſt of the Juſt from all their Labours. So (l) *Irenæus* ſaith, *the Seventh Day which was ſanctified, and in which God reſted from all his Works, is the true Sabbath of the Juſt, in which they ſhall do no earthly Labour.* And (m) *Origen* ſaith, *Celſus underſtood not the Myſtery of the Seventh Day, and the Reſt of God, in which, all that had done their Works in Six, and had left nothing undone which belonged to them, ſhould feaſt with God, aſcending to the Viſion of him, and in that to the General Feſtivity of the Juſt and Bleſſed.*

And again, (n) *If we farther enquire which are the true Sabbaths, we ſhall find, that the Obſervation of the true Sabbath reaches beyond the World; the true Sabbath, in which God will reſt from all his Works, being the World to come, then when all Grief, Sorrow, and Sighing ſhall fly away, and God ſhall be All in All.*

2dly, *Of the Reſt of the* Jews *in* Canaan: Which is the Reſt God ſware the murmuring and unbelieving *Jews* ſhould not enjoy, perhaps, as well in the Spiritual Senſe, as in the Natural. For the (o) *Jews* themſelves repreſent their Sin as that in which they made bold, ψεδολογίαν κατειπεῖν τοῦ Θεοῦ, *to charge God with a Lye.* And the *Jeruſalem Targum* ſaith, *God threatned to remember it in the Day of Judgment.* In (p) *Midraſh Tillim, an evil Tongue is ſaid to be worſe than Idolatry*: And this is proved from what theſe Rebels ſpake againſt God, גזר דין, *the Sentence of Judgment being paſs'd upon them for their evil Words*, Numb. 14. 28. Now Idolatry is ſtill reckon'd by them a Sin excluſive from the Heavenly *Canaan*, *they ſhall not enter into the Reſt of the Houſe of my Sanctuary*, ſaith the Chaldee on *Pſalm* 95. 11. However, thoſe *Jews* who entred into *Canaan*, when they were to have Reſt from all their Enemies round about, ſo

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(l) *Hæc ſunt in Regni temporibus, hoc eſt in ſeptima die quæ eſt ſanctificata, in qua requievit Deus ab omnibus operibus quæ fecit, quæ eſt verum juſtorum Sabbathum in qua non facient omne terrenum opus.* L. 5. c. 33.

(m) Οὐ γὰρ οἶδε τις ἦν τοῦ Σαββάτου, καὶ τῆς κατανύσεως Θεοῦ ἡμέρας, ἐν ᾗ εὐφραίνονται ἅμα τῷ Θεῷ οἱ πάντα τὰ ἴδια ἑαυτῶν ταῖς ἓξ ἡμέραις πεποιηκότες, καὶ διὰ τὸ μηδὲν παρελοιπέναι τῶν ἀπβαλλόντων ἀναβαίνοντες ἐπὶ τὴν θεωρίαν, καὶ τὸ ἐν αὐτῇ δίκαιον, καὶ μακάριον πανήγυριν. L. 6. p. 317.

(n) *Si altius repetamus quæ ſint vera Sabbata, ultra hunc mundum eſt veri Sabbati obſervatio— Erit ergo verum Sabbatum in quo requieſcet Deus ab omnibus operibus ſuis, ſeculum futurum, tunc cum aufugiet dolor, & triſtitia, & gemitus, & ecce omnia, & in omnibus Deus.* Hom. 23. in Num. *F.* 136. *A. See* Clem. Alex. Strom. 6. p. 682, 683. Eusseb. Epiſ. §. 15. & Coteler. *Ibid.* (o) Joſeph. *L.* 3. *c.* 13. (p) *In* Pſal. 39. 2.

as to dwell ſafely, *Deut.* 12. 9, 10. did ſo far diſobey the Voice of the Lord, that he ſaid *he would not drive their Enemies out from before them, but would leave them to be as Thorns in their Sides, and Pricks in their Eyes, to vex them in the Land where they dwelt*, Judg. 2. 2, 3. Joſh. 23. 13. Numb. 33. 55. So that the *Jews* themſelves expected a farther Completion of that Promiſe, in the Times of the *Meſſiah*, as we learn from thoſe Words of *Zacharias*, the Father of the Baptiſt, *Bleſſed be the God of Iſrael, who hath viſited and redeemed his People, and hath raiſed up a mighty Salvation for us in the Houſe of his Servant David, as he ſpake by the Mouth of his holy Prophets, which have been ſince the World began, that we ſhould be ſaved from our Enemies, and from the Hands of all that hate us: That we being delivered out of the Hands of our Enemies, might ſerve him without Fear*, Luke 1. 68, 74. And hence the *Apoſtle* here concludes, that *Joſhua* gave them not the Reſt emphatically ſtyled, *the Reſt of God*, as reſembling his Reſt from all his Works, when he had finiſhed the World; and ſo there muſt be yet another Reſt remaining to the People of God, as it follows.

Ver. 9. *There remaineth therefore* (yet) *a* (more Glorious and Complete) *Reſt for the People of God.*

Ver. 10. *For he that is* (thus) *entred into Reſt, he alſo hath ceaſed from his own Works,* (*i. e.* from the Labours and Travails of this Life, *Rev.* 14. 13.) *as God* (after he had finiſhed the Creation) *did from his.*

A Reſt, Σαββατισμός.] The *Apoſtle*, by thus changing the Word ἀνάπαυσις, *Reſt*, into *Sabbatiſm*, and by comparing of this *Sabbatiſm* with the Reſt of God on the Sabbath, or Seventh Day, clearly leads us to the Interpretation of all the *Ancient Chriſtians*, that our glorious and complete Reſt hereafter with God, is that of which God's reſting on the Seventh Day was a Symbol, and to the Spiritual Sabbath, of which the *Jewiſh Doctors* ſpeak ſo generally, as the great thing ſignified by their Sabbath, as when they ſay (q) *the Sabbath was given to be* רומא של העולם הבא, δεῖγμα, *a Sign or Exemplar of the World to come. The Sabbath Day, what is it?* (r) *A Figure of the Land of the Living, to wit, of the World or Age to come, the Age of Souls, the Age of Conſolations.* Thus in their Deſcants upon the 92d. *Pſalm*, which bears this Title both in the *Hebrew* and the *Greek*, *a Song*, ליום השבת, οἱς ἡμέρᾳ τῆ Σαββάτου, *upon the Sabbath Day.* They ſay (s) *this is the Age to come*, שכלו שבת, *which is all Sabbath. The Pſalmiſt*, ſaith *R. Solomon Jarchi*, in locum, *ſpeaks of the Buſineſs of the World to come, which is all Sabbath. A Pſalm upon the Sabbath Day*, ſaith *R. Eliezer*, Cap. 19. p. 42. *that is, upon the Day which is all Sabbath, and Reſt, in the Life of the World to come.* And again, Cap. 18. p. 41. *The Bleſſed Lord created Seven Worlds, (i. e.* Ages,) *but one of them is all Sabbath and Reſt in Life Eternal:* Where he referrs to their common Opinion, That the World ſhould continue Six thouſand Years, and then a perpetual Sabbath ſhould begin, typified by God's reſting the Seventh Day, and bleſſing it. So *Bereſchith Rabba*, *If we expound the Seventh Day of the Seventh thouſand Years, which is the World to come, the Expoſition is, And he bleſſed; becauſe in the Seventh Thouſand all Souls ſhall be bound in the Bundle of Life, for there ſhall be there the Augmentation of the Holy Ghoſt, wherein we ſhall delight our ſelves. And ſo our Rabbins, of Bleſſed Memory, have ſaid in their Commentaries, God bleſſed the Seventh Day, the holy God bleſſed the World to come, which beginneth in the Seventh thouſand of Years.* (t) *Philo* is very copious in this Allegory, who diſputing againſt thoſe, who, having learn'd that the written Laws were σύμβολα νοητῶν πραγμάτων, *Symbols of intellectual things*, did upon that account neglect them, ſaith, *That tho' the Seventh Day was a Document of the Power of God, and of the Reſt of the Creature, yet was not the outward Reſt to be caſt off.* And again, *'Tis fitly ſaid, δι' ὑπονοιῶν, by Allegories, or Figurative Expreſſions, the Sabbaths of the Land ſhall be Meat for you*, Lev. 25. 6. (u) *For Reſt in God producing the greateſt Good, Peace ſecure from War, is only that which truly nouriſheth, and is to be enjoy'd with Pleaſure.* And a third time, (x) *This is the Reaſon of the Seventh Day, or the Septenary*, i. e. *of the Soul reſting in God, and performing no more mortal Works.*

Ver. 11. *Let us labour therefore to enter into that Reſt*, (which yet remaineth for the People of God,) *leſt any Man fall* (Gr. that we may not fall from it,) *after the ſame Example of Unbelief*, (by our Infidelity, as they did.)

Ver. 12. *For the Word of God* (mention'd v. 1, 2.) *is quick, and powerful, and ſharper than a two-edged Sword, and piercing even to the dividing aſunder the Soul and the Spirit, and of the Joints, and the Marrow, and is a Diſ-*

(q) Buxt. Flor. p. 299. (r) Zohar. *in* Gen. *Fol.* 5. *Col.* 2. (s) Midraſh Tillim. *in v.* 15.

(t) Μὴ χεῖρον ἡ ἀβδόμη δυνάμεως μὲν τῆς τοῦ ἀγεννήτου, ἀπεφάσεως δὲ τῆς περὶ τὸ γενητὸν δηλωτικὴ τυγχάνῃ, τοῦ ἐπ' αὐτῇ καταπαύσαι λύσαντος. De Migr. Abr. p. 314. *E.* 315. *A.*

(u) Τέρπιμον γὰρ ἡ ἀπολαυστὸν μόνον ἡ ἐν θεῷ ἀνάπαυσις, τὸ μίγιστον ἀγαθὸν ἀπεργαζομένη τὴν ἀπόλαυσιν εἰρήνη. Lib. de Profug. p. 371. D. (x) Αὕτη δ' ἡ κατάστασις ἔστιν ἑβδομὰς ἀναπαυομένης ἐν θεῷ ψυχῆς, ἣ περὶ μηδὲν ἔτι θνητὸν ἔργον ἔχει πονεῖσθαι. Lib. quod Deus ſit immut. p. 230. *F.*

cerner (or Cenſurer) *of the Thoughts and Intents of the Heart.*

'Ο λόγος τοῦ Θεοῦ.] The *Apoſtle* ſeems not to ſpeak here of the Eſſential Word of God, the Second Perſon of the *Trinity*, 1ſt. Becauſe St. *Paul*, in all his Writings, never applies this Phraſe to our Lord Chriſt, it being peculiar to St. *John*. 2dly, The *Apoſtle* muſt have very abruptly ſpoken here of him under this Metaphor, of whom nothing went before, but very appoſitely of the Goſpel, to which theſe Attributes do well agree; for, 1*ſt*, the Word is quick and vital, not only promiſing Life to the Obedient, but threatning Death to the Diſobedient from the living God, who can quickly execute it, *Chap.* 3. 12. 2*dly*, 'tis powerful, being *the Power of God for the deſtruction of ſtrong holds, and every thing that exalts its ſelf againſt the Knowledge of God*, 2 Cor. 10. 4, 7. 3*dly*, 'Tis ſharper than a *two-edged Sword, and piercing even to the dividing aſunder of the Soul and Spirit, the Joints and the Marrow*; ſlaying *Ananias* and *Sapphira*, and delivering up others to *Satan, for the deſtruction of the Fleſh*, 1 Cor. 5. 5. 1 Tim. 1. 20. 'Tis 4*thly*, a *diſcerner of the Thoughts and Intents of the Heart*, there being then a Gift of diſcerning Spirits attending the Preachers of it, by which they were judged and diſcerned of them; and ſo *the ſecrets of their Hearts were made manifeſt*, 1 Cor. 14. 24, 25. And, which makes this extremely pertinent to the preſent Exhortation, all this was very viſible in the inſtance of the Unbelievers here mentioned, to terrifie the *Jews* from falling by the ſame Example of Unbelief. For, 1*ſt*, the word of Threatning was ſo quick upon thoſe Spies who brought up the evil Report upon the Land, that they died immediately by the hand of God, or *by the Plague before the Lord*, Numb. 14. 37. And as for the reſt of the Unbelievers they were conſumed, ſaith *Moſes*, *by God's Anger, and by his Wrath were troubled: They were carried away as with a Flood, they vaniſh'd as a Dream, or as the morning Graſs which in the evening is cut down, and withereth*, Pſal. 90. 5, 6. And thus they found the weight of that Threat, γνώσεσθε τὸ θυμόν μου, *ye ſhall know the vehemency of my Wrath*, Numb. 14. 34. They were alſo thus puniſh'd for the evil Intentions of their Hearts; for, ſaith St. *Stephen*, *in their Hearts they turned back into Egypt*, Acts 7. 38. So that by the Word of God I am inclined to underſtand his Threats denounced againſt Unbelievers, *Numb.* 14. *Pſal.* 95. 11. It alſo may deſerve to be noted, that *Philo*, *Lib. de Cherub.* p. 86. G. aſcribes moſt of theſe Epithets unto the λόγος, ſaying, *The flaming Sword was a Symbol of the Word*, eſpecially *of the firſt Cauſe*, ὀξυκίνδυνον δὲ ἡ θεία ὁ λόγος, *for his Word is quick and fervent.* And again, (x) *God*, ſaith he, *whetting his Word, the diſſector of all things, divides the inform Eſſence of all things, and cuts them in the middle.*

Ver. 13. *Neither is there any Creature which is not manifeſt in his ſight*, (whoſe Word this is) *but all things are open and naked to the Eyes of him, with whom we have to do*; (*Gr.* to whom we muſt give an Account, and ſo there is no hope theſe Unbelievers ſhould eſcape his Judgments.)

Πρὸς ὃν ἡμῖν ὁ λόγος, *to whom we muſt render an account.*] So *Matth.* 12. 36. *of every idle word that Men ſhall ſpeak*, ἀποδώσουσι λόγον, *they ſhall give an account in the Day of Judgement.* Matth. 18. 23. *The Kingdom of Heaven is like to a certain King, who would*, συνᾶραι λόγον, *make up an Account with his Servants.* Luke 16. 2. Ἀπόδος λόγον, *Give up an Account of thy Stewardſhip.* Rom. 14. 12. *Every one*, λόγον δώσει τῷ Θεῷ, *ſhall give an account of himſelf to God.* Philip. 4. 17. *I deſire Fruit that may abound*, εἰς λόγον ὑμῶν, *to your account.* Hebr. 13. 17. ὡς λόγον ἀποδώσοντες, *as they that muſt give an account.* 1 Pet. 3. 15. *Being always ready to give to every one that asks you*, λόγον, *an account of the hope that is in you.* And Chap. 4. 5. Οἱ ἀποδώσουσι λόγον, *who ſhall give an account to him that is ready to judge the quick and dead.*

Ver. 14. *Seeing then we have a great High-Prieſt*, (merciful, and faithful to make reconciliation for our ſins, *Chap.* 2. 17.) *that is paſſed into the Heavens*, (to appear for ever there to make interceſſion, and to prepare this reſting place for us, *John* 14. 2.) *even Jeſus the Son of God, let us hold faſt our Profeſſion* (without wavering.)

Ver. 15. *For we have not an* High-Prieſt *who cannot be touched with the ſenſe of our Infirmities, but* (one who) *was in all things tempted* (*i.e.* expoſed to Sufferings) *like as we are*, (and this) *without ſin*, (to deſerve the leaſt of them.) See the Note on *Chap.* 2. 18.

Ver. 16. *Let us therefore* (depending on his Power, his Interceſſion for, and Sympathy with us) *come boldly to the Throne of Grace*, (this ἱλαστήριον, *or Mercy-ſeat*, Rom. 3. 25.) *that we may obtain Mercy* (in the pardon of our Sins,) *and Grace* (or Favour) *for* (a) *ſuitable help in time of need* (*Gr.* εἰς εὔκαιρον βοήθειαν, for ſeaſonable help in all our Sufferings for his ſake.)

The *Jews* ſay God hath a double Throne, one of Judgment, and the other of Mercy; and that when he beholds the World obnoxious to Condemnation, he riſes from his Throne

(x) Ὁ Θεὸς ἀκονᾷ τὸν θυμὸν καὶ συμπλέκων, ἅτε λόγον, διαιρεῖ τὰ διαιρετὰ καὶ ἄτομα καὶ ἄνευ ὕλης ὄντα. Lib. quis Rer. divin. Hæreſ. p. 391. A.

of

of Judgment, and places himſelf on that of Mercy. This Throne of Mercy is our bleſſed Jeſus, ſtiled by this *Apoſtle*, ἱλαστήριον, *the true Propitiatory, or Mercy-ſeat*: By this High-Prieſt, and Interceſſor, muſt we come unto God, he being *able to ſave to the uttermoſt them that come unto God by him*, Chap. 7. 25.

Note alſo, That ſome great Men think the Reſt and *Sabbatiſm* diſcourſed of Chapter the Third and the Fourth, refers to the *Millennium*, or the time of the Converſion of the *Jewiſh* Nation, and the *New Heavens*, and *New Earth* then promiſed, but I am not able to aſſent to that Opinion, for this Reaſon, that the *Apoſtle* writes to the believing *Jews* of the preſent Age, warning them, *That there be not in them an evil Heart of unbelief, in departing from the living God*, and exhorting them to *continue to the end in the Faith*, Chap. 3. 12, 14. that ſo they might not *fail of this Reſt of God*; and to *fear leſt a promiſe being made of entring into this Reſt, any of them ſhould fall ſhort of it*, Chap. 4. 1, 2. And again, ver. 11. *Let us give diligence to enter into this Reſt, that we fall not by the ſame Example of unbelief.* Now theſe Exhortations could not be properly directed to the Believing *Jews* of that Age, concerning the *Millennium*, or the Glorious Times which were to happen at the Converſion of the *Jewiſh* Nation, they being to die 1700 Years before that Converſion, which is not yet accompliſhed, and before thoſe Glorious Days which are not yet come; for what advantage, in reference to that, could they receive by this Diligence, who were to die ſo long before it happened, and, being once in Heaven or Paradiſe, could neither expect nor deſire to come down thence to be partakers of any Enjoyments, or better Company here on Earth. But theſe Exhortations are very properly directed to them, to take care they fail not of their Reſt in the *Celeſtial Canaan*, typified by their Reſt in the *Earthly Canaan*, the time when they *ſhould reſt with God*, ſaith *Origen*, *aſcending to the Viſion of him, the Reſt of Souls in the Land of the Living, the Reſt in the Life and the World to come, and in Life eternal.* See Note on ver. 8, 10. Seeing theſe Bleſſings only can belong to, and at the time of Retribution will only be conferred upon them who uſe this Diligence. And hitherto the *Apoſtle* ſeems plainly to refer it, when he ſpeaks of *ſo great Salvation*, Chap. 2. 3. of *bringing many Sons to Glory*, ver. 10. Of their *being partakers*, κλήσεως ἐπουρανίου, *of an heavenly Calling*, Chap. 3. 1. The Hope and Confidence of which he exhorts them to *hold faſt unto the end*, ver. 6. and then immediately begins his Diſcourſe of this Reſt.

CHAP. V.

LET us come, ſaith he, to God's Throne of Grace with freedom, as having there ſuch an *High-Prieſt*, in whom are all things by way of Excellency to be found, for which the *Levitical Prieſthood* was ordained, and repaired to, as having,

1. A better *Prieſthood*, *viz.* after the Order of *Melchiſedech*, *Chap.* 7.
2. A better Conſecration to it, *viz.* by an *Oath.*
3. A better Tabernacle in which to Miniſter.
4. A better *Sacrifice* to offer there.
5. A better *Covenant* to eſtabliſh in his Blood.

Ver. 1. *For every High-Prieſt taken from among Men, is ordained for* (the ſervice) *of Men in things pertaining to* (the Worſhip and Propitiation of) *God, that he may offer both Gifts and Sacrifices for Sins.*

Τὰ πρὸς τὸν Θεόν.] *To procure*, and *perform thoſe things which relate to the Worſhip*, and *the Propitiation of the Deity.* So *Crellius.*

Δῶρά τε καὶ θυσίας, *Gifts and Sacrifices.*] Both theſe may relate to Sacrifices for Sin, for not only Peace-Offerings but Gifts of any kind are called, הקרבנות, δῶρα, *Matth.* 5. 23. and מנחה is by the Seventy *Interpreters* often rendred θυσία, *Gen.* 4. 3, 5. *Exod.* 29. 41. 30. 9. 40. 26. *Levit.* and *Numb. Centies.*

Ver. 2. *And he is one who can have compaſſion on the Ignorant, and on them that are out of* (*Gr.* err from) *the way*, (offering willingly, and interceding affectionately on their behalf;) *for that he himſelf alſo is compaſſed with* (the like) *Infirmities.*

Τοῖς ἀγνοοῦσι, καὶ πλανωμένοις,] He refers to the Sins which go under the Names of אשם ושגגות, for the word ושגאת, belongs properly to the thing in doing which we err from the way, and an expiatory Sacrifice was therefore required from them that did ſo, becauſe he knew, שוגה ושגג בדרך, *that he had erred and gone from the way:* But אשם, was a Sin committed out of Ignorance of the Command of God. So *Abarbinel.* For Sins committed, ἑκουσίως, wittingly, and with an high Hand, or from a Will ſet in oppoſition to the Law of God, there was no Sacrifice appointed by the Law, and to this the *Apoſtle* alludes *Chap.* 10. 26. ſaying to them that ſin wilfully, there remains no more Sacrifice for Sin.

Ver. 3. *By reaſon whereof* (of which Infirmities) *he ought* (by God's command, and from

from the nature of the thing) *as for the people, ſo alſo for himſelf to offer* (Sacrifices) *for Sins.*

Περὶ ἑαυτοῦ, *for himſelf.*] Here *Grotius* notes, that this being ſpoken generally of every *Prieſt* taken from among Men, *Chriſt* alſo muſt have offer'd for himſelf a Sacrifice for Sin, *i. e.* that he might be deliver'd from thoſe Sorrows which were the Puniſhments of Sin, and were inflicted on him upon occaſion of our Sins. But in this he ſeems Guilty of great and manifold Miſtakes; for, 1. the *Apoſtle* plainly ſpeaks of the ſinful Infirmities of theſe *Prieſts*, who therefore were to offer for their own Sins, *Chap.* 7. 27. Whereas of Chriſt he declares, That though he was in all other things made like to us, yet, χωρὶς ἁμαρτίας, *without ſin*, *Chap.* 4. 15. That he offer'd himſelf to God a Lamb without ſpot, *Chap.* 9. 14. That being thus Holy, *free from evil, undefiled*, and *ſeparate from Sinners, he needed not*, upon a day, as thoſe *High-Prieſts, to offer up Sacrifice firſt for his own Sins, and then for the Peoples*, Chap. 7. 26, 27. 2. He was not, nor could he, after he became our Surety, be deliver'd from thoſe Sorrows which were the Puniſhment of our Sins, he being, as our *Expiatory Sacrifice*, not only on occaſion of our Sins, but in our ſtead to bear the Puniſhment of our Iniquity.

Ver. 4. *And no man taketh this honour to himſelf, but he* (only enjoys it) *who is called of God, as was Aaron* (and his Poſterity.)

Καὶ οὐχ ἑαυτῷ τις, *no Man.*] *i. e.* according to the Law, ſay moſt *Interpreters*, but I ſee no neceſſity of this limitation, it being true, that no Man can promiſe to himſelf, God will accept his Offerings, who hath no Commiſſion from God to make ſuch Offerings, whence doth ariſe a good Argument, to ſhew that Sacrifices are of Divine, and not of Humane Inſtitution only.

Ver. 5. (And) *ſo alſo* (was it with our Lord) *Chriſt* (for he) *glorified not himſelf to be made an High-Prieſt, but he* (appointed him to be ſo) *who ſaid unto him, Thou art my Son, this day have I begotten thee.*

This day.] I have ſhew'd, Note on *Chap.* 2. 10. that Chriſt was by his Death conſecrated to his *Prieſthood*; whence it muſt follow, that he could not exerciſe his Sacerdotal Function till after Death. And this the *Apoſtle* ſheweth here, by ſaying, He was made an High-Prieſt by the Father, ſaying, *Thou art my Son, this day have I begotten thee*; for that this relates unto the *Reſurrection* of our Lord is evident, becauſe we find the ſame *Apoſtle* proving his Reſurrection from theſe words, *Acts* 13. 33. which he could not have done, had they not been intended as a prediction of his Reſurrection.

Ver. 6. *As he ſaith alſo* (of him) *in another place, thou art a Prieſt for ever after the Order of Melchiſedek*, (as being raiſed up to appear for ever in the Heavens, and there officiate as a Prieſt for us.)

Ver. 7. *Who in the days of his* (continuance in the) *Fleſh, when he had offered up* (Gr. offering up) *Prayers and Supplications, with ſtrong cryings and tears to him that was able to ſave him from death, and was heard in that he fear'd*; (and being heard ſo far as to obtain deliverance from his fears, which he did by an Angel ſent to ſtrengthen him, *Luke* 22. 43.)

Εἰσακουσθεὶς, *he was heard.*] *i.e.* Deliver'd from his fear. So the word doth and muſt ſignifie, when it relates to Prayer for Deliverance from Evils. So *Pſal.* 22. 22. Σῶσόν με, *ſave me from the mouth of the Lion,* καὶ ἀπὸ κεράτων μονοκερώτων, *and hear me from the horns of the Unicorn.* Pſal. 34. 6. *This poor man cryed,* καὶ εἰσήκουσεν αὐτοῦ, *and the Lord heard him, and ſaved him out of all his troubles.* And ver. 4. *I ſought the Lord,* καὶ ἐπήκουσέν, *and he heard me, and delivered me from all my fears.* Pſal. 55. 2. *Attend unto me,* καὶ ἐπάκουσόν μου, *and hear me,* ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, *from the voice of the enemy, and from the vexation of the wicked.* And ver. 16. *I cried to the Lord, and the Lord,* εἰσήκουσέ μου, *heard me.* Ver. 18. *He delivered my life,* ἀπὸ τῶν ἐγγιζόντων μοι, *from thoſe that drew nigh to me.* Eccluſ. 51. 10, 11. εἰσήκουσε δεήσεις μου, *My Prayer was heard, for thou ſavedſt me from deſtruction.*

Ἀπὸ τῆς εὐλαβείας.] Some would have this rendred ſo, He was heard by reaſon of his Reverence of God; but it is truly rendred, *from his fear*; and ſo the word continually ſignifies both in the *Old* and the *New Teſtament*, and when 'tis uſed, as it very often is, by *Philo.* So *Joſh.* 22. 24. ἐποιήσαμεν τοῦτο, *We did this out of fear.* And Wiſd. 17. 8. καταγέλαστον εὐλάβειαν ὄφεων, *they were affected with a ridiculous fear.* Hebr. 12. 28. *Let us ſerve God acceptably,* μετὰ αἰδοῦς καὶ εὐλαβείας, *with reverence and godly fear.* Acts 23. 10. εὐλαβηθεὶς ὁ χιλίαρχος, *the Captain fearing.* Hebr. 11. 7. *Noah,* εὐλαβηθεὶς, *fearing, prepared an Ark.* So *Joſephus* ſaith of the King, *Eſther*'s Husband, That, εὐλαβείας αὐτὴν ἀπολύων, *he held forth the Scepter, delivering her from her fear.* And in the *Septuagint,* εὐλαβεῖσθαι ἀπὸ προσώπου κυρίου, is *to fear before* God. *Exod.* 3. 6. *Jer.* 5. 22. *Hab.* 2. 20. *Zeph.* 1. 7. 3. 13. *Zach.* 2. 13. And εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ, is *to fear before Man*, or be afraid of Men. 1 *Sam.* 18. 15. *Job* 19. 29. *Iſa.* 57. 11. *Jer.* 22. 25. *Eccluſ.* 7. 7. This ſenſe alſo the Particle ἀπὸ doth require, which rarely doth import the meritorious Cauſe; His Prayers and Tears alſo do expreſs the greatneſs of his Fears; and laſtly, the ſcope of the *Apoſtle* requires this ſenſe, he being here repreſenting our Lord as one of like Paſſions with us, that he might ſhew he

he was a *merciful High-Prieſt*. This fear he became ſubject to, ſay *Grotius* and the *Fathers*, becauſe the Divinity for a ſeaſon as it were withdrew its influence from the Humane Nature, ἐᾷ γὰρ ἡ ἀνθρωπότης τοῦτο παθεῖν ἡ θεία συνεχώρησε, *for the Deity permitted the Humanity thus to ſuffer*, ſaith *Theodoret*. And this doubtleſs all thoſe *Fathers* intended, who followed that Reading, *Chap.* 2. 9. that he *taſted Death for every Man*, χωρὶς Θεοῦ; for that this was no depravation of the *Neſtorians*, as *Oecumenius* and *Theophylact* phanſied, is evident from this, that it is cited by (a) *Origen* and by (b) *St. Ambroſe*, who lived before *Neſtorius*.

Ver. 8. *Though he were a Son, yet learned he* (the difficulty of) *Obedience*, (to the Death) *by the things which he ſuffered*; (*i. e.* by the Agonies and Terrors which he ſuffer'd at the apprehenſion and approach of the Death he was to ſuffer, and ſo was the more fitted to be to us a compaſſionate High-Prieſt under our Sufferings for his ſake.)

Ver. 9. *And being* (by theſe Sufferings) *made perfect*, (τελειωθεὶς, conſecrated to his Prieſthood,) *he became the Author of Salvation to all that obey him.*

Ver 10. (Being) *called* (or conſtituted) *of God an High-Prieſt after the Order of Melchiſedek*, (*i. e.* for ever.)

Made perfect, τελειωθεὶς.] That this word is taken here in the notion of Conſecration, may appear, ſaith the *Reverend Dr. Hammond*, by the words following, as the Application of it, being pronounced or declared an *High-Prieſt*, which belongs to Chriſt after his Reſurrection, and not before, that being the time when he entred into his *Heavenly Tabernacle*, living there for ever to appear before God, and exerciſe that Function in his Preſence for us; and ſo he became an *High-Prieſt* for ever.

Ver. 11. *Of which* (Prieſthood) *we have many things to ſay, and* (thoſe) *hard to be uttered* (or explained, not from the nature of the things themſelves, but) *ſeeing* (ἐπεὶ, becauſe) *ye are dull of hearing.*

δυσερμήνευτος, *hard to be uttered.*] See here what are St. *Paul*'s δυσνόητα, *things hard to be underſtood*, 2 *Pet.* 3. 16. *viz.* thoſe things which were not ſo in themſelves, or through the difficulty of the matter revealed, but through the imbecillity and weakneſs of them to whom they were ſpoken.

Ver. 12. *For when for the time* (you have profeſſed the Faith) *you ought to have been* (able to be) *teachers* (of it to others,) *you need that one teach you again, which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk*, (the Food of Babes) *and not of ſtrong Meat* (the Food of Men.)

Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.] It is the deſcant of all the (c) *Ancient Commentators* on this place, that by theſe firſt Principles the *Apoſtle* underſtands the *Humanity of Chriſt*, becauſe the *Preachers* of the Goſpel ſpake of that only to them who were not yet perfect in the Faith: And yet this ſeemeth neither to be true nor ſafe; not true, becauſe the *Apoſtle* had in the Firſt and Second Chapters of this *Epiſtle*, as all theſe *Commentators* teach, ſpoken to theſe rude *Jews* of the *Deity* of Chriſt; and becauſe he mentions not Chriſt's Humane Nature among the Principles of the Doctrine of Chriſt, reckoned up *Chap.* 6. 1, 2. not ſafe, becauſe it ſeems to intimate that *Chriſtians* might be perfect in the Faith, before they had knowledge of the Divinity of Chriſt, and conſequently that this was no neceſſary part of *Chriſtian* Faith.

Note Secondly, That hence we may fairly gueſs who were in the *Epiſtles* to St. *Timothy*, the Teachers of the Law, who neither underſtood what they ſaid, nor whereof they affirm'd, 1 *Tim.* 1. 7. and the ἑτεροδιδασκάλους, the *falſe Teachers*, who were *proud, knowing nothing, but doting about queſtions, and ſtrifes of words, men of corrupt minds, and deſtitute of the truth*, Chap. 5. 3, 4, 5. and who they were who were *always learning, and never able to come to the knowledge of the truth*, 2 Tim. 3. 7. *viz.* not the *Gnoſticks*, but in all likelihood the *Jewiſh falſe Teachers*, and ſuch as were perverted by them.

Note Thirdly, That this ſeems not to be ſpoken of all the *Jews*, but only of the greateſt part of them; that therefore which is ſpoken of the *Deity* of Chriſt, the *Melchiſedechian Prieſthood*, the Change of the Law, the Virtue of Chriſt's *Prieſthood*, belong'd to the more perfect, who were not to be debar'd of the knowledge of theſe things, by reaſon of the imbecillity of their Brethren.

Ver. 13. *For every one that uſeth milk is* (as yet) *unskilful in the word of Righteouſneſs, for he is* (but) *a Babe* (in Chriſt, 1 *Cor.* 3. 2. 14. 20. *Gal.* 4. 19. *Eph.* 4. 14.)

Ver. 14. *But ſtrong meat belongeth to them* (only) *who are of full age*, (*i. e.* perfect Men) *even* (to) *thoſe who by reaſon of uſe have*

(a) Χωρὶς γὰρ Θεοῦ οὐδὲ παθὸς ἐγεύσατο θανάτου, ὅπερ ἐν τισι κεῖται τῶν θείων ἐβραϊκοῖς ἀληγεγόφοις χάριτι Θεοῦ. Orig. Com in Joh. Ed. Huet. Tom. 2. p. 38. D.

(b) *Ut ſine Deo pro omnibus guſtaret mortem de fide.* Ad Grat. l. 2. c. 4. Theodoret in locum.

(c) Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, τὰς ταπεινοτέρας φησὶ τοῦ Χριστοῦ λόγους ἐκάλεσε· τοῖς γὰρ μηδέπω τὴν ἀρχὴν ἐγκεῖσθαι τέλειαν τὰ περὶ τῆς ἀνθρωπότητος θεσπίσιον μόνα τῆς ἀληθείας εἰ κήρυκας. Ita Theodoretus, Chryſoſt. Oecum. Theophylact. in locum.

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their Senſes exerciſed to diſcern betwixt good and evil.

Τελείων ϗ.] See the ſenſe of the word *Perfect*, Note on 1 *Cor.* 2. 6. This *Metaphor* ſeems to be taken from the digeſtion of the Stomach; that which is light of Digeſtion, and needs not much Concoction, as ſolid Food and ſtrong Meat doth, being here repreſented by the name of *Milk*; and ſo in reference to the Judgment, that which can eaſily be learned and apprehended aright, and in which we are in no great danger of miſtaking, as are the firſt Principles of Religion, mentioned *Chap.* 6. is compared to *Milk*; but that we cannot eaſily diſcern, and about which we are ſubject to Miſtakes, and wrong Conceptions, as the things mentioned in the former Note were to the *Jews*, is called *ſtrong Meat.*

CHAP. VI.

Ver. 1. *THerefore leaving the Principles of the Doctrine of Chriſt* (tho' your ſmall proficiency in them makes it ſeem almoſt neceſſary to diſcourſe a-new of them to you,) *let us go on unto perfection*; (*i.e.* to the Doctrines which will render you perfect Men in the knowledge of Chriſt,) *not laying again the foundation of* (Chriſtianity in the Doctrines of) *Repentance from dead works*, (*i.e.* from Works deſerving death, *Rom.* 6. 23. 8. 13.) *and Faith towards God.*

Ἐπὶ τὴν τελειότητα, *to perfection.*] That to be perfect, ſignifies to be fully inſtructed in the Principles of Chriſtian Faith, ſee Note on 1 *Cor.* 2. 6.

Ver. 2. (And) *the Doctrine of Baptiſms*, (that of Water, and of the Spirit, by which they that repent and believe, are initiated into the Church of Chriſt,) *and of laying on of Hands* (after Baptiſm, for the receiving of the Holy Ghoſt,) *and of the Reſurrection of the Dead, and of eternal Judgment*; (the great Motives to engage all Chriſtians, herein to exerciſe themſelves, to have always Conſciences void of Offence towards God, and towards all Men, *Acts* 34. 15, 16.)

Βαπτισμῶν διδαχῆς, *the Doctrine of Baptiſms.*] He ſpeaks not of the Baptiſm of *John*, and of *Chriſt*, for the Baptiſm of *John* was preparatory to Repentance and Faith in Chriſt; nor of the Baptiſm of *Martyrdom*, that being not ordinarily known to the *Jews* by that name, but of the double Baptiſm, of which the *Baptiſt* ſpake in theſe words, *I Baptize you with Water, but there is one that cometh after me, he ſhall Baptize you with the Holy Ghoſt and Fire*, Matth. 3. 12. and of which our *Saviour* ſpeaks to *Nicodemus*, ſaying, *Except a Man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God*, John 3. 5. For this in order follows the Doctrine of Repentance, and Faith in God, and our *Lord Jeſus Chriſt.*

Ἐπιθέσεως τε χειρῶν, *impoſition of Hands.*] Impoſition of Hands was uſed in Ordination, healing of the Sick, and Abſolution of Penitents; but this Impoſition of Hands was not common to all *Chriſtians*, nor joined with Baptiſm, nor was it to be reckoned among the Principles, or initiatory Doctrines of *Chriſtian* Faith. It remains therefore that we underſtand this of the Impoſition of the *Apoſtle*'s Hands uſed after Baptiſm for the receiving of the Holy Ghoſt, mentioned *Acts* 8. 17. *Then laid they their hands on them, and they received the Holy Ghoſt.* See *Chap.* 19. 6.

Καὶ κρίματος αἰωνίου, *of eternal Judgment.*] Hence Interpreters obſerve, that the Doctrine of *Origen*, touching the Period of the Torments of the Damn'd, is here condemned: Aud indeed the *Primitive Fathers*, not *Origen* himſelf excepted, taught the contrary.

If we do not the Will of Chriſt, ſaith (a) *Clemens Romanus*, οὐδὲν ἡμᾶς ῥύσεται ἀπὸ αἰωνίου κολάσεως, *nothing will deliver us from eternal Puniſhment: The black Way*, in (b) Barnabas, ἡ ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, *the Way of eternal Death with Puniſhment. The Puniſhment of the Damned*, ſaith (c) *Juſtin M.* ἡ κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρί· Κόλασις αἰωνίου, κόλασις αἰωνίου, πυρὸς αἰωνίου δίκη, *endleſs Puniſhment, and Torment in eternal Fire.* In (d) *Theophylus*, *it is*, κόλασις αἰώνιος, αἰωνίου τιμωρία, *eternal Puniſhment.* (e) *Irenæus* in his *Symbol of Faith*, makes this one Article, That τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψει, *Chriſt would ſend the Ungodly and Unjuſt into everlaſting Fire.*

(f) *Tertullian* declares, *Omnes homines, aut cruciatui deſtinari, aut refrigerio, utroque ſempiterno*, that *all Men are appointed to eternal Torments, or Refreſhments.* And *if any Man*, ſaith he, *thinks the Wicked are to be conſumed, and not puniſh'd, let him remember*, iguem Gehennæ æternum prædicari in pœnam æternam, *that Hell Fire is ſtiled Eternal, becauſe deſigned for eternal Puniſhment, and thence concludes their ſubſtance will remain*

(a) Frag. Ep. 2. (b) Sect. 20. (c) Ap. 1. p. 41, 46. Ap. 2. p. 57, 64, 71, 87. (d) Ad Autol. p. 79.
(e) L. 1. c. 2. l. 2. c. 6. l. 3. c. 4. (f) De Teſt. animæ cap. 4. & de Reſur. carnis, cap. 35.

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for ever, whoſe Puniſhment doth ſo. (g) St. Cyprian ſaith, *Servantur cum corporibus ſuis animæ infinitis cruciatibus ad dolorem*, that the Souls of the Wicked are kept with their Bodies to be grieved with endleſs Torments. Tormentis nec modus ullus aut terminus, There is no meaſure or end of their Torments, ſaith (h) *Minutius*. Laſtly, (i) *Origen* reckons this among the *Doctrines defined by the Church*, That *every Soul, when it goes out of this World, ſhall either enjoy the Inheritance of eternal Life and Bliſs, if its Deeds have rendred it fit for Life*, five igni æterno, ac ſuppliciis mancipanda eſt, *or is to be delivered up to eternal Fire and Puniſhment, if its ſins have deſerved that ſtate.*

Ver. 3. *And this we will do if God permit.*

Καὶ τοῦτο ποιήσομεν.] This Verſe by *Grotius* and Dr. *Hamond* is thus interpreted, We purpoſe ſome other time to inſtruct you farther in theſe Rudiments of *Chriſtianity*, if you do not in the mean time fall from the *Chriſtian* Faith, *Chap.* 2. 1, 3. *If there be not in you an evil heart of unbelief, in departing from the living God.* Chap. 3. 12. *If you fall not after the ſame Example of Unbelief which your Forefathers gave*, Chap. 4. 11.

Others put this Verſe in a Parentheſis, and make it to relate to theſe words, *ver.* 1. *Let us go on unto perfection*, or to the higher Doctrines of *Chriſtianity*, as God willing we now intend to do. So *Acts* 18. 21. *God willing I will return unto you: I will come to you ſpeedily, if God will*, 1 Cor. 4. 19. And this Interpretation I like beſt.

Ver. 4. (I ſay, let us not attempt wholly to lay again the Foundation of Chriſtianity, in thoſe who have quite fallen from it;) *for it is impoſſible for thoſe who were once enlightned* (in Baptiſm) *and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt*, (ſent down from Heaven, and conferred on them by the Impoſition of Hands,)

Ver. 5. *And have taſted the good Word of God*, (preach'd among them with ſuch variety of Tongues, and confirm'd by ſo many Miracles) *and* (have ſeen and felt) *the Powers of the World to come*,

Ver. 6. *If they ſhall fall away* (from Chriſtianity) *to renew them to Repentance, ſeeing they* (by ſo doing) *crucifie to themſelves* (or by themſelves) *the Son of God afreſh, and put him to an open ſhame.*

φωτισθέντας, *enlightned.*] That Baptiſm from the beginning was called φωτισμὸς, *illumination*, we learn from the concurrent Teſtimonies of (k) *Juſtin Martyr*, *Irenæus*, and (l) *Clemens Alexandrinus*, which makes it very probable, that this Phraſe obtained from the beginning of Chriſtianity, and ſo this anſwers to the Doctrine of *Baptiſms*, *ver.* 2.

Γευσαμένους τε τ δωρεᾶς τ ἐπουρανίου, *and have taſted of the Heavenly Gift.*] *i. e.* The Holy Ghoſt ſent down from Heaven, ſtiled by our Saviour, τ δωρεὰν τ Θεοῦ, *the Gift of God*, John 4. 10. Thus our Saviour diſcourſing of Baptiſm by Water and the *Holy Ghoſt*, and of Regeneration, ἄνωθεν, *from above*, by virtue of this Spirit, ſaith, he diſcourſed, περὶ τ ἐπουρανίων, *of Heavenly Things*, John 3. 12. and they who were ſealed with the Spirit of Promiſe, *Eph.* 1. 12. are ſaid to be *bleſſed with Spirituals*, ἐν τοῖς ἐπουρανίοις, *in heavenly Things*; and this Gift was imparted by Impoſition of Hands, *Acts* 8. 17. 19. 6.

Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, *and have taſted the good Word of God.*] *i. e.* And have been acquainted with the Goſpel, which affords the Promiſe of Remiſſion of Sins, and of Juſtification here, and of a Reſurrection to eternal Life hereafter, *ver.* 2. So the Promiſe of bringing the Children of *Iſrael* into the Land of *Canaan* is ſtiled, הדבר הטוב, ῥῆμα καλὸν, *a good Word*, Joſ. 21. 45. 23. 15. the word of God for bringing his People out of Captivity is, דברי הטוב, *my good Word*, Jer. 29. 10. The words of Conſolation which the Angel ſpake to *Jeruſalem*, are דברים טובים, ῥήματα καλὰ, *good Words*, Zach. 1. 13. The Promiſe made to God's People of Remiſſion of Sins, and Peace and Truth in the Days of the *Meſſiah*, is הדבר הטוב, *a good Word.* And the Prophet ſpeaking of the *Meſſiah*, ſaith, *My heart meditateth a good Word*, דבר טוב, λόγον ἀγαθὸν, *Pſal.* 45. 1. This word they ſaw confirm'd by the Gift of Tongues, and Prophecy vouchſafed to the firſt Preachers of it, and daily experimented in their Aſſemblies, 1 *Cor.* 14. and ſo they could not but be convinced of the truth of it.

Δυνάμεις τ μέλλοντ αἰῶν, *the Powers of the World to come.*] The World to come doth in the Language of the *Prophets*, and the *Jewiſh Doctors*, ſignifie the Times of the *Meſſiah*, who in the Prophet *Iſaiah* is called, ὁ πατὴρ μέλλοντ αἰῶν, *The Father of the World to come.* See Note on *Chap.* 2. 5. *The Powers* therefore *of the World to come*, according to the *Scripture* Idiotiſm, muſt be the external Operation of the Holy Ghoſt, *viz.* the Gifts of Faith, of Healing, of caſting out Devils, ἐνεργήματα δυνάμεων, 1 *Cor.* 12. 8, 9. the Working of Miracles, or the Operations of Powers. Or Secondly, This fourth parti-

(g) Ep. 3. l. de laude Mart. & libr. contr. Demetr. (h) P. 39. (i) Proem. περὶ ἀρχῶν.
(k) Καλεῖται ἡ τοῦτο τὸ λουτρὸν φωτισμὸς, ὡς φωτιζομένων τ διάνοιαν τῶν ταῦτα μανθανόντων. Juſt. Dial. 2. p. 94.
(l) Καλεῖται ἡ πολλαχῶς τὸ ἅγιον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λυτρόν. Clem. Alex. Pæd. l. 1. c. 6. p. 93. A.

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cular may anſwer to the Day of Judgment, which is the fourth thing mention'd, *v.* 2. as the three former ſeem to do, to the three other things there mention'd, and then *the Powers of the World to come* may ſignifie the powerful Perſuaſions the Doctrine of a future Judgment adminiſters to Repentance, and a new Life, *Acts* 17. 30, 31. 2 *Cor.* 5. 10, 11. tho' of this Import of the Phraſe I find no Example.

'Αδύνατον τοὺς ἅπαξ φωτισθέντας, *it is impoſſible to renew theſe to Repentance.*] For theſe being all the Means, internal and external, by which God gave Teſtimony to the Truth of Chriſtian Faith, and the *Prophetick* Office and Glorious Reſurrection of our Lord, they, ſaith the *Apoſtle*, who, after full Experience of them, do of their own accord renounce that Faith, cannot be renewed to Repentance; becauſe they have already reſiſted all that Evidence which God ſaw fit to give Men of the Truth of that Faith, and of this *Meſſiah*, and ſo they become guilty of that *Sin againſt the Holy Ghoſt*, *which*, ſaith our Saviour, *ſhall never be forgiven*, Matth. 12. 32.

But then the παραπέσοντας, Men that *thus fall away*, are not thoſe who lapſe in the Times of Perſecution, and much leſs thoſe who, through the Temptations of the Fleſh, may ſometimes fall into great Sins, for to ſuch the *Apoſtle* grants *Place for Repentance*, 2 *Cor.* 12. 21. and one of theſe he delivers to Satan, *for the Deſtruction of the Fleſh*, *that the Spirit might be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. Exhorting his *Corinthians*, upon his Repentance, to receive him into their Communion, 2 *Cor.* 2. 7, 8. But ſuch as, after all theſe Experiences of the Truth of *Chriſtian* Faith, have voluntarily renounced it, relapſing either to *Heatheniſm* or *Judaiſm*; for they are ſuch as *apoſtatize from the living God*, Chap. 3. 12. ſuch as *fall through Unbelief*, Chap. 4. 11. ſuch as *hold not the Profeſſion of the Faith*, Chap. 10. 23. ſuch *as draw back from the Faith*, v. 38.

2dly, This will be farther evident from the Deſcription of theſe Perſons, they being here ſaid, ἀνασταυροῦντας ἑαυτοῖς, *by themſelves to crucifie Chriſt afreſh*, and, παραδειγματίζοντας, *to put him to an open Shame*, as one that deſerved the Puniſhment which the *Jews* inflicted on him, and being *apoſtate Jews*, to crucifie Chriſt again.

Ver. 7. *For* (as) *the Earth which drinketh in the Rain which cometh oft* (from Heaven) *upon it*, (and ſo) *brings forth Herbs meet for them, by whom it is dreſs'd, receiveth* (farther) *Bleſſing from God*, ſo is it with them who become fruitful under the Dew, and Showers of Divine Grace.

Ver. 8. *But that* (Earth) *which* (being thus dreſs'd and water'd,) *beareth only Thorns and Briars, is rejected, and nigh unto curſing, whoſe End is to be burnt.*

'Αδόκιμος.] It is rejected of the Husbandman, who will ſpend no more Labour upon it, but leave it to be ſcorched by the Heat, and ſo to be like the Heath, which is the Emblem of the curſed Man, *Jer.* 17. 5, 6. or like the barren Fig-tree which the Lord curſed, ſaying, *Never Fruit grow on thee more*, Matth. 21. 19. Accordingly they, on whom the Showers of Divine Grace fall down from Heaven, if they bring forth no good Fruit, ſhall be ἀδόκιμοι, *rejected* by God, continue under the Curſe of the Law, and their End ſhall be Deſtruction.

Ver. 9. *But, Beloved, we hope better things of you, and things which accompany Salvation, though we thus ſpeak*, (to warn you of the Danger of falling from the Chriſtian Faith.)

Ver. 10. *For* (if you be not wanting to your ſelves) *God is not unrighteous to forget your Work* (of Faith,) *and* (your) *Labour of Love which you have ſhewed to his Name, in that you have miniſtred to the* (Neceſſities of the) *Saints, and yet do miniſter* (to them.)

Τοῦ ἔργου ὑμῶν, *your Work.*] This ſeems to be the ἔργον πίστεως, *work of Faith*, mention'd 1 *Theſſ.* 1. 3. 2 *Theſſ.* 1. 11. and join'd with ὁ κόπος ἡ ἀγάπης, *the Labour of Love*, as here; and which is ſtyled, ἔργον ἀγαθόν, *the Good Work*, Philip. 1. 6. Rom. 2. 7. See *Note* on that Verſe, the following Exhortation being this, That they would continue in the Faith to the end, and be *Imitators of them who through Faith and Patience did inherit the Promiſes.*

Ver. 11. *And we deſire* (ἐπιθυμοῦμεν δὲ, we deſire therefore) *every one of you to ſhew the ſame Diligence* (which hitherto you have done) *to the* (Intent that you may retain a) *full Aſſurance of Hope to the End.*

Ver. 12. *That ye be not ſlothful*, (Gr. may not be ſlothful,) *but Followers of them who through Faith and Patience inherited the Promiſes.*

Ἵνα μὴ νωθροὶ.] *i. e.* God being ſo engaged on his Part, to let nothing be wanting which is requiſite to enable you to perſevere, and ſo to enjoy the Fruits of your Faith in the Salvation of your Souls, ſee that you be not ſlothful, or faint-hearted, but ſtill continuing the ſame Chriſtian Diligence to the end, that ſo you may at laſt enjoy the Bleſſings promiſed by this Goſpel, and live in an aſſured Hope of them, as your Father *Abraham* did.

Ver. 13. *For when God* (upon his Faith in offering his Son *Iſaac*) *made a Promiſe to Abraham, becauſe he could ſwear by no*(ne) *greater, he ſware by himſelf.*

Ver. 14. *Saying, ſurely, bleſſing I will bleſs thee, and multiplying, I will multiply thee.*

Ver. 15. *And ſo* (accordingly) *after he had patiently endured, he inherited the Promiſe* (of a Seed multiplied greatly to him, Gen. 22. 17.)

To

Τὴν ἐπαγγελίαν, *the Promiſe.*] This cannot be underſtood of *Iſaac*, the promiſed Seed, he being not only born, but offer'd, when God made this Promiſe to *Abraham*; nor can it be ſaid that he inherited the Promiſe, becauſe he ſaw it afar off, that being a Sign he did not yet inherit it, or that he did this in his Poſterity; for the *Apoſtle* ſaith he himſelf inherited the Promiſe; which is exactly true, of the Words cited here by the *Apoſtle*, *Surely, bleſſing I will bleſs thee, and multiplying I will multiply thee*; for the Book of *Geneſis* aſſures us this Promiſe was exactly fulfilled in his Life, for the *Lord bleſſed him in all things*, Gen. 24. 1. He had a numerous Seed by his Wife *Keturah*, Gen. 25. *to whom he gave Gifts*, v 6. From *Iſmael* aroſe twelve Sons which were *Princes of their Tribes*, v. 13, 16. He lived Fifteen Years after the Birth of *Jacob* and *Eſau*, by *Rebekah*, of whom the Oracle declared, that *there were two Nations in her Womb*; for *Iſaac* was *Sixty Years old* when they were born to him, *v.* 23, 26. He himſelf was born *when Abraham was a Hundred Years old*, Gen. 21. 5. *Abraham* was 175 Years old *when he died*, Gen. 25. 7. He therefore lived Fifteen Years after the Birth of *Jacob* and *Eſau*, and Ninety Years after the Birth of *Iſmael*, and ſo lived to ſee this Promiſe verified to him.

Ver. 16. (God confirming his Faith in the Promiſes made to him after the manner of Men:) *For Men verily ſwear by the greater, and an Oath for Confirmation is to them an End of all Strife*, (or Contradiction.)

Ἀντιλογίας πέρας, *an End of Contradiction.*] * *Diodorus Siculus* informs us, that the *Egyptians* ſtyled an Oath, μεγίσην πίσιν, the *greateſt Confirmation*. It is, ſaith *D. Halicarnaſſenſis*, πλείστα πίστις, *the laſt, or utmoſt Aſſurance*. 'Tis, in the Language of *Procopius*, ὕστατον, ἐγγύημα πίστεώς τε καὶ ἀληθείας ἐνίσχυσιν, *the laſt, and firmeſt Pledge of Faith and Truth*. That the *Apoſtle* here ſpeaks of Promiſſory Oaths, is evident from the Occaſion of this Diſcourſe, *viz.* his Promiſe made to *Abraham*. Now theſe Oaths being equally conducing to this good End, in all Ages, we have juſt Reaſon to believe that *Chriſtianity* allows of them for theſe Ends.

Ver. 17. *Wherein* (ἐν ᾧ, in which thing accordingly) *God being willing more abundantly to ſhew* (not only to *Abraham*, but alſo) *to the Heirs of Promiſe, the Immutability of his Counſel, confirmed it by an Oath.*

Ver. 18. *That by two immutable things, in which it was impoſſible for God to lye*, (viz. his Promiſe, and his Oath,) *we might have ſtrong Conſolation, who have fled for Refuge to the Hope ſet before us.* (Who, to eſcape the Wrath impendent on the unbelieving *Jews* here, and hereafter, have fled to the Hope of Glory ſet before us in Chriſt Jeſus, the lively Hope of an Inheritance incorruptible, to which we are begotten by Chriſt Jeſus, 1 *Pet.* 1. 3.)

Ver. 19. *Which Hope we have as an Anchor of the Soul, ſure, and ſtedfaſt*, (in all the Storms and Billows of the World,) *and that which entreth into that within* (*Gr.* the inward part of) *the Veil.*

Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος.] Which being the Hope of the Heavenly Manſions typified by the *Sanctum Sanctorum*, within the Veil, carries our Expectations thither: The *Jews* had the higheſt Expectations from the Service of the *High-Prieſt* entring into the *Holy of Holies*; † if on the Day of Expiation he came out alive, there was great Joy, for then they thought they were accepted. How then may we rejoice in Contemplation of that Heavenly Sanctuary.

Ver. 20. *Whither the Fore-runner is for us entred, even Jeſus*, (who is) *made an High-Prieſt for ever, after the Order of Melchiſedek.* (And ſo can never die, or miſcarry in his Office, but lives for ever, there to appear in the Preſence of God for us, *Chap.* 7. 24, 25.)

CHAP. VII.

Ver. 1. (WHich Order, ſure, was very excellent, and therefore fit to repreſent the Prieſthood of the Holy Jeſus, the King of Saints, and Prince of Peace.) *For this Melchiſedek, King of Salem, Prieſt of the moſt high God, who met Abraham returning from the Slaughter of the* (Four) *Kings*, (mentioned Gen. 14. 9.) *and bleſſed him*, (v. 18.)

Ver. 2. *To whom alſo Abraham gave a tenth part of all* (the Spoils taken by him,) *firſt being, by Interpretation* (of the Word *Melchiſedek,*) *King of Righteouſneſs, and after that alſo* (ſtyled) *King of Salem, which* (by Interpretation) *is King of Peace.*

Ver. 3. *Without Father, or without Mother*, (of any Prieſtly Order,) *without Deſcent* (from any of the Pedigree of *Abraham*, v. 7.) *having neither beginning of Days*, (from which his Prieſtly Office was to commence,) *nor end*

* Τὰ ἐνδιαζόμενα τῇ περιμάτων ὄρκῳ διακείσθω, ἢ τὸ ἀβέβαια βεβαιῶται, ἢ τὸ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442. † Gemar. tit. Joma.

of Life, (in which it terminated,) *but* (being) *made like unto the Son* (a Son) *of God, abideth a Prieſt continually.*

Βασιλεὺς Σαλὴμ, *King of Salem.*] They ſeem miſtaken who think this *Salem* was the ſame with *Jeruſalem*, for it is plain from this very Place, *Gen.* 14. 15, 16, 17. that *Salem* was in the way which led from the Valley of *Damaſcus* unto *Sodom.* (a) St. *Jerom* alſo ſaith, that *he learned, ab eruditiſſimis Gentis illius, from the moſt Learned of the* Jews, *that* Salem *was not* Jeruſalem, *but a Town near* Scythopolis, *which till then was called* Salem. And it retain'd its Name in our *Saviour*'s Days, as appears by the *Evangeliſt*, ſaying, that St. *John baptized near Salem*, John 3. 23. Now of this *Melchiſedek*, King of *Salem*, let it be noted,

1. That he muſt be a Man, not an Angel, not the Holy Spirit: For, 1ſt. *Every High-Prieſt*, ſaith the Apoſtle, *is taken from among Men, Chap.* 5. 1. 2dly, The Scripture ſtill ſpeaks of him as a Man, deſcribing him by his proper Name, his *Kingly* Dignity, and the City where he dwelt, and by his perſonal Actions, proper to a Man, his bringing *forth Bread and Wine*, and his receiving the Tythes of the Spoils. And, 3dly, From thoſe Words conſider, ΜΕΛΧΙΣΕΔΕΚ, *what an eminent Perſon this* Melchiſedek *was, to whom* Abraham *gave the Tenth of the Spoils*; things, ſurely, which neither Angel nor the Holy Spirit would receive, nor was it neceſſary to prove their Dignity. Accordingly (b) *Joſephus* ſaith expreſly, that he was a King of the City of *Salem.* And (c) *Philo*, that he was *a King, and not a Tyrant.*

2dly, He could not be *Sem*, as the *Jews* vainly imagine; for the *Apoſtle* ſaith here expreſly, that *Melchiſedek* was not γενεαλογούμενος ἐξ αὐτῶν, *i. e. one who had his Pedigree or Deſcent from them*; which is not true of *Sem*, nor could he be ſaid to be *without Father, or Mother*, whoſe Genealogy is evident from *Adam*, *Gen.* 5. 32. 10. 1. and who was the Son of *Noah.* Nor was *Sem*'s Prieſthood, if he had any, of a different Order from *Levi*'s, who was *in his Loins*, as well as *Levi* was in *the Loins of Abraham*; and therefore it could not be ſaid, that *Levi paid him Tythes in the Loins of Abraham*; but it would be as true, that he received Tythes in the Loins of *Sem*; for, according to this Interpretation, he was in the Loins both of him that received Tythes, and of him that pay'd them, which deſtroys the whole Argument of the *Apoſtle* here. Moreover, there is no viſible Cauſe why *Moſes* ſhould call *Sem*, whom he ſo often mentions, by any other Name than his own, by which he doth ſo oft make mention of him; nor is it likely that *Sem* reign'd in the Land of *Canaan*, which now was in the Poſſeſſion of his Brother's Son, nor could *Abraham* be ſaid to ſojourn there, *as in a ſtrange Country*, if his Noble *Anceſtor* Sem had been *King* there.

3dly, Much leſs could he be the Eternal Λόγος, or the Son of God himſelf; for as he only was a *Prieſt*, according to his Humane Nature, *i. e.* that Nature in which he was inferiour to God, and which he had not yet aſſumed, and was then conſtituted an *High-Prieſt*, when God ſaid to him, at his Reſurrection, *This Day have I begotten thee*, Ch. 5. 5. ſo could he not be an *High-Prieſt* after his own Order, or made like unto himſelf. But *Melchiſedek* was in this like to him, that he was both a *Prieſt of the moſt high God*, and a *King* alſo in that Country, thoſe two Offices being anciently in the ſame Perſon; whence the *Hebrew* כהן *a Prieſt*, is by the *Targum* often rendred רבא *a Prince*; ſee *Gen.* 41. 45. *Exod.* 2. 16. 3. 1. 2 *Sam.* 8. 18. 20. 26. 1 *Kings* 4. 6. *Job* 12. 19. and on thoſe Words, *Pſalm* 110. 4. *Thou art a Prieſt for ever, thou ſhalt be a great Prince for ever*, as the Deſcant of the *Targum.*

Note alſo, that here again, M. *le Clerk* is inſufferable, when he ſays, 'Becauſe the *Allegorical* Writers of the *Jews* at that time 'accommodated innumerable Places to the '*Meſſiah*, not relying upon any Grammatical 'Interpretation, but a certain old Cuſtom of 'explaining the *Scripture* after this manner; 'and becauſe they interpreted *Pſal.* 110. of the '*Meſſiah*, the ſacred Writer makes uſe of that 'Interpretation, to his Purpoſe; and becauſe 'they acknowledged the *Meſſiah* ought to be 'like *Melchiſedek*, he reaſons againſt them 'from their own Conceſſions, not againſt 'other Men, who might have denied what 'he affirmed; otherwiſe, if the thing be 'conſidered in it ſelf, no Strong or Gramma-'tical Argument can be drawn againſt others 'from that Hiſtory; and therefore ſuch things 'are not too much to be urged now, becauſe 'that way of explaining Scripture is grown 'out of uſe: That is, the Apoſtle proceeds all along upon weak Grounds, and urges Arguments that in themſelves depend on Falſhoods only, only becauſe ſome ſilly *Jews* had ſaid the ſame things before him. I read indeed in a profane *Celſus*, this vile Reflexion on the ſacred Penmen, That (d) *they produce things unknown, phanatical, uncertain, and which no wiſe Man thinks to be of any ſtrength.* But I am ſorry to find a *Chriſtian* Writer thus expoſing them to the Contempt and Scorn of

(a) Ep. ad Evagrium. *Tom.* 3. *F.* 14. *C.* (b) Antiq. *L.* 1. *c.* 11. (c) *L.* 2. De Legis Alleg. *p.* 57.
(d) Ἄγνωστα καὶ πίστεως ἀμοίρητα καὶ πάντῃ ἄδηλα, ὧν τὸ μηδὲ γνῶναι ὠφελὲς ἂν νῦν ἡγοῦνται νοεῖν. Orig. *l.* 7. *p.* 338.

Anti-

Antiſcripturiſts. Chriſt is a Prieſt for ever, after the Order of Melchiſedek, ſaith the *Apoſtle*, Chap. 6. 20. So indeed you tell us out of the *idle Tales* and *allegorical Interpretations* of ſome Brain-ſick *Jews*, ſaith M. *le Cl.* but without all ground. It is περιώπερον κατάδηλον, *exceeding manifeſt*, ſaith the *Apoſtle*, *that another Prieſt ſhould ariſe after the Order of Melchiſedek*, Chap. 7. 15. 'Tis no ſuch thing, ſaith M. *le Cl.* this follows only from the *vain Conceſſions of the Jews*, *another Man may deny what you thus confidently affirm. It is exceeding manifeſt*, ſaith the *Apoſtle*; for the Scripture teſtifies this, by ſaying, *Thou art a Prieſt for ever after the Order of Melchiſedek*, v. 17. And God hath confirmed this *by an Oath*, in theſe Words, *the Lord ſware, and will not repent, thou art a Prieſt for ever.* You make uſe of a *Rabbinical Interpretation*, ſaith *M. le Clerk*, and call that falſly a *Scripture* Teſtimony, but *another Man may deny what you thus aſſume, for no Strong or Grammatical Argument can be drawn from theſe Words.*

Ἀπάτωρ, *&c. without Father, and without Mother, &c.*] It being certain that theſe things cannot be properly ſpoken of a Man, it is neceſſary to interpret them as I have done in the Paraphraſe; and to this Interpretation the *Apoſtle* leads us, by ſtyling him ἀγενεαλόγητον, *without Pedigree*, as being μὴ γενεαλογούμενον ἐξ αὐτῶν, *not of the Genealogy of the People of Abraham.*

Ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *but made like to a Son of God.*] All the *Interpreters* I have met with, refer this to *Chriſt*, of whom *Melchiſedek* was a Type, he being the *Antitype*, as being emphatically *a King of Righteouſneſs, and a Prince of Peace*, without earthly Father, and as to his Divinity, without Mother, not of the Genealogy of the *Aaronical Prieſthood*; without Beginning of Days, as to his Divine Nature; and without End of Life, as to his *Prieſthood.* But the *Apoſtle* is not here ſpeaking of *Melchiſedek*'s Likeneſs to Chriſt, but of Chriſt's Likeneſs to him, as being *a Prieſt after the Order of Melchiſedek.* Nor do theſe things well ſuit with our Lord Chriſt, who, as to his Humane Nature, was not without *Mother*; nor as to his *Prieſthood, without Beginning of Days*, Luke 3. 23. I therefore rather think, that as in all the former Characters, ſo here the *Apoſtle* ſpeaks of *Melchiſedek*, and ſaith, he was in this *like to a Son of God*, or to one of the *Angels*, who are immortal, and never ceaſe to be: For it is certain that the *Angels* are often ſtyled *the Sons of God*, ſo *Job* 1. 6. בני האלהים, *the Sons of God*, are in the Septuagint, ἄγγελοι τοῦ Θεοῦ. So alſo *Chap.* 2. 1. and *Chap.* 38. 7. and *Pſal.* 29. 1. *Chald.* So *Dan.* 3. 25. the Viſion of the *fourth is like* υἱῷ τοῦ Θεοῦ, *a Son of God*, *i. e.* an *Angel* of God: For ſo it follows, *v.* 28. *He ſent his Angel, and delivered them.* It is the Obſervation of the Book of *Wiſdom*, Chap. 2. 3. that *Man was made to be immortal*, and to be an Image of God's Eternity; and at their Reſurrection, ſaith St. *Luke*, they ſhall die no more, but *ſhall be like unto the Angels*, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, *and are the Sons of God, being Sons of the Reſurrection*; and our υἱοθεσία, or *Sonſhip*, is by this Apoſtle made to conſiſt in *the Redemption of the Body from Corruption*, ſee *Note* on *Rom.* 8. 23. *Melchiſedek* therefore being here repreſented as one who had no End of his Life; and upon that account, one who *abides a Prieſt for ever*, is in this ſaid to be *like to a Son of God*, whence, *v.* 8. the *Apoſtle* oppoſes him to *Prieſts* that die, ſaying, *there he received Tythes, of whom it is teſtified that he liveth*, viz. *Pſalm* 110. 4.

Ver. 4. *Now conſider how great this Man* (*Gr.* he) *was, unto whom the Patriarch Abraham gave the Tenth of the Spoils*, (which anciently were given to Kings and Prieſts, as belonging to God, whom they ſerved, or repreſented.)

Δεκάτην ἐκ τῶν ἀκροθινίων, *the Tenths of the Spoils.*] Τὰ ἀκροθίνια, ſaith *Phavorinus*, are τὰ ἐκ τοῦ πολέμου, *the Spoils of War*; they are, ſaith *Heſychius* and *Suidas*, αἱ λαφύρων ἀπαρχαὶ, *the Firſt-Fruits of the Prey*; or, as (e) *Joſephus* ſaith, δεκάτη τῶν λείας, *the Tenths of what was gotten by War*, it being a very ancient Cuſtom to give partly to the Gods, and partly to Kings, the Tenths or Firſt-fruits of theſe Spoils: And ſo *Melchiſedek* might here receive them both as a *King* and as a *Prieſt*. That they were given to the Gods, we learn from thoſe Words of (f) *Arrian*, *We ought in hunting to begin from the Gods, and to preſent to them the Firſt-fruits of what we have taken*, ὃ μείων ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, *no leſs than in a Victory in War, the Chief of the Spoils.* Thus did the *Athenians*, ſaith *Herodotus*, who τῶν λύρων τὴν δεκάτην ἀνέθηκαν, *conſecrated the Tenth of their Prize to the Gods.* (g) *Diodorus Siculus* ſaith *all the Greeks did it.* See this, as to both Parts, largely proved by Dr. *Spencer* (h). And evident it is, that *Abraham* here pay'd not the Tythes of all he had, but only of the Tenths of the Spoils: 1ſt. Becauſe he had nothing elſe there, the Remainder of his Eſtate being at *Mamre.* 2dly, The manner of paying Tythes being not this, that a Man ſhall pay the Tenth of all he hath, but only that he pay the Tenths of his Encreaſe, and that not when ever he meets the Prieſt, but at the Time of Harveſt only, or when he receives from God's Hands the Encreaſe of it,

(e) Antiq. *l.* 1. *c.* 11. *p.* 18. (f) *L.* 3. *c.* 77. (g) Hiſt. *l.* 9. *p.* 543. (h) *L.* 3. *c.* 10. §. 1, 2.

It

It cannot then be thought reaſonable, that *Abraham* ſhould give to *Melchiſedek* the Tythes of any other Spoils than thoſe he had now reap'd by way of Harveſt.

Ver. 5. *And verily, they that are of the Sons of Levi, who receive the Office of Prieſthood, have a Commandment to take Tythes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of Abraham*; (*i. e.* they receive Tythes only by virtue of the Law, and that from them only who come out of the Loins of *Abraham*, as well as they, *Numb.* 18. 21, 26.)

Ver. 6. *But he whoſe Deſcent is not counted from them*, (being no Kin to *Abraham*) *received Tythes of Abraham* (himſelf,) *and bleſſed him who had the Promiſes*, (that in him ſhould all the Families of the Earth be bleſſed.)

Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *whoſe Deſcent*, &c.] Thus (i) *Philo* ſaith, That ἰσχὺν ἑαυτῷ πεποίηκεν ὁ Θεὸς, ὑπὲρ ἣν ἔργον ἦν προδιαπυθόμενος, *God made him his Prieſt, having not mentioned any Work that he did before*: And elſewhere he ſaith, That (k) *he received*, αὐτομαθῆ καὶ αὐτοδίδακτον ἱερωσύνην, *a Prieſthood taught and learn'd by himſelf.*

Ver. 7. *And without Contradiction*, (in all ſolemn Benedictions, *ex officio*,) *the leſs is bleſſed of the greater*, (and ſo he that bleſſed *Abraham* muſt be greater than he was.)

Ver. 8. *And there* (under the Levitical Prieſthood) *Men that die receive Tythes, but here* (in the Inſtance of *Melchiſedek*) *he* (receiv'd them) *of whom it is teſtified* (Pſalm 110. 4.) *that he liveth.*

He.] They ſeem to be miſtaken who think this belongs only to Chriſt, and not at all to *Melchiſedek*: The contrary is manifeſt, 1ſt. From the Particle δὲ, which ſhews that the *Apoſtle* is ſtill ſpeaking of the ſame Perſon, *i. e. Melchiſedek*, and from the three following Verſes, which all ſpeak of him; nor is here more ſaid of him than *v.* 3. where 'tis affirmed *he had neither Beginning of Days, nor End of Life.* And by the Oppoſition betwixt the *Aaronical Prieſts* as dying, and Him as living, and by the Word μαρτυρούμενος, which reſpects a Teſtimony of this thing, it is evident that the *Apoſtle* inferrs this from the Words of the *Pſalmiſt*, *Thou art a Prieſt for ever, after the Order of Melchiſedek.*

Ver. 9. *And as I may ſo ſay*, (the Family of) *Levi alſo, who receiveth Tythes, paid Tythes in Abraham.*

Ver. 10. *For he was yet in the Loins of his Father* (Abraham,) *when Melchiſedek met him.*

Ὡς ἔπος εἰπεῖν,] is not here to *ſpeak briefly*, and as in a Word, but ὡς ἄν τις εἴποι τις, *as a Man may ſay*, or ἵν' οὕτως εἴπω, *that I may ſo ſay*; becauſe, ſaith *Theophylact*, it was τραχὺ, *a harſh Figure*: *For in ſuch manner*, ſaith (l) *Quinctilian*, *we uſe to mollifie harſh Expreſſions*: Which is enough to guard us againſt the Inference which ſome make from theſe Words, that in like manner we may be ſaid to have *ſinn'd in Adam*, as being in the Loins of *Adam*, when he ſinn'd. Which may be granted, τρόπον τινὰ, *in a manner*, becauſe we derived from him that Death which was the Puniſhment of his Sin, as coming from the Loins of one mortal, and deriving from him a Nature ſubject to that Sin which deſerveth Death; and more cannot be infer'd from theſe Words, becauſe the *Apoſtle* here ſays no more of *Levi*, but that he in a manner pay'd Tythes in *Abraham*. 2dly, Becauſe, by the like Argument, it may be proved, that *Jeſus Chriſt* himſelf, as Man, pay'd Tythes to *Melchiſedek*; for he alſo was in the Loins of *Abraham*, when *Melchiſedek* met him, and conſequently that he was alſo inferiour to *Melchiſedek*; which perhaps was the very Reaſon why this *Apoſtle* thus mollifies his Words, and is ſo careful to let us know he uſeth here a Form of Speech which is not proper and exact, but ſuch as ought not to be preſs'd too far: And therefore, 3dly, The Subject-Matter fairly ſhews the Difference; for Tythes are pay'd out of ſuch things which are the *Father*'s Goods, and ſo would have deſcended by the Laws of Nature, and *Nations*, to their Poſterity, had they not been thus given to another; but good and evil Actions are merely Perſonal, and therefore, tho' the Effects of both may, and often do deſcend unto Poſterity, the good Actions of the Parents bringing temporal Bleſſings on their Off-ſpring, and their evil Actions ſubjecting them to temporal Calamities and Diſeaſes, yet their Merit or Demerit cannot be properly derived or propagated to their Poſterity; for as no Man is a good Man, in the Account of God, purely becauſe his *Father*, or ſome of his *Progenitors* were ſo; ſo neither is any Man properly a Sinner, or evil in the Sight of God, merely becauſe his *Parents* were ſo before he was born.

Ver. 11. *If therefore Perfection*, (*i. e.* full Expiation of Sins,) *were* (to be obtained) *by the Levitical Prieſthood*, (as it muſt have been had it come by the Law, *v.* 18, 19.) (*for under* (*Gr.* about) *that, the People received the Law,*) *what farther need was there, that another Prieſt ſhould ariſe* (as the Pſalmiſt ſaith) *after the Order of Melchiſedek, and not be*

(i) *L.* 2. Alleg. *p.* 57. *E.* (k) L. de Congreſſ. *p.* 342. *G.*

(l) *Et ſi quid periculoſius finxiſſe videmur quibuſdam remediis præmunicndum eſt, ut ita dicam, ſi licet dicere, quodammodo.* L. 8. 3. Τίνα τρόπον. Oecum. *hic.*

(rather)

(rather) *called* (a Prieſt) *after the Order of Aaron.*

Τὸ γὰρ ἐπ' αὐτῇ ὁ λαὸς νενομοθέτητο, *for about that the People received the Law.*] *i. e.* The Law appointed that the People under all their Defilements which needed any Expiation and Purgation, ſhould repair to the Levitical Prieſts: Or under that Prieſthood the People received the Law concerning Sacrifices, the Prieſthood being firſt inſtituted, and then the Laws concerning Sacrifice and Expiation.

Τελείωσιν.] That this word relating to Prieſts and Oblations, ſignifies Expiation and Purification, ſee Note on *Chap.* 10. 1.

Ver. 12. (And yet you ſee this need there was) *for the Prieſthood being changed (i. e.* tranſlated from the Order of *Aaron* to that of *Melchiſedek,*) *there is made of neceſſity a change of the Law* (concerning Prieſthood, *ver.* 14. or touching Prieſts to be repaired to for Expiation.)

Ver. 13. (And this change is ſignified by theſe words, Thou art a Prieſt for ever after the Order of Melchiſedek;) *for he (i. e.* Chriſt) *of whom theſe things* (words) *are ſpoken, pertaineth to another Tribe* (than that of *Levi*) *of which* (Tribe) *no Man gave attendance at the Altar.*

Ver. 14. *For it is evident, that our Lord* (to whom theſe words belong) *ſprang out of* (the Tribe of) *Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.*

Ver. 15. *And it is yet far more evident* (by ſaying) *for that* (Gr. ὅτι, that) *after the ſimilitude of Melchiſedek* (not of *Aaron*, *ver.* 11.) *there ariſeth another Prieſt.*

Ὅτι, *for that.*] The Particle ὅτι often ſignifies *quod, that*, in Scripture, as doth the Hebrew כִּי. So *Acts* 26. 8. *Why ſhould it be thought impoſſible,* ὅτι θεὸς νεκροὺς ἐγείρει, *that God ſhould raiſe the dead.* And *ver.* 23. ὅτι παθητὸς ὁ Χριστὸς, ὅτι πρωτότοκος, &c. *That Chriſt hath ſuffered,* and *that he is the firſt that aroſe from the dead.* So *Jer.* 2. 28. *Where are thy Gods,* ὅτι ἀναστήσονταί σοι, *that they may ariſe and ſave thee?* See 1 *Tim.* 5. 10. 2 *Paral.* 6. 18.

Ver. 16. *Who is made* (a Prieſt) *not after the Law of a carnal Commandment*, (relating to Men that are Fleſh and Blood, and ſo infirm and ſubject to Mortality; for *all Fleſh is graſs, Iſa.* 40. 6. and therefore muſt be ſucceeded by others) *but after the power of an endleſs* (or indiſſoluble) *Life.*

Ver. 17. *For* (thus) *he teſtifieth*, (by ſaying) *Thou art a Prieſt for ever after the Order of Melchiſedek.*

Ver. 18. (I ſay not after the Law of a carnal Commandment) *for there is verily* (indeed in theſe words) *a diſannulling of the Commandment going before* (the preceding Commandment concerning the Levitical Prieſthood, and Sacrifices,) *for the weakneſs* (of it as to Juſtification) *and the unprofitableneſs of it* (as to the Expiation of Sin.)

Διὰ τὸ αὐτῆς ἀσθενὲς, *for the weakneſs of it.*] *For what the Law could not do*; *i. e.* that Deliverance from Death, that Juſtification to Life it could not give, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, *in that it was weak through the Fleſh*, rendring us ſubject to the Tranſgreſſion of it, and ſo to Death by the Sentence of it, Chriſt by his Sacrifice for Sin did, *Rom.* 8. 3.

Τὸ ἀνωφελὲς, *the unprofitableneſs*] of the Law here mentioned muſt not be taken abſolutely, for that the *Apoſtle* denies, declaring in his Anſwer to that queſtion, *What advantage then hath the Jew* (above the *Gentile*)? *or,* τίς ἡ ὠφέλεια, *what is the profit of the Circumciſion?* that it is *much every way*; Rom. 3. 1, 2. And reckoning among their Advantages the giving of the Law, *Rom.* 9. 4. and ſhewing the Uſes of it, and the Reaſons which moved God to give it, *Rom.* 7. 8. *Gal.* 3. 19, 24. but the Precepts of the Ceremonial Law were, ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggarly Elements* compared to thoſe of the Goſpel, *Gal.* 4. 9. and wholly unprofitable as to Juſtification, or the Abſolution of the Sinner, or Tranſgreſſor of it from the Guilt of Sin, as the *Apoſtle* teſtifies in theſe words, *Rom.* 3. 9. *What then are we (Jews) better than they* (the *Gentiles*)? οὐ πάντως, *not altogether: for we have before proved* (touching) *both Jews* (Chapter the Second) *and Gentiles* (Chapter the Firſt) *that they are all under Sin*, (and ſo both equally ſtand in need of Juſtification by Faith.)

Ver. 19. *For* (thus) *the Law made nothing perfect, but the introduction of a better hope, by which we draw nigh unto God* (did it.)

Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος.] Nor is it to be wondred that the Law, of which the *Levitical Prieſthood* was the chiefeſt part, and that only which concern'd the Expiation of Sin, ſhould be thus diſannulled, ſince it was thus weak and unprofitable as to the Abſolution of the Sinner from the Guilt of Sin, and could not by its Sacrifices, τελειῶσαι, *procure an Abſolution as to Conſcience* to thoſe that came unto God by them, from the Guilt of Sin, *Chap.* 10. 1, 2. They could not make the Worſhipper of God by them perfect, as appertaining to Conſcience, *Chap.* 9. 9. *i. e.* ſo as to have no more Conſcience of the Guilt of Sin. This made it neceſſary that they ſhould give place to,

Ἐπεισαγωγὴ κρείττονος ἐλπίδος, *the Introduction of a better hope.*] *i. e.* The Introduction of that Sacrifice which gives a better hope, a hope of entring, not into an Earthly Tabernacle, which was all the *Jewiſh* Sacrifices could procure; *(the way of entring into the Holy of Holies being not yet made manifeſt,* Chap. 9. 8.) but *of entring within the Veil,* Chap. 6. 19. *The hope of good things to come by a better and more perfect Tabernacle,* Chap. 9. 11. The hope not of an annual, but of an *eternal Redemption*, ver. 12. not of an Inheritance

ritance to be continued for a little in the Land of *Canaan*, but of an *eternal Inheritance*, ver. 15. *Chriſt being entred*, not into that Earthly Tabernacle, as the *Aaronical Prieſts* only did, *which was the Figure of the true*, but *into Heaven it ſelf, there to appear in the preſence of God for us*, Chap. 9. 24. and ſo procuring to us *freedom to enter into the Holieſt by the Blood of Jeſus.*

Δι' ὧν ἐγγίζομεν τῷ Θεῷ, *by which we draw nigh to God.*] Having our Conſciences purged from dead Works by the Blood of Chriſt, to ſerve the living God, *Chap.* 9. 14. and having through him freedom to come unto him with full aſſurance of Faith, *Chap.* 10. 22. and by which we are made, ἐγγὺς, *nigh to God through the Blood of Jeſus*, Eph. 2. 13. and have *acceſs unto the Father*, ver. 18.

Ver. 20. *And* (by ſo much is Jeſus made the Mediator of a better Covenant) *inaſmuch as* (his Prieſthood, by vertue of which he became this Mediator, was) *not without an Oath* (as was that of the Tribe of *Levi.*)

Ver. 21. *For thoſe Prieſts were made ſuch without an Oath, but this with an Oath by him that ſaid unto him, (Pſal.* 110. 4.*) The Lord ſware, and will not repent, thou art a Prieſt for ever after the Order of Melchiſedek.*

Ver. 22. (I ſay) *by ſo much is Jeſus made the Mediator of a better Covenant*, (eſtabliſhed upon better Promiſes, *Chap.* 8. 6.)

Καὶ καθ' ὅσον—κρείττονος.] Here is plainly the Figure called σύγχυσις, or συμπλοκὴ, *verborum*, that which is put laſt, being to be conſtrued firſt, as is manifeſt from the ὁ δὲ, *but he*, relating to the *Mediator* of the better Covenant in the following Verſe. So *Mark* 14. 23, 24. *And taking the Cup, he gave thanks, and gave it to them, and they all drank of it, and he ſaid unto them, This is the Blood of the New Teſtament*, &c. For it is manifeſt from *Matth.* 26. 27, 28. that Chriſt firſt ſaid, *This is my Blood of the New Teſtament*, before they drank of it. And ſo thoſe words, ver. 23. *And they all drank of it*, muſt in Conſtruction follow thoſe of *ver.* 24. *This is the Blood of the New Teſtament.* So *Rev.* 20. 12. *And I ſaw the dead ſmall and great ſtanding before the Throne of God, and they were judged*, &c. And ver. 13. *And the Sea gave up her dead, and Death and Hades gave up their dead, and they were judged according to their Works:* And yet 'tis certain, that *the Sea and Hades muſt give up their dead before they could ſtand before the Throne of God, or be judged.* So *Hebr.* 2. 9. *We ſee Jeſus made a little lower than the Angels, for the ſuffering of Death, crowned with Glory and Honour; that he, by the Grace of God, might taſte death for every Man: i. e.* for the ſuffering Death, that ſo by the Grace of God he might taſte death for every Man, crowned with Glory and Honour.

Ver. 23. *And* (to proceed in the Compariſon) *they truly were many Prieſts* (ſucceſſively) *becauſe they were not permitted to continue, by reaſon of Death.*

Ver. 24. *But this Man* (Gr. but he, *i. e.* Jeſus, *ver.* 22.) *becauſe he continueth ever, hath an unchangable High Prieſthood*, (which paſſeth not away, and ſo admits of no ſucceſſion to it.)

Ver. 25. *Wherefore he is able to ſave them to the uttermoſt* (Gr. for ever) *that come unto God by him, ſeeing he ever liveth to make Interceſſion for them*, (and by that Interceſſion to become the Propitiation for our Sins, 1 *John* 2. 2.)

Ver. 26. (And thus was he an High-Prieſt ſuited to our Condition) *for ſuch an High-Prieſt became us* (Sinners) *who is Holy* (*i. e.* conſecrated to his Office, and ſo Holineſs to the Lord, *Exod.* 28. 36.) *harmleſs*, (ἄκακος, free from evil in himſelf) *undefiled* (by the impurities of others,) *ſeparate from Sinners*, (and ſo not liable to any Defilement by dwelling among them) *and* (therefore) *made higher than the Heavens*, (he being aſcended far above the Heavens, *Eph.* 4. 10. and paſſed through the Heavens, *Hebr.* 4. 14. into the Preſence of God, there to appear for ever for us.)

Ἄκακος, *harmleſs.*] Ἄκακος τί ἐστιν, ἀπήμων, the word imports, *one free from Sin.* So *Chryſoſtom* and *Theophylact*; and this, ſaith (m) *Philo*, muſt be the Property of a true *High-Prieſt*, for, ὁ θεὸς ἀληθείας ἐχχαράξας, ἢ μᾶλλον ἀδόνυμος, ἀμέτοχος ἁμαρτημάτων ἦν, *he that truly, and not improperly, bears that Name, is free from ſin:* And of him that was to enter once a Year into the Holy of Holies, he ſaith, *He muſt be*, (n) ἀλόκληρος ἢ παντελὴς, φρὶ μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς κεκαίνωται, ἀλλ' ἐξίσῳ ἢ πλήρει ἢ πάσῃ τελειότητι κεχωρηκὼς φύσει, *entire, perfect in all things, not tainted at all with any Paſſion, great or ſmall, but of a nature ſound, whole, and every way perfect*, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *ſeparate from Sinners.* This muſt ſignifie ſomething different from ἄκακος, *free from evil*, and *undefiled by ſin.* And what can that be, beſides what I have hinted in the *Paraphraſe*? Now, to clear up this, let it be noted, That though the Holy of Holies was the place into which none entred but the *High-Prieſt*, and he only once a Year, after a Sin-offering, had been firſt offered for him, yet God Commands that an Atonement ſhould be made for the Holy Place, *becauſe of the Uncleanneſſes of the Children of Iſrael, and becauſe of their Tranſgreſſions in all their ſins*, Lev. 16. 16. *i. e.* becauſe it was ſeated among an unclean

(m) De Victimis, p. 652. E. (n) Lib. de Temul. p. 202. D.

People

People, it needed an Atonement. That therefore our *High-Prieſt* might be every way clean and undefiled, he was to be not only free from Sin, but alſo *ſeparate from Sinners*, as the (o) High-Prieſt was ſeven days before the Expiation, and when he made the Expiation, *Lev.* 16. 17.

Ver. 27. (And ſo one) *who needeth not daily as thoſe High-Prieſts* (under the Law did), *to offer up Sacrifice firſt for his own Sins*, (which he, being free from evil, *ver.* 26. could not do,) *and then for* (the Sins of) *the People*; *for this* (laſt) *he did once when he offered up himſelf.*

Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *for this he did once for all.*] *Grotius*, and the *Socinians* contend, That Chriſt is here ſaid to have offer'd up himſelf for his own Sins, but then by Sins, they ſay, is improperly ſignified his natural Infirmities and Sufferings. But where hath the word Sin any ſuch import? it is indeed ſometimes implied to Impurities not moral, but only legal: As in the Caſe of menſtruous Women, *Lev.* 12. 8. 15. 30. and to Leproſies ſent by the Hand of God, for the Puniſhment of Sin, *Lev.* 14. 13. but never to any thing which by the Law of *Moſes* was accounted no Defilement. And how improper is it to make the ſame words uſed but once ſignifie properly Sin when reſpecting the People, and only Sufferings with reſpect to Chriſt. Moreover, how did he offer up himſelf for his own Sufferings? did he ſuffer that he might not ſuffer? or that he might not be obnoxious to them? The Interpretation therefore of all the *Ancient Commentators*, which I have given in the *Paraphraſe*, ought to ſtand in oppoſition to this vain Invention.

Ver. 28. *For the Law maketh Men High-Prieſts which have Infirmity*, (ſubjecting them to Sin, and by that to Mortality, whence they have need to offer, as well for themſelves as for the People, *ver.* 27.) *but the Word of the Oath, which is ſince the Law, maketh the Son* (our High-Prieſt) *who was conſecrated* (to this Office) *for ever*; (he being not ſubject to thoſe Infirmities which brought Mortality upon others.)

CHAP. VIII.

Ver. 1. NOW (δὲ, for) *of the things which we have ſpoken, this is the ſum*, (*i. e.* to give you a ſummary of the things ſpoken in the former Chapters, touching our High-Prieſt Chriſt Jeſus;) *We have* (in him) *ſuch an high-Prieſt, who is ſet on the Right-hand of the Throne of the Majeſty in the Heavens*, (there to officiate for us.)

Ver. 2. (And who is therefore) *a Miniſter of the* (Heavenly) *Sanctuary, and of the true Tabernacle which the Lord pitched, and not Man*; (for by the Word of the Lord were the Heavens made, *Pſalm* 32.)

Τῆς σκηνῆς ἧς ἔπηξεν ὁ κύριος, *The Sanctuary which the Lord pitched, and not Man.*] That is, of Heaven it ſelf. For, 1*ſt*, τὸ ἅγιον, in this *Epiſtle* being put abſolutely, oft ſignifies the Heavenly Sanctuary, the Holy Manſion in which the Divine *Majeſty* reſides Glorioufly, in oppoſition to the ἅγιον κοσμικὸν, *Earthly Holy*, mention'd *Chap.* 9. 1. and *the true Tabernacle which the Lord pitched, and not Man*, is the Heavenly Tabernacle, ſet in oppoſition to the χειροποίητον, or that of *Moſes which was made with hands*. So Chap. 9. 11. *Chriſt being come an High-Prieſt of good things to come, by a greater and more perfect Tabernacle*, οὐ χειροποιήτου, *not made with hands, that is to ſay, not of this Building*, but by his own Blood he entred in once into the Holy Place, (ἐφάπαξ εἰς τὰ ἅγια, *once for all into the Holy Places.*) Chap. 10. 19. *Having freedom of acceſs into the Holy Place, and having an High-Prieſt over the Houſe of God.* And Chap. 9. 23, 24. *It was neceſſary that the Examples of the things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices than theſe. For Chriſt entred not into the Holy Places made with hands*, εἰς χειροποίητα ἅγια, *which are the figures of the true, but into Heaven it ſelf, to appear now in the Preſence of God for us.* And this is ſuitable to the old Notions of the *Jews*, who oft declare, that the chief Intention of making of the Tabernacle, and other Things, was, *That they might be a Book of Wiſdom to inſtruct them in the things above, which they reſpected*; and that, *when* Moſes *made one Tabernacle on Earth, another was made by the Angels in Heaven*, Buxt. Hiſt. Arcæ, p. 83, 84. It alſo was their Opinion, That the ſecond part of the Tabernacle was made to be an Image of the viſible World; and the *Holy of Holies* to be a reſemblance, *Mundi ſupercæleſtis*, of the *Celeſtial World.* So *Philo* often calls the Tabernacle of the *Jews*, τὸ χειροποίητον, and ſays, it was the ſhadow, or reſemblance, τῶν Ἀρχετύπων, of the *Archetypal*, or Original in Heaven. (a) *Moſes*, ſays he, *framed* τὰ Ἀρχέτυπα, *the Archetypal Plan of the Tabernacle*, Bezeleel *only*, τὰ αὐτῆς μιμήματα, *the reſemblance of things*; and this he proves by the *Apoſtle*'s Argument, uſed *ver.* 5. For *Moſes*, ſaith he, *uſed God for his Guide, who ſaid to*

(o) See Seld. de Syn. l. 3. c. 11. & Codex Joma, cap. 1. (a) Legis Alleg. l. 2. p. 61. B.

him, See thou make all things according to the Pattern ſhew'd thee in the Mount. Bezaleel, ſaith he, ſignifies one, (b) ἐν σκιαῖς ποιῶν, *employ'd in making Shadows*; whereas *Moſes was appointed not to frame the Shadows, but*, ἀρχέτυπους φύσεις αὐτὰς τῶν πραγμάτων, *the Archetypal Natures of the things themſelves*. Elſewhere he diſtinguiſheth betwixt the (c) τὰ ὁρώμενα ἐκ τῆ ἀφύκτε καὶ φθαρτῆς ἡμιεργηθέντα ὕλης, *viſible things of the Tabernacle made of inanimate and corruptible Matter*, and, τὰ ἀόρατα καὶ τὰ νοητὰ διανήματα, *the inviſible and intellectual Ideas, of which the other were the Images*: The firſt he calls (d) ὑπὸν χωρητὸν, of which *Moſes* had the Incorporeal *Ideas*. And (e) *Joſephus* ſaith, That the *ſecond Part of the Tabernacle ſignified that Earth in which Men converſed, but the third Part was appropriated to God, Heaven being inacceſſible to Men*; which ſeems to be the very thing the *Apoſtle* intendeth by thoſe words, *The Holy Ghoſt this ſignifying, that the way into the Holieſt of all was not yet manifeſted, whilſt the firſt Tabernacle was yet ſtanding*, Hebr. 9. 8.

Ver. 3. (An High-Prieſt, I ſay, of the Heavenly Sanctuary, and therefore one who muſt have ſomething to offer in that Sanctuary,) *for every High-Prieſt is ordained to offer Gifts and Sacrifices* (in that Sanctuary in which he executes that Office); *wherefore it is of neceſſity that this Man* (the High-Prieſt in Heaven) *have alſo ſomewhat to offer* (there.)

Ver. 4. (I ſay there, and not on Earth:) *for if he were on Earth he ſhould not be a Prieſt*, (or had he been (ſtill) on Earth he had not been a Prieſt at all,) *ſeeing that there are* (other) *Prieſts that* (are appointed to) *offer Gifts according to the Law.*

Ver. 5. *Who ſerve to the Example and Shadow of heavenly Things*, (or in the holy Place and Tabernacle, which is an Example and Shadow of the heavenly,) *as* (we learn from what) *Moſes was admoniſhed of God, when he was about to make the Tabernacle. For ſee, ſaith he*, (Exod. 25. 40.) *that thou make all things according to the Pattern ſhewed thee in the Mount.* (For calling it, ὁ τύπος, a Type or Pattern he ſhews that it was only a Reſemblance of the Things in Heaven, and not the heavenly Things themſelves, *Chap.* 9. 23.)

Ὑποδείγματι καὶ σκιᾷ.] Theſe Words, ſaith Mr. *le Cl.* can by no means ſignifie a prefiguration of ſomething future, for Heaven was a great while before the Tabernacle and Temple; but this Argument is of no force, for tho Heaven be older than the Tabernacle, yet that conſidered as a place in which the *Jews* then Worſhipped, and enjoy'd Communion with God, might be a Type of that place in which they were hereafter to Worſhip and enjoy him.

The Argument of the Apoſtle is to this Effect, *Chriſt* could not be a *Prieſt* on Earth, becauſe he could have there no Tabernacle in which to offer Sacrifice; the only place God had appointed upon Earth to offer Sacrifices in, being the *Moſaical Tabernacle* and the *Temple*, in which no other Sacrifices could be offer'd but thoſe appointed by the Law; no Oblation made, or to be made, but by the *Levitical Prieſthood*. Moreover this Tabernacle being the Shadow of the Heavenly one, that muſt ſucceed it as the Subſtance, and therefore the Oblation to be made by this *High-Prieſt*, after the Order of *Melchiſedek*, muſt be made in that Tabernacle which was to ſucceed and follow this, as being the Subſtance of that Shadow.

Ver. 6. *But now he* (Chriſt) *hath obtained a more excellent Miniſtery* (*viz.* that of officiating in the Heavenly Sanctuary,) *by how much alſo* (*Gr.* ὅσῳ καὶ, in as much as alſo) *he is the Mediator of a better Covenant, which is eſtabliſhed upon better Promiſes.*

Better Promiſes.] Thoſe of the Law being only Temporal Promiſes, relating to Bleſſings to be confer'd upon them in the Land of *Canaan*; this Covenant had the promiſe of an Eternal Inheritance, to be confer'd upon them in the *Celeſtial Canaan*, Chap. 9. 15. Theſe Spiritual Promiſes were indeed made to the Fathers alſo of old, before the Law, whence they are ſaid *by Faith to look for a better Country, that is an Heavenly*, and to have *expected a City that hath Foundations, whoſe builder and maker is God*, Hebr. 11. 10, 16. But then theſe Promiſes of a Saviour, and of ſuch Salvation by him, were not made in, and by the Law, but long before it, *Rom.* 4. 13. *Gal.* 3. 15, 17. as they muſt be if made to them who lived and died long before it. Under the Law alſo they had Spiritual Promiſes, and Types of the *Meſſiah* in it, who was the promiſed Seed in whom all theſe Promiſes were made, and by whom they were purchaſed; but then they had not theſe Promiſes by the Law, nor theſe Bleſſings by the *Levitical Prieſthood*, but by virtue of *the Lamb ſlain from the beginning.*

Ver. 7. (A better Covenant I ſay) *for if that firſt Covenant* (made by *Moſes* with the *Jews*) *had been faultleſs*, (ſo that God ſhould have found no cauſe of blaming them who lived under it) *then ſhould no place have been ſought for* (the introduction of) *the ſecond.*

(b) L. de Plan. Noæ, p. 170. B. (c) L. de Temul. p. 202. A B. (d) L. de Vita Moſis, p. 515, 516.
(e) Τὴν δ' ἑτέραν μοῖραν μόνῳ θεωρεῖσθαι τῷ θεῷ, διὰ τὸ μὴ ἐ ἐφικτὸν ἀνθρώποις εἶναι. Antiq. Judaic. l. 3. c. 8. p. 86. G.

Ver.

Ver. 8. (But ſo it was not) *for finding fault with them*, (for the breach of it,) *he* (*i.e.* the Prophet) *ſaith*, *Behold the Days come*, *ſaith the Lord*, *when I will make a new Covenant with the Houſe of Iſrael*, *and the Houſe of Judah*.

Ver. 9. *Not according to the Covenant which I made with their Fathers in the day that I took them by the hand to lead them out of the Land of Egypt*, *becauſe they continued not in* (the obſervance of) *that Covenant*, *and I* (therefore) *regarded them not*, *ſaith the Lord*. (Jer. 31. 31, 32, 33.)

Ἀμεμπτος, *If the firſt Covenant had been faultleſs.*] That is, ſay the Fathers, εἰ ἀμέμπτον ἐποίει, *if it could have made them blameleſs that were under it*. So *Theodoret*, *Chryſoſtom*, *Oecumenius*, *Theophylact*; and ſo the words following do force us to interpret this Clauſe, for the *Apoſtle* and the *Prophet* plainly charge the breach of the Old Covenant upon the *Jews* themſelves, blaming them for it, *ver.* 9. I know ſome Interpreters render the Words, μεμφόμενος αὐτοῖς, λέγει, *blaming it he ſaith to them*; but the Obſervation of the *Ancient Fathers* is this, οὐκ εἶπε μεμφόμενος αὐτῇ, ἀλλὰ μεμφόμενος αὐτοῖς, *he ſaid not blaming it*, *but blaming them*, and the words following, *becauſe they continued not in that Covenant*, do juſtifie that Expoſition.

Object. But you will ſay, How doth it follow that the Covenant was faulty, becauſe the *Jews* continued not in it, any more than that the New Covenant is alſo faulty, becauſe many *Chriſtians* do not obſerve the Conditions of it? I Anſwer, That the word faulty doth not here ſignifie ſinful in it ſelf, for ſo this *Apoſtle* denies it to be faulty, *Rom.* 7. 7. but only imperfect, and defective as to the great end of the Covenant, *do this and live*, it being a Law that *could not give Life*, Gal. 3. 21. and as to the preſerving thoſe that were under it from Offending, and ſo becoming blame-worthy, and obnoxious before God, *Rom.* 3. 19. This being premiſed, I ſay, two things ſhew that the *Prophet* and the *Apoſtle* ſo lay the fault on them, as plainly to inſinuate there was alſo an Imperfection and Deficiency in the Law they were under, which miniſtred occaſion to it. 1*ſt*. Becauſe he lays the blame not on ſome refractory Perſons only, but on the whole Houſe of *Iſrael* and *Judah*. Now where all, good and bad, come under blame, there muſt be ſome Defect and Imperfection in that Law, with reference to the two great Ends forementioned. 2*dly*, Becauſe for the prevention of this blame, God by his *Prophet* doth not call them to a more exact obſervance of that Law and Covenant, but promiſeth a *New Covenant*, plainly inſinuating thereby, that there was need of a New and better Covenant to prevent their Tranſgreſſion, and render them fit Objects of his Grace and Favour for the future. Accordingly this weakneſs of the Law is by St. *Paul* reſolved partly into ſuch Cauſes as reſpect the Offenders, and partly into ſuch as do reſpect the Law it ſelf. Into ſuch as reſpect the Offenders, as *v. g.* the weakneſs of the Fleſh, which made them unable to perform the exact Obedience the Law required, and ſo it became unable to juſtifie them; for *this the Law could not do*, *in that it was weak through the Fleſh*, Rom. 8. 3. and their carnal Inclinations which made them averſe to the Spiritual Precepts of the Law, *Rom.* 7. 14. And this the *New Covenant* remedied by requiring not perfect, but only ſincere Obedience as the Condition of thoſe Bleſſings which it promiſeth, and giving the aſſiſtance of the *Holy Spirit* to perform that Obedience. For, to come to the Imperfections of the Law it ſelf, compared with this New Covenant.

Firſt, The firſt is this, That the Law required exact Obedience, but gave no inward Spiritual Aſſiſtance for the performance of that Duty. Hence the *Apoſtle* puts this difference betwixt the Law and the Goſpel, that the firſt is only *the miniſtration of the Letter*, the ſecond is the *miniſtration of the Spirit*, 2 Cor. 3. That under the Law the *Jews* ſerved God in the *oldneſs of the Letter*, whereas under the Goſpel *we ſerve him in the newneſs of the Spirit*, Rom. 7. 5. That then the Inclinations and Deſires of the Things forbidden by the Law *wrought in our Members to bring forth Fruit unto death*; whereas *if we through the Spirit do mortifie the Deeds of the Fleſh*, *we ſhall live*, Rom. 8. 13. Then the *good which they would they did not*, Rom. 7. 19. But now *the Righteouſneſs of the Law is fulfilled in us*, *who walk not after the Fleſh*, *but after the Spirit*, Rom. 8. 4.

Secondly, The Law not only made all that were ſubject to it obnoxious to Condemnation for the guilt of Sin, but alſo was unable to remove that Guilt, and clear the Conſcience from the ſenſe and terrour of it. It could not juſtifie us, ſaith the *Apoſtle*, *for by the deeds of the Law ſhall no Fleſh be juſtified*, Rom. 3. 20. Gal. 2. 16. That is, it could not abſolve us from Condemnation on the account of Sin, it could not by the Sacrifices it offer'd daily take away the Guilt of Sin, *Hebr.* 10. 4, 11. and ſo *could not make the Worſhipper perfect as pertaining to Conſcience*, Hebr. 9. 9. whereas by virtue of the Blood of Chriſt a full remiſſion of them was procur'd, ſo that God *would remember them no more*, Hebr. 10. 17, 18. and ſo the *Conſcience was* by it *purified from dead Works*, Hebr. 9. 14.

Thirdly, The Law conſider'd not as Moral, that being the Law common to all Mankind, but as purely *Moſaical*, contained in it only Ceremonial Precepts, which had no real and intrinſick Goodneſs in them to commend them to our Practice, whence by the *Apoſtle* it is

ſaid to conſiſt of *outward and carnal Ordinances, impoſed on them only till the time of Reformation*, Hebr. 9. 10. and to contain only *the Elements of the World*, Gal. 4. 3. *weak and beggarly Elements*, v. 9. whereas the New Covenant is a Law written in the Heart, *v.* 10.

Laſtly, As the *Moſaical* Law had no inward Goodneſs to commend it, ſo alſo was it wanting in the Promiſe of thoſe Spiritual and Eternal Bleſſings, which are the Sovereign Motives to Obedience, and to Purification of our ſelves *from all Filthineſs of Fleſh and Spirit*; whereas, by virtue of the Death of Chriſt, a Promiſe of an *eternal Inheritance is procured for us*, Hebr. 9. 15. and an *entrance into the Holy of Holies through the Blood of Jeſus*, Chap. 10. 19. On which account the *Apoſtle* ſaith, *The Law made nothing perfect, but the bringing in of a better Hope*, did, *Hebr.* 7. 19.

And I regarded them not.] Κἀγὼ ἠμέλησα αὐτῶν, ſo the *Septuagint*, and from them the *Apoſtle*; whereas the *Hebrew* runs thus, ואנכי בעלתי בם, and, or *though I was an Husband to them*: But the Learned Dr. *Pocock* hath ſhew'd that the *Hebrew* בעל, not only ſignifies in the *Arabick* to govern, and be a *Husband*, but alſo to *refuſe*, *deſpiſe*, and *nauſeate*. And ſo it well accords with the words of the *Septuagint*.

Ver. 10. (I ſay not according to that Covenant,) *For this is the Covenant that I will make with the Houſe of Iſrael after thoſe Days, ſaith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People.*

Ver. 11. *And they ſhall not* (have need to) *teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt.*

Ver. 12. (I ſay, I will be their God,) *For I will be merciful to their Unrighteouſneſs, and their Sins and their Iniquities will I remember no more.*

Ver. 13. *In that he ſaith, A New Covenant, he hath made*, (a declaration that) *the firſt* (is) *old. Now that which is old is ready to vaniſh away.*

For Explication of this new Covenant let it be conſidered,

Firſt, That is expreſly promiſed to be made with the whole Houſe of *Iſrael*, with them to whom the old Covenant was made, with them who were brought out of the Land of *Egypt*; it therefore is not a Promiſe made to, or a Covenant made with ſome few Elect, and choſen People out of *Iſrael* and *Judah*, but with thoſe who abode not in their former Covenant, and ſo were not regarded by God. Now hence it is manifeſt,

That this can be no Promiſe of abſolute Election, or vouchſafing irreſiſtible Grace to any of the *Jews*, becauſe then the whole *Nation* of the *Jews* muſt have been converted. 2. Becauſe this is a Promiſe of ſomething to be done in the laſt Times, or in the Times of the *Meſſiah*, whereas God hath at all times his Elect, and doth at all times vouchſafe them his effectual Grace. 3. Becauſe this is here called a Covenant, which implies two Parties covenanting, or ſtipulating, the one Obedience, the other Bleſſings on the performance of it; whereas an abſolute Promiſe admits of no Conditions. 4. The Elect always perſiſted in their Covenant with God, and were always *regarded* by him, they always were his People, and he always was their God; this therefore can be no new Covenant with them.

Secondly, This being a Promiſe of a new Covenant, of which new Covenant *Chriſt* is declared here to be the *Mediator* through his Blood, it cannot properly be ſaid to be fulfilled in the compleat import of it before our *Saviour*'s Sufferings, and the Preaching of Juſtification through Faith in his Blood. Nor ſeems it to have been yet accompliſhed in the extent and the full meaning of it, as it will be when the blindneſs of the *Jews* ſhall be removed, and ſo *all Iſrael ſhall be ſaved*, Rom. 11. 25, 26. For *this is God's Covenant with them, when he ſhall take away their Sins*, ver. 28. Which though he did make good at the firſt Preaching of the Goſpel to as many as believed in *Jeſus*, yet ſince that was the time of the falling and caſting off the Generality of that Nation, a Remnant only being then preſerved from Judicial Blindneſs. I believe there will be a time when this, and other like Promiſes made to them in the *Old Teſtament*, ſhall have a more compleat Accompliſhment. But to proceed to the proper import of the Words;

Firſt, I conceive that the Phraſe, *I will put my Laws into their Mind, and write them on their Hearts*, imports, That he would clearly and perſpicuouſly make known his Will to them, and by his Holy Spirit make ſuch a deep Impreſſion of it on their Spirits, and ſo continually bring it to their remembrance, that it ſhall be as powerful upon them, and as preſent to them, as if it were writ upon their Hearts. For theſe two Metaphors, both in the Scripture and the *Jewiſh* Writers, chiefly ſignifie two things.

1. A clear and a perſpicuous Revelation of the Mind and Will of God, ſo that we need not be at much pains to ſearch it out: As in theſe Words, *The Commandment which I command thee this day is not hidden from thee, neither is it far from thee; the Word is near unto thee in thy mouth,* ἐν τῇ καρδίᾳ σου, *and in thy Heart, and in thy Hands, that thou ſhouldſt do it. See I have ſet before thee Life and Death*, Deut. 30. 11, 14. And ſo, ſaith the Apoſtle, is it with *that Word of Faith which we preach, 'tis nigh* to the Chriſtian in his

his Mouth to confeſs, and *in his Heart* to believe it, *Rom.* 10. 8, 9. And the Law written in the Hearts of Heathens, is the Law ſo plainly taught them, that their own *Conſciences* do inwardly condemn them when they do Tranſgreſs it, *Rom.* 2. 15. This alſo is apparent from the conſequent Effect of *writing this Law in* the Chriſtian's *Heart*, and *putting it in their inward parts*, *viz.* that they ſhall have no need *to teach every one his Neighbour, ſaying, Know the Lord; for they ſhall all know him from the leaſt to the greateſt.* This Law muſt therefore be plain to the Capacities of, and eaſie to be perceived by them all. And to this Interpretation the (f) *Fathers* give a general Conſent.

2. An efficacious Impreſſion of them on the Soul, and on the Memory, ſo that we do not let them ſlip out of our Minds. So *Deut.* 6. 6. *Theſe Words which I command thee this day ſhall be in thy Heart*, they ſhall be, כתיבין על לוח לבבך, *writ upon the Table of thy Heart*, ſaith *Jonathan B. Uziel*, and *thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up*, v. 7. They ſhall be, ἐν καρδίᾳ, ᾗ ἐν ψυχῇ σου, *in thy Heart and Soul*, ſaith the *Septuagint*. As the Expreſſion is, *Deut.* 11. 18. by which Expreſſions he requires, μὴ ἀποστῆναι τὸ νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the Law ſhould not depart from their Hearts*, 2 Maccab. 2. 3. *So* Prov. 3. 1. *My Son forget not my Law, but let thy Heart keep my Commandments*, ver. 3. *write them upon the Table of thy Heart.* And again *Chap.* 7. 1. *My Son keep my Words, and lay up my Commandments with thee: Bind them upon thy finger, write them upon the table of thy heart*, v. 3. So the *Targum* on *Cant.* 8. 9. ſaith, God will remember them for the ſake of the Law, *which is written*, על לוחא דלבא, *upon the Table of the Heart of his Children.* And *Jer.* 17. 1. *The Sin of Judah is* ſaid to be *written on the Table of their Hearts*, as if the Memory of, and Affection to it, could never be obliterated. And the *Targum* on *Job* 30. 4. ſaith, *They who let the Law ſlip*, מן לוח לבהון, *from the Table of their Hearts, burning Coals ſhall be their Meat.* So frequent is this Phraſe to this Senſe, both in the *Scripture* and the *Jewiſh* Writers.

That the words in which this new Covenant are framed, *Jer.* 31. 33, 34, 35. may have a more exact and full Completion at the ſecond Calling of the *Jewiſh* Nation, this Apoſtle ſeems to intimate *Rom.* 11. 27. but that they alſo were fulfilled by the firſt Advent of our Lord, can only be denied by them who think with Mr. *le Cl.* that the *Apoſtle* argues upon unſound Foundations, for he moſt clearly ſaith, That the old Covenant was only to continue till the new Covenant, in which God promiſed to be *merciful to our Iniquities*, took place, and alſo that this new Covenant was eſtabliſhed in the Blood of *Jeſus* the *Mediator* of a better Covenant, *ver.* 6. and proves that *Chriſt* had by his Sufferings perfectly procured the Remiſſion of the Sins of them that were Sanctified, or cleanſed from the Guilt of Sin by Faith in his Blood, by the words of this new Covenant, *Chap.* 10. 14, 15, 16, 17. *Secondly*, He ſays, That the old Covenant, there mentioned, was to *vaniſh away* at the coming of this new Covenant, *ver.* 13. and thereby intimates that this new Covenant, mentioned *Jer.* 31. 33. began to take place even from the Abolition of the old Covenant, *conſiſting in Ordinances* which was only to continue *till the time of Reformation*, *Hebr.* 9. 10. and which was taken away by the Death of Chriſt: This therefore ſeems to be one of thoſe places which prove there will be a double Completion of the Promiſes and Predictions contained in the *Old*, and, perhaps, in the *New Teſtament*, and thereby ſhew they may admit of a double Senſe, the one relating to the firſt, the other to the ſecond Coming of our Lord.

CHAP. IX.

Ver. 1. THE Apoſtle had declared, *Chap.* 8. *ver.* 5. That the Tabernacle had only a Shadow of the Heavenly things, this he now proceeds to ſhew in the following words.) *Then verily the firſt Covenant had* (ἶχε μὲν οὖν ἡ πρώτη σκηνὴ, the firſt Tabernacle therefore had) *alſo Ordinances of Divine Service, and a worldly Sanctuary*, (or Rights of Worſhip, and a worldly Sanctuary in which that Worſhip was performed.)

Ἡ πρώτη διαθήκη, *the firſt Covenant.*] Some of the *Ancients*, as *Chryſoſtom*, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνὴ, as *Theodoret*, and *Oecumenius*; and this I believe to be the true reading. For 'tis well obſerved by the *Fathers* who do, and who do not, read the word σκηνὴ; that the *Apoſtle* having before proved from the Enallage of the *Prieſt* and *Prieſthood*, and of the former Covenant; that an End was put unto the *Jewiſh* Conſtitutions; proceeds now to prove the ſame from the

(f) *St.* Jerom. *in* Jer. 31. 31. Chryſoſtom *on* Rom. 10. 8. Theod. in locum. Cyril. *of* Alex. Com. *in* Joh. l. 12. p. 1071. Chryſoſt. *in* Hebr. Hom. 14. To. 4. p. 509.

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Conſideration of that *Tabernacle which was a ſhadow of good things to come.* Secondly, becauſe the thred or the contexture of the *Apoſtle*'s Argument ſeems plainly to require this Reading. For the *Tabernacle* conſiſting of two Parts, an outward Houſe called the *Holy Place*, and an inward Houſe called the *Holy of Holies*; the *Apoſtle* here calleth the outward Houſe the *firſt Tabernacle*, and Diſcourſes of it as ſuch, *ver.* 1, 2. and then, *v.* 3. proceeds to the *Holy of Holies*, or the ſecond *Tabernacle*, ſaying, the firſt or outward Tabernacle *had a worldly Sanctuary*, in which the Rites of the *Jewiſh* Worſhip were performed; for a firſt Tabernacle was prepared by *Moſes*, containing ſuch and ſuch things; and then a ſecond, containing other things; now this firſt Tabernacle is ſaid to comprize or conſiſt of a *worldly Tabernacle*, for both the *Jews* and *Fathers* ſay it was deſigned to repreſent this lower World; the Earth and the Sea, ſaith (a) *Joſephus*; It was, κοσμῷ τῷ αἰσθητῷ σύμβολον, *a Symbol of the ſenſitive World*, ſaith (b) *Clemens Alexandrinus*. See Dr. *Spencer de legibus Hebræorum*, p. 188.

The δικαιώματα λατρείας, are the Conſtitutions, or the Rights and Rules of Worſhip preſcribed to be uſed in the Service of the Tabernacle; δικαιώματα, τύποι, σύμβολα, θεσμοὶ νομοθεσίας, *Ordinances*, that is, Symbols, Conſtitutions, Laws. So *Chryſoſtom*, *Oecumenius*, *Theophylact*.

Ver. 2. *For there was a Tabernacle made, the firſt* (Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, for a firſt Tabernacle was prepared) *wherein was the Candleſtick, and the Table, and the Shew-Bread, which* (firſt Tabernacle) *is called the Sanctuary*, (or Holy.)

Ἥτις λέγετο ἅγια, *which is called the Sanctuary.*] Or, as other Copies read, ἥτις λέγεται ἁγία, *which is called Holy.* Vain therefore is the Argument of Mr. *le Cl.* That *the Writer of this Epiſtle did not well underſtand* Hebrew, *and therefore cannot be thought to have been St.* Paul, *but rather ſome* Grecian; to wit, becauſe he calls the Sanctuary only ἅγια, *Holies*, whereas, according to the conſtant uſage of the *Hebrew*, he ſhould have called it, ἅγια τῶν ἁγίων, *Holy of Holies.* For (*1ſt.*) all this depends on an uncertain Reading, and an uncertain Accent; read but ἁγία, and there is no Foundation for this Argument: Seeing then the *Apoſtle* ſpeaks not of the *Sanctuary*, but of the firſt Tabernacle, which was only called *Holy*. And ſo *Chryſoſtom*, *Oecumenius*, and *Theophylact* read, and *Theodoret* obſerves, that the Tabernacle was divided into two Parts by the Veil, the one was called *Holy*, the other the *Holy of Holies*; and that, ἡ πρώτη λέγεται, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, *the Apoſtle calls this the firſt Tabernacle, to diſtinguiſh it from the Sanctuary*, as it is evident he doth from the Verſe following, which demonſtrates that ἁγία is the true Reading in this Verſe. (*2dly,*) It depends upon a falſe *Criticiſm*, for מִן הַקֹּדֶשׁ, 1 *Kings* 8. 8. ſignifies *ex Adyto*, or from the *moſt holy Place*, where the Ark was, as appears from 2 *Chron.* 5. 8. See Dr. *Lightfoot*'s Treatiſe of the Temple, *Chap.* 15. *Sect.* 4.

Ver. 3. *And after the ſecond Veil the* (other) *Tabernacle* (was prepared, *ver.* 2, 6.) *which is called the Holieſt of all*;

Ver. 4. *Which had* (for its uſe) *the Golden Cenſer*, (uſed only on the day of Expiation) *and the Ark of the Covenant overlaid round about with Gold, in which was the golden Pot that had Manna, and Aaron's Rod that budded*, (Numb. 17. 10. Exod. 16. 33, 34.) *and the Tables of the Covenant*, (1 Kings 8. 9.)

χρυσοῦν θυμιατήριον, *the golden Cenſer.*] Of this golden Cenſer the *Jews* inform us, that it was only uſed on the great Day of Expiation, when the *High-Prieſt* entred into the Holy of Holies; and that on other Days they offer'd Incenſe in a *Silver Cenſer*. So *Maimonides*, and *Abarbinel*. See *Buxt. Hiſt. Arcæ.* p. 76.

Ἐν ᾗ, *in which*, &c.] Of the *Ark* the Scripture ſaith expreſly, That *there was nothing in it but the Tables of the Covenant*, 1 Kings 8. 9. 2 *Chron* 5. 10. Whereas the *Pot of Manna*, and *Aaron's Rod*, are here ſaid to have been alſo in it. To ſolve this Difficulty ſome *Interpreters* ſay, That, as ver. 2. the *Apoſtle* tells us what was in the firſt Tabernacle, *viz.* the *Candleſtick*, the *Table*, and *the Shew-bread*: So here he ſeems to tell us not what was ſtrictly in the *Ark*, but in the *Holy of Holies*, ſaying, it had for its uſe the *Golden Cenſer* and the *Ark*, and in it the Tables of the Covenant, the Pot of Manna, and *Aaron*'s Rod. But the words *over it were the Cherubims*, relating not to the *Holy of Holies*, but only to the *Ark*, confute that Expoſition.

Others ſay, That the *Pot of Manna*, and *Aaron's Rod* are ſaid to be in the *Ark*, as being placed in the Receptacles of the *Ark*, or *Coffers* in the ſide of it, mention'd *Deut.* 31. 26. 1 *Sam.* 6. 8. Hence they are ſaid to be laid up not in, but *before the Ark of the Teſtimony*, Exod. 16. 34. Numb. 17. 10. or with the *Ark*, as *Beth*, which anſwers to ἐν, here ſignifies, *viz*, *cum*, *ad*, *prope*, *juxta*. See *Noldius de partic.* p. 144, 145. And this Expoſition ſolves the Difficulty, and agrees fully with the Tradition of the *Jews*, for that there were ſuch *Capſula's* to the Ark for this uſe *is owned*, ſaith (c) *Buxtorf*, *both by the Talmud of Jeruſalem* and *Babylon*. (d) *Maimonides* ſaith, there was a Stone in the Weſt

(a) Antiq. l. 3. c. 8. (b) Strom. 5. p. 562. B. (c) Buxt. Hiſt. Arcæ. p. 72. (d) Buxt. ibid. c. 5. p. 65, 70.

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part of the Holy of Holies, on which the Ark was placed, and before it the Pot of Manna, and the Rod of *Aaron*. (e) *Moſes Hakkatſi* ſays the ſame, and *Abarbinel* adds, That *our Interpreters write that this place does not deny that the Pot of Manna, and the Rod of* Aaron *were kept there for the Children of* Iſrael, *as it is ſaid in a certain Tradition of our Rabbins.*

Ver. 5. *And over it* (the Ark) *were the Cherubims of Glory ſhadowing the Mercy-ſeat, of which we cannot now ſpeak particularly,* (ſo as to give the Myſtical Signification of them.)

Cherubims of Glory.] So called, becauſe *the Glory of the Lord dwelt between the Cherubims*, and ſhined forth from them, *Pſal.* 80. 1. *Thou that dwelleſt between the Cherubims ſhine forth:* And they being Emblems of the Angelical Nature, were alſo Emblems of the Divine Preſence, before which the Angels ſtood continually.

Ver. 6. *Now when theſe things were thus ordained,* (or theſe things being thus prepared,) *the Prieſts went always into the firſt Tabernacle, accompliſhing the Service of God.*

Ver. 7. *But into the ſecond went the High-Prieſt alone once every year,* (*i. e.* one day only in the Year, and then) *not without Blood, which he offered for himſelf* (firſt), *and* (then) *for the Errors of* (*Gr.* Sins of Ignorance committed by) *the People.*

Ἅπαξ τῦ ἐνιαυτῦ, once every Year.] The Prieſt entred into the Holy of Holies on the great Day of Expiation thrice, *to offer Incenſe*, Lev. 16. 12. *to offer the Blood of the Goat*, ver. 15. and to make *an Atonement for himſelf*, ver. 17. which makes it neceſſary to Paraphraſe the Words as I have done.

Καὶ τῶν τῦ λαῦ ἀγνοημάτων, and for the Ignorances of the People.] 'Tis certain that the Law allow'd of Sacrifices for Sins committed not out of mere Ignorance, *i. e.* for Lying, and falſe Swearing, *Lev.* 6. 1---6. We therefore muſt either ſay with *Vatablus* and *Munſter, in locum*, That Sins committed through the Violence of our Paſſions and Affections, are called Sins of Ignorance, and ſo they ſtand oppoſed to Sins of Preſumption, *Numb.* 15. 27, 28, 30. or that the Sins of the People are here ſo ſtiled, becauſe they were moſtly ſuch.

Ver. 8. *The Holy Ghoſt* (by whoſe Afflatus *Moſes* was directed to prepare the Tabernacle) *thus ſignifying* (by this admiſſion of the High-Prieſt alone, and that but once a Year, and that then only when all the People were gone out of the Tabernacle of the Congregation) *that the way into the* (true) *Holy of Holies was not yet made manifeſt, whilſt the firſt Tabernacle was ſtanding.*

Τὴν τῶν ἁγίων ὁδὸν, the Way into the Holy of Holies.] *i. e.* Into the Heavens, was not yet revealed, or opened. Thus did the *Jews* themſelves interpret this Symbol, ſaying, That the (f) *Adytum*, *ὃ τοῖς ἱερεῦσιν ἦν ἄβατον*, which was inacceſſible to the *Prieſts*, repreſented the Heaven where God dwelt. This Interpretation all the *Ancient Commentators* give us of this place, *viz. Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, ſaying, Theſe things were ſo prepar'd that they might learn, *ὅτι τὰ ἅγια τῶν ἁγίων, τυπίκην ὁ ὑφαιρὲς, ἔτι ἔκειτο ἄβατον*, that is, *that Heaven repreſented by the Holy of Holies was as yet inacceſſible, for Chriſt firſt entred into Heaven, ἡ βατὸν ἡμῖν ἔτι τοῦτον ἀπέφηνε, and ſo rendred it acceſſible to us:* And therefore, as the *Apoſtle* ſaith here, *μήπω πεφανερῶθαι τὴν ἁγίων ὁδὸν, the way into this Holy of Holies was not yet manifeſted.* So he ſaith in the next Chapter, that we *Chriſtians* have, *τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησῦ, an entrance into Heaven by the Blood of Jeſus*, and, *ὁδὸν πρόσφατον, a new Way which he hath made new through his Fleſh:* *i. e.* our Forerunner being thus entred into Heaven with his Blood to appear before God, and ſo to prepare theſe Manſions for us, the Way of our entrance into Heaven is now made manifeſt.

Ver. 9. *Which was a Figure for the time then preſent,* (*ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα*, which figure continues till this preſent time, *viz.* in the like Service performed in the Temple,) *in which were* (*προσφέρονται*, are) *offered both Gifts and Sacrifices, which could not* (*μὴ δυνάμενα*, which (Sacrifies) cannot) *make him who did the Service* (*i. e.* who brings theſe Gifts and Offerings) *perfect, as pertaining to the Conſcience.*

Ver. 10. (As being converſant) *only in Meats and Drinks*, (to be abſtained from by theſe Worſhippers, *Lev.* 10. 9.) *and in divers Waſhings*, (to be then uſed by the Prieſts officiating, *Exod.* 29. 4. by the Levites, *Numb.* 8. 7. and by the People defiled, *Lev.* 15. 8. before they might enter into the Temple,) *and* (in other) *carnal Ordinances*, (which only ſanctified to the purifying of the Fleſh, *ver.* 13. and were therefore) *impoſed on them* (only) *until the time of Reformation* (of all things by this new High-Prieſt.) (Theſe carnal Ordinances include all the Sacrifices and other Services perform'd in the Tabernacle.)

Τελειῶσαι κατὰ συνείδησιν, to perfect according to the Conſcience.] The beſt account of this Phraſe, relating to what the Law and its Sacrifices could not do, may be learn'd from what the new Covenant and the Blood of Chriſt, in which it was eſtabliſhed, is ſaid to do. 1. Then that Blood offer'd in the Preſence of God is ſaid *to take away Sins*, *εἰς τὸ δύνασθαι*

(e) In 1 Reg. 8. 9. (f) Joſeph. Antiq. l. 3. c. 8.

ſo as that there ſhall be no return of them upon the Conſcience; no need of any more Oblation for the Sins of ſuch a Perſon, there being in him no more Conſciouſneſs of Guilt after his Juſtification by Faith in the Blood of Jeſus. *For where Remiſſion of Sins is, there is no more offering for Sins*, becauſe the Tenour of the New Covenant runs thus, *Their Sins and Iniquities will I remember no more*, Chap. 10. 17, 18. Hence the *Apoſtle* argues thus, That the Law with thoſe Sacrifices which were offered every Year could not, εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that came to God with them*, becauſe if they could have done that, *the Worſhippers once purged by them would have had no more Conſcience of Sin*, Hebr. 10. 1, 2. *i. e.* they would not have been ſtill conſcious of the Guilt of Sin, and ſo could have no need yearly to repeat the ſame Sacrifices. And of our Saviour's Sacrifice he ſpeaketh thus, That *by one Offering*, τετελείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever them that are ſanctified*, *i. e.* are purged by it from the Guilt of Sin, *Heb.* 10. 14. Wherefore, *to perfect according to the Conſcience*, is ſo fully to expiate from the Guilt of Sin, that it ſhall be no more remembred by God, and we ſhall have no more Conſcience of the Guilt of it. Now the Conſequents of this full Remiſſion are theſe two, *1ſt.* A coming unto God *with freedom*, and full aſſurance of Acceptance with him. This the *Apoſtle* frequently aſcribes unto the Death of Chriſt, who *ſuffered for our Sins, that he might bring us to God*, 1 Pet. 3. 18. ſaying, by him who hath reconciled us to God by the Croſs, *We have freedom and acceſs with confidence to the Father* by Faith in him, *Eph.* 2. 16, 18. 3. 12. and upon that account exhorts us to *come to him in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience*, Heb. 10. 22. *2dly*, A Right of Entrance into Heaven. This, ſaith the *Apoſtle*, could not be obtained by the Service of the Tabernacle, *ver.* 8. but only by the Death of Chriſt, by which the Way into the Holy of Holies is laid open, *Chap.* 10. 19, 20. Eternal Redemption is obtained for us, *Chap.* 9. 12. and we *receive the Promiſe of an Eternal Inheritance*; and ſo it conſequentially ſignifies to have a full aſſurance of Acceptance with God here, and of Happineſs with him hereafter.

Μέχρι καιροῦ διορθώσεως, *till the time of Reformation.*] That is, as the next Verſe expounds it, till the coming of Chriſt, the *Meſſiah* of the *Jews*, when they themſelves expected a Reformation of the Law, ſaying, *That the Law which was learned in that Age was Vanity, in reſpect of the Law of the Age to come*; that is, ſaith the (g) *Gloſs* on *Eccleſ.* 11. 8. לפני תורתו של משיח, *In reſpect of the Law of the Meſſiah*, and that *then the Law will be renewed.* For *our Doctors*, ſaith the Author of (h) *Sepher Ikkarim*, *declare*, That *all Iſrael ſhall receive a ſecond Law from the Mouth of God immediately as formerly*; and this they all prove, as the *Apoſtle* doth Chap. 8. from *Jer.* 31. 31, 32, 33.

Ver. 11. *But Chriſt being come* (γενόμενος, made) *an High-Prieſt* (not of preſent temporal Bleſſings in the Land of *Canaan*, but) *of good things to come*, (not by the Service of the Tabernacle made with hands, *ver.* 23. but) *by* (a ſervice performed in) *a greater and more perfect Tabernacle, not made with hands, that is to ſay, not of this Building*, (*i. e.* the Building of this worldly Sanctuary, *v.* 1.)

That the Tabernacle here mentioned is not the Body of Chriſt, but Heaven it ſelf. See Note on *Chap.* 8. 2.

Ver. 12. *Nor* (yet to be procured as the *Moſaical* Bleſſings were) *by the Blood of Goats and Calves, but by his own Blood*; (He to procure theſe good things for us) *hath entred* (not as the High-Prieſts did yearly into the Earthly Tabernacle, but, ἐφάπαξ) *once for all into the* (Heavenly) *holy Place*, (with this Blood) *having obtained* (for us by it not an annual, but an) *eternal Redemption.*

Αἰωνίαν λύτρωσιν, *eternal Redemption.*] Here it is evident, 1. That this our *High-Prieſt* hath procured for us a perfect and perpetual Expiation from the Guilt of Sin, and this *Slichtingius* on the place fully grants. 2. That this λύτρωσις, or Redemption, was procured by the Blood of Chriſt, we having, ἀπολύτρωσιν, *Redemption through his Blood, even the Remiſſion of Sin*, Eph. 1. 7. That therefore was the λύτρον, or Price paid to procure this Redemption. That this ἀπολύτρωσις παραβάσεων, *Redemption from Tranſgreſſions* was made, θανάτῳ χριστοῦ, *by the Death of Chriſt*, ſuffering as a *piacular Victim* for us, there being no other way of procuring this Remiſſion under the Law, *ver.* 22. and ſo no other known to, or heard of by the *Jews*. And laſtly, That ſuffering thus he alſo muſt ſuffer in our ſtead, as all piacular Victims did. Whence he is ſaid to *give his Life*, λύτρον ἀντὶ πολλῶν, *a Ranſom for many*, Matth. 20. 28. ἀντίλυτρον ὑπὲρ πάντων, *a Ranſom for all*, 1 Tim. 2. 5. See the *Note* there.

Ver. 13. *For if the Blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the unclean*, (Numb. 9. 2, 4.) *Sanctifieth to the Purifying of the Fleſh*, (from ceremonial Defilements, and ſo procures a free admiſſion to the Service of the Tabernacle.)

Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *ſanctifies to the Purifying of the Fleſh.*] It is truly obſerved by the Reverend Dr. *Hammond*, That *to ſanctifie to the purifying of the Fleſh, is to*

(g) Pug. fid. part. 3. deſt. 3. c. 11. p. 608, 611. (h) Voiſin. ibid. p. 123.

make legally clean, i. e. *ſo as that they might come into the Congregation again*, it being the Sanctification, τῆ σαρκὸς, *of the Unclean*, but ſtill in a *Metaphorical* Signification, as cleanſing ſignifies Expiation, and obtaining Pardon of Sin, and when this is done by a *Sacrifice*, ἁγιάζειν, ſignifies to expiate and cleanſe from Guilt by virtue of it. In which ſenſe it is uſed throughout this *Epiſtle*, and that agreeably to the import of it, when it relates to Sacrifices in the *Old Teſtament*. So *Ch.* 10. 10. ἡγιασμένοι ἐσμὲν, *we are Sanctified*, *i. e.* are Purged from the Guilt of Sin, *by the Body*, or, as other Copies read, *by the Blood of Chriſt offered once for all*. And ver. 15. *By one offering he hath perfected for ever them that are ſanctified*, *i. e.* hath entirely purged them who by this Offering are cleanſed from the Guilt of Sin; He being Offer'd once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, *to bear, or take away the Sins of many*; and, εἰς ἀθέτησιν ἁμαρτίας, *for the putting away Sin by the ſacrifice of himſelf*, Chap. 9. 26, 27. and ver. 29. where it is ſtiled *the Blood of the Covenant*, ἐν ᾧ ἡγιάσθη, *by which he*, who now counted it as common, *was ſanctified*, or cleanſed from the Guilt of Sin, it being *the Blood ſhed for the Remiſſion of Sin*, the Blood of that New Covenant which ſaid, *I will be merciful to their Iniquities, and their Sins and their Tranſgreſſions will I remember no more*, ver. 17, 18. So Chap. 13. 12. *Therefore Jeſus, that he might ſanctifie the People by his own Blood, ſuffer'd without the Camp*: Where both the Blood ſanctifying, and, τὸ περὶ ἁμαρτίας, *the Sacrifice for Sin*, ver. 11. to which it anſwers, ſhew that Chriſt ſanctified the People by the Oblation of himſelf as a Sin-offering, to cleanſe them from the Guilt of Sin. See the *Note* on *Hebr.* 2. 11.

Ver. 14. *How much more ſhall the Blood of Chriſt, who* (being quickned) *by the eternal Spirit*, (Rom. 8. 11. 1 Pet. 3. 18.) *offered himſelf* (as a Lamb) *without ſpot to God*, (John 1. 29. 1 Pet. 1. 19.) *purge your Conſciences from dead Works*, (*i. e.* from Works deſerving Death, *Rom.* 6. 23. that ſo you may be admitted) *to ſerve the living God* (in his Church here, and in his Heavenly Sanctuary hereafter, *Chap.* 10. 19, 20, 21.)

Ἑαυτὸν προσήνεγκεν, *offered himſelf without ſpot to God*] In Heaven, ſaith Dr. *Hammond*; for that Oblation, ſaith *Grotius*, muſt be here underſtood, which anſwers to the legal Oblation made in the *Holy of Holies*, which the Oblation of Chriſt upon the Croſs doth not, but his Oblation in the Heavens. Againſt this Interpretation ſome object, That *Chriſt*'s preſenting himſelf with his Blood in the Heavens, is never ſtiled an Oblation; but that is a plain miſtake, ſee *Note* on *Chap.* 8. 3, 4. and of evil Conſequence; for, if *Chriſt* had no Oblation to offer in Heaven, he could not be an *High-Prieſt* there, ſince every *High-Prieſt muſt have ſomething to offer* in that Sanctuary in which he exerciſes his Prieſtly Office. But yet it being ſaid not that he offered his Blood, but that, προσήνεγκεν ἑαυτὸν, *he offered up himſelf*, which he did upon the Croſs, *Eph.* 5. 2. *Hebr.* 9. 25, 28. And the προσφορὰ, or *Oblation* of the Sacrifice, being properly the giving it up to the Death, or to be a piacular Victim in the Sinners ſtead, theſe words may very well be thus interpreted, *Who through the Holy Spirit by which he was ſanctified from the very Womb, offered himſelf a piacular Victim without ſpot to God.* But then the Blood of Chriſt, here mentioned as purging the Conſcience from dead Works, muſt be his Blood preſented before God in the Heavenly Sanctuary; for the *Apoſtle* had ſpoken before, *ver.* 7. of the Blood brought into the *Holy of Holies* by the *Aaronical High-Prieſt*, and declared that it could not perfectly expiate the Conſcience from the Guilt of Sin, *ver.* 10. and therefore here the Analogy requires that he ſhould ſpeak of the Blood of Chriſt brought by our *High-Prieſt* into the Heavenly Sanctuary. Moreover he had ſaid before, that *he entred with this Blood into the Holy of Holies*, ver. 12. and therefore *ver.* 14. muſt be ſtill ſpeaking of the Effect or Influence of this Blood there preſented for us.

Καθαριεῖ συνείδησιν ἀπὸ νεκρῶν ἔργων, *purge the Conſcience from dead Works.*] Τὸ καθαρίζειν here, as the Compariſon clearly ſhews, being in ſenſe the ſame with ἁγιάζειν in the Verſe preceding, muſt ſignifie the cleanſing of the Conſcience, not from the Inclinations to Sin by the *Holy Spirit*, but from the Guilt of Sin by the Blood ſhed for the Remiſſion of it. And 2dly, this is the conſtant ſenſe of the word καθαρίζειν in the *Old Teſtament*, when join'd with ἀπὸ ἁμαρτιῶν. So *Lev.* 14. 19. *The Prieſt ſhall make an atonement for him that is to be cleanſed from his Uncleanneſs*, ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ. And Chap. 16. 30. *The Prieſt ſhall make an Atonement for you, to cleanſe you*, καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, *from all your Sins.* So *Joſh.* 22. 17. *Pſal.* 51. 3. *Jer.* 33. 8. *Ezek.* 24. 13. Hence then it follows that the dead Works from which their Conſcience was to be thus cleanſed, muſt ſignifie Works which deſerved Death by the Tenour of the Old Covenant.

Λατρεύειν θεῷ ζῶντι, *to ſerve the living God.*] God being an holy God, can enter into Covenant with none, or admit them to his Service whilſt they lie under the Guilt of Sin unpardon'd, and ſo have not found Grace in his ſight. Noah *found Grace in the Eyes of God, and with him he eſtabliſheth his Covenant*, Gen. 6. 8, 18. Abraham *believes in God, and this was counted to him for Righteouſneſs*, and then the Lord makes a *Covenant with him by Sacrifice*, Gen. 15. 10, 18. So

Exod. 24. 6. the *Jews* offer Burnt Offerings, and ſacrifice Peace Offerings to the Lord, and the Blood is ſprinkled upon all the People, and then he enters into Covenant with them. Hence the *Apoſtle* ſaith, *Let us draw nigh to God with full aſſurance of Faith, having our Hearts ſprinkled from an evil* (or condemning) *Conſcience*, Hebr. 10. 22. And adds in the Words following;

Ver. 15. *And for this cauſe* (διὰ τοῦτο, or by this Blood) *he is* (become) *the Mediator of the new Covenant*, (in which he promiſes to be merciful to our Iniquities,) *that by means of his Death for the Remiſſion of Sins* (committed by us) *under the Old Teſtament*, (and not by that fully expiated) *they which are called* (to be God's Church and People) *might receive the Promiſe of an eternal Inheritance.*

Διὰ τοῦτο, may either relate to the end of Chriſt's Mediatory Office, and ſo be rendred *for this End*, or, *for this Cauſe*, or to the Means by which that New Covenant, of which he is the Mediator, was eſtabliſhed, and then it will be beſt rendred, *by this Blood*; his Blood being ſtiled, *The Blood of the New Covenant*, Matth. 26. 28. Mark 14. 24. and the Covenant being ſtiled, *The New Covenant in his Blood*, Luke 22. 20. 1 Cor. 11. 25.

Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *for the Redemption of Sins under the firſt Covenant.*] St. *Paul*'s deſign in the *Epiſtles* to the *Romans* and the *Galatians*, is to ſhew that the Law could not juſtifie any Man, *i. e.* that it could not procure his Abſolution from the Guilt of Sin, but rather left all Guilty before God; and his deſign in this *Epiſtle* is to ſhew, that the Sacrifices offer'd under the Law could never take away Sin, *Chap.* 10. 4. And hence ariſeth the neceſſity that Chriſt ſhould ſhed his Blood for the Redemption, *i. e.* for the Remiſſion of Sins committed under the Old Covenant, before we could be capable of entring into the New, or have a Right to the Bleſſings of it.

Τὴν ἐπαγγελίαν, *the Promiſe of an eternal Inheritance.*] The immediate Promiſe of the *New Covenant* eſtabliſh'd in the Blood of Chriſt is Remiſſion of Sins, *Chap.* 10. 17. but then this being an eternal Redemption from them, *ver.* 12. and ſuch as *perfects for ever them that are ſanctified*, Chap. 10. 14. upon it neceſſarily follows the Promiſe of an Eternal Inheritance, there being nothing to exclude us from it, but the Guilt of Sin. Hence is there a cloſe Connexion betwixt Chriſt's *overcoming Death*, and *bringing Life and Immortality to light*, and this emphatically is ſtiled the Promiſe of the Goſpel, *Tit.* 1. 2. 1 *John* 1. 2. and 5. 11.

Ver. 16. (I ſay by the means of Death,) *For where a Teſtament is* (that is unchangeable,) *there muſt of neceſſity be the Death of the Teſtator.*

Ἀνάγκη φέρεσθαι, *there muſt be.*] There muſt be *produced*, ſaith Dr. *Hammond*, as the word φέρειν ſignifies, *John* 18. 28. *Acts* 25. 7. there muſt *intervene*. So *Scmidius* and *Budæus*.

Ver. 17. *For a Teſtament is of force* (only) *after Men are dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth*, (and ſo hath power to revoke his Teſtament.

Ver. 18. *Whereupon* (ὅθεν, whence it is that) *neither the firſt Teſtament* (made with the *Jews*, *Exod.* 24. 8.) *was dedicated without Blood* (which Blood ſhew'd the Death of the Sacrifice was neceſſary to the making that Teſtament.)

Ver. 19. *For when Moſes had ſpoken every Precept to the People according to the Law* (given at Mount *Sinai*,) *he took the Blood of Calves and Goats with Water* (mixed with the Blood to keep it from congealing,) *and with ſcarlet Wooll and Hyſſop*, (the Wooll to receive and imbibe the Blood, and the Hyſſop to ſprinkle it, *Exod.* 12. 22. *Lev.* 14. 49, 50. *Pſalm* 51. 7.) *and ſprinkled* (the Blood) *both* (upon) *the Book* (of the Covenant) *and* (upon) *all the People.*

Τὸ αἷμα τῶν μόσχων, &c. *the Blood of Calves and Goats.*] There ſeems no need of the Conjecture of Biſhop *Uſher* and others, that beſides the Burnt Offerings, and Peace Offerings mentioned by *Moſes*, *Exod.* 24. 5. there were then offer'd Sin Offerings, the *Holocauſts* themſelves being expiatory Sacrifices, as is evident from theſe Words, *Lev.* 1. 4. *He ſhall put his hand on the head of the Burnt Offering, and it ſhall be accepted for him to make Atonement for him.* Now the (i) *Jewiſh Doctors* tell us, That this Impoſition of Hands was always joined with Confeſſion of Sins over the Sacrifice, which Confeſſion ſtill concluded with a Prayer, that the Sacrifice might be an Expiation for them. And the Phraſe, *It ſhall be accepted*, ἐξιλασθήσεται αὐτῷ, *to make an Atonement for him*, uſed here, and *Lev.* 14. 20. concerning *Holocauſts* is as much as ever is ſaid of Expiatory Sacrifices. 2dly, This may be farther argued from the Word *Kepher*, uſed concerning *Holocauſts*, *Lev.* 1. 3. That being the Word uſed to import Expiation for Sin; on which account the *Syriac* Verſion ſaith, That the Burnt Offering was deſign'd, *ad placationem obtinendam a Deo, to appeaſe God*: And the (k) *Chaldee* Paraphraſt, That the Burnt Offering came, *ad expiandum pro cogitationibus cordis, to expiate for the thoughts of the Heart.* And 'twas the general Opinion of the *Jews*, ſaith (l) Dr. *Outram*, That ſome kind of Sins were expiated by *Holocauſts*. And 3dly, All the

(i) Dr. Outram de Sacrif. l. 1. c. 15. §. 8, 9, 10. (k) Jon. in Lev. 6. 7. (l) Ibid. p. 111. §. 7. Sacrifices

Sacrifices of living Creatures before the Law were *Holocauſts*, and yet 'tis certain that many of them were offer'd to appeaſe God, and expiate for Sin. Thus *Noah*, after the Flood, offered Burnt Offerings, *Gen.* 8. 20. and yet *Joſephus*, *Antiq.* l. 1. c. 4. hath informed us, That he offer'd a Sacrifice to atone God, and appeaſe his Diſpleaſure. The Sacrifices which *Job* offer'd for his Children were Burnt Offerings, yet were they alſo Offerings for Sin, *Job* 1. 5. the Reaſon of their Oblation being thus aſſign'd, *It may be that my Sons have ſinned.* The Oblation which God commanded his Friends to make was a Burnt Offering, *Job* 42. 7. and yet it was offer'd to appeaſe God's Wrath, and prevailed with the Prayer of *Job*, λόγον δ' ἁμαρτίαν αὐτοῖς, to procure Abſolution from their Sin.

Ver. 20. *Saying, This is the Blood of the Teſtament which God hath enjoined unto you.*

διαθήκην *Covenant, or Teſtament.*] *This Diſcourſe*, ſaith Mr. *le Clerk*, *is to be look'd upon merely as the Play of an Helleniſtical Writer, who, becauſe he ſaw that* διαθήκη *was uſed for that Covenant whereof Chriſt is the Mediator, and ſignified alſo a Teſtament, and Chriſt was dead, thence deduced Conſectaries which are true indeed, conſidered in themſelves, but here rely upon weak Principles, rather to ſet off his Diſcourſe, according to the Cuſtom of that Age, than to Convert the Jews to the Faith by the force of Reaſoning.* Thus is the *Great Apoſtle* of the *Gentiles* turn'd into a *Jewiſh Rabbin*, ſetting off his Diſcourſe by weak Reaſonings, becauſe it was cuſtomary for the *Jews* to do ſo. *Our Word and Preaching is*, ſaith the Apoſtle, *not in the words of Man's Wiſdom, but in demonſtration of the Spirit*, 1 Cor. 2. 4. By your leave, ſaith Mr. *le Clerk*, you ſometimes ſpeak not in the Words of Man's Wiſdom, but of *Jewiſh Folly*, talking plainly like an Allegorical *Philo*, making *often ſuch Accommodations of Scripture, and ſuch Conſequences deduced from them, in which no regard at all is had to Grammar. We ſpeak the Wiſdom of God*, ſaith the Apoſtle, *ibid. v.* 7. *No*, ſaith Mr. *le Clerk*, *your Diſcourſe is to be look'd upon merely as the Play of an Helleniſtical Writer. We ſpeak the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we ſpeak not in words taught by humane Wiſdom, but in words taught us by the Holy Ghoſt.* No, ſaith Mr. *le Clerk*, even in things relating to the New Covenant eſtabliſhed in the Blood of Chriſt, your Diſcourſe relies *upon weak Principles*, and is no better than *playing with the Ambiguity of Words, and deducing Conſequences without any regard to Grammar. For true it is indeed, That a Teſtament is ratified by the Death of the Teſtator, and Chriſt is dead, but Chriſt was not the Mediator of a Teſtament, for Teſtaments do not want Mediators: And if it ſhould be granted that he was, he could not be thought at once a Mediator and a Teſtator, by whoſe Death alone a Teſtament was confirmed. The Teſtator here is God the Father, whoſe Heirs Men are in Conjunction with Chriſt, but God the Father can in no ſenſe be ſaid to die.* Thus Mr. *le Clerk* confutes the *Author*, and yet ſays *he does not leſſen the Authority of this Epiſtle*, though others think he plainly overthrows it, but, God be thanked, he does it ſtill without juſt ground. For,

1ſt. 'Tis plainly falſe that God can be the *Teſtator* here, and that for his own Reaſon, *becauſe God the Father can in no ſenſe be ſaid to die:* For a *Teſtator* muſt have his *Teſtament*, and where there is a valid Teſtament, *there*, ſaith the Apoſtle, *muſt of neceſſity be the Death of the Teſtator. A Teſtament*, ſaith Mr. *le Clerk*, *being ratified by the Death of the Teſtator.*

2dly. I grant, that Chriſt was not the Mediator of a *Teſtament*, but then he was the Mediator of a *Covenant*, which, as it was ſealed with, and was confirmed by his Blood, procuring for us ſuch Bleſſings as he by his Will deſigned for, and declared ſhould be conferred upon Believers, through Faith in his Blood, became alſo a *Teſtament*. Thus when he ſaid, *For their ſakes*, ἁγιάζω ἐμαυτὸν, John 17. 19. i. e *I offer up my ſelf as a piacular Victim, that they might be ſanctified*, or truly purged from their Sins; he adds as his laſt Will and Teſtament, (m) *Father, I will that thoſe whom thou haſt given me be with me where I am.* So here he is become an *High-Prieſt of good things to come*, purchaſing *Eternal Redemption for us* by his Blood. And ver. 15. He became *the Mediator* of that new Covenant in which God promiſed to *be merciful to our Tranſgreſſions, and to remember our Sins no more*, procuring the Remiſſion of them by the intervention of his Death, that we that believe in him might receive *the promiſe of an eternal Inheritance*, which he died to entitle us to, and confer upon us; whence it is ſtiled *the Purchaſed Poſſeſſion.* This therefore was his Will and Teſtament, that they for whom he died ſhould live through him, and this Teſtament could not be confirmed but by his Death; He therefore was at once the Mediator in whom the new Covenant, promiſing to us Remiſſion of Sins, was made, and the Teſtator, by whoſe Death the Teſtament, That they who believed in him ſhould have Eternal Life, was ratified.

(m) Ἄκυρα γὰρ ἡ ἐπὶ νεκροῖς διαθήκη, δῆλον ὅτι ὅτε ἐγὼ οὐκ εἰμί, ἢ ὅτε οὐ θνῄσκω. Theophyl. in locum.

Moreover, what if after all here ſhould be nothing ſaid of a *Teſtator*, but only of a *Mediator* of ſuch a Covenant as was to be ratified in the Blood of Jeſus, this ſure would confound all that Mr. *le Clerk* here offers; and yet I think, with Submiſſion to better Judgments, that even this may be maintained againſt him.

For though there be here mention, *ver.* 16, 17. τῦ διαθεμένου, yet is it not neceſſary that word ſhould ſignifie a *Teſtator* properly ſo called, but only a *Promiſer*, and one that confirms his Promiſe with his own Blood. For διατίθημι, in *Phavorinus*, is ὑπισχνέομαι, συντίθεμαι, *I Promiſe, I Covenant*, and διατίθεσθαι διαθήκην, is very commonly in Prophane *Authors*, to *enter into Covenant*; and ſo the Phraſe, διαθήσομαι διαθήκην, and δίδωμι διαθήκην, is conſtantly uſed in the (n) *Old Teſtament*, and therefore the Participle διαθέμενος, derived from the ſame Verb, muſt probably have the ſame ſignification here, in which it is ſtill uſed by the *Septuagint*, and which it always bears in the *New Teſtament*. Thus *Acts* 3. 25. *You are the Children*, διαθήκης ἧς διέθετο, *of the Covenant which God made with our Fathers*. Luke 22. 29. Κἀγὼ διατίθεμαι ὑμῖν, *And I appoint to you a Kingdom*, καθὼς διέθετο, *as my Father hath appointed me*. So here, *Chap.* 8. 10. and 10. 16. Αὕτη ἡ διαθήκη ἣν διαθήσομαι, *this is the Covenant which I will make with the Houſe of Iſrael*. And becauſe Covenants were uſually made, *victimas cædendo, by Sacrifices*, and eſtabliſhed in Blood, as both the *Hebrew*, *Berith*, the *Latin*, *Fœdus*, and the *Greek*, σπονδὴ, whence the Word *ſpondeo* is derived, ſhew; and the Phraſes, ἰσχεῖν τίμνειν, *fœdus ferire, & percutere*. Accordingly it was in the New Covenant eſtabliſhed in the Blood of *Jeſus*. Hence the *Apoſtle* ſpeaks thus of this Covenant, and the Appointer, Diſpoſer, or the Maker of it.

Ver. 15. *That by virtue of this Blood he is become the* Mediator *of a better Covenant.*

Ver. 16. *For where there is a Covenant*, (θανάτον φερέσθαι, made by Death, or ratified by the Blood of him that makes it, *v.* 15.) *there of neceſſity muſt intervene the Death*, τῦ διαθεμένου, *of him that makes the Covenant, or Promiſe.*

Ver. 17. *For a Covenant* (of this nature) *is only firm*, (ἐπὶ νεκροῖς, in the Death of them who make it, as other Covenants were ratified by the Death of the Sacrifices uſed at the making of them,) *and is of no force whilſt* (ὁ διαθέμενος,) *the maker of the Covenant lives.*

Ver. 18. *Whence* (*i. e.* becauſe without ſhedding of Blood there is no Remiſſion; ſo it was alſo in) *the firſt Covenant*, (for it) *was not dedicated without Blood.*

To this Senſe the Contexture of the *Apoſtle*'s Argument doth plainly lead; for, Chapter the 8th, he introduceth the Promiſe of a New Covenant, in which God engageth to *be merciful to our Iniquities, and to remember our Sins no more*, ver. 12. and ſo by removing our Guilt made us fit to be made partakers of an Eternal Inheritance. This Remiſſion of Sins, ſaith he, could not be purchaſed by the Gifts and Sacrifices under the Law, for they could not fully purge the Conſcience from the Guilt of Sin, *Chap.* 9. 9. but *Chriſt*, by his own Blood, hath purchaſed Eternal Redemption for us, *ver.* 12. and by this Blood he is become the *Mediator of a better Covenant*; He *having ſuffered Death for the Remiſſion of Sins committed under the old Covenant, that we might receive the promiſe of an Eternal Inheritance*, ver. 15.

And this Death was neceſſary for him to ſuffer, for the obtaining of theſe Ends. For where there is ſuch a Covenant, there is a neceſſity that the Death of him who ratifies this Covenant with his Blood, ſhould intervene; for ſuch a Covenant is only ratified upon the Death of them by whom it is made, and is of no force whilſt he lives that makes the Covenant, becauſe this Remiſſion of Sins is not to be procured without ſhedding of Blood.

Which was a thing ſo abſolutely neceſſary under the Law, that neither was the firſt Covenant dedicated or eſtabliſhed without Blood.

Now, if this be ſo, here is no *playing with the ambiguity of the word* διαθήκη, nor any intimation of an *Helleniſt*, but rather of an *Hebrew*, uſing the Word in the Senſe which both the *Hebrew*, *Berith*, uſually bears, and in which διαθήκη anſwers to it in the *Septuagint*. And ſo there was no juſt occaſion for the dangerous Reflections which Mr. *le Clerk* hath made on this Diſcourſe of the *Apoſtle*.

Ver. 21. *Moreover he ſprinkled with Blood both the Tabernacle, and all the Veſſels of the Miniſtery.*

Ἐρράντισε, &c.] Of this *ſprinkling of the Tabernacle, and all the Veſſels*, we read nothing in the place of *Exodus* forcited, or in any other part of the Law, but (o) *Joſephus* ſaith, That *Moſes* did, διεχρήσατο δὲ σκευῇ, ᾗ τὰ πρὸς αὐτὴν σκεύη ἅπαντα, ᾗ τῷ αἵματι τῶν ταύρων, ᾗ κριῶν συμφύρων, *conſecrate for God's Service the Tabernacle, and all the Veſſels of it, by anointing them with Oil, and with the Blood of Bulls and Rams.*

Ver. 22. *And almoſt all things are by the Law purged* (purified) *with Blood, and without ſhedding of Blood is no Remiſſion.*

Almoſt all things.] He ſaith *almoſt*, becauſe ſome things which could abide the Fire, were

(n) *See* Kircher's Conc. v. 1. p. 2139. (o) Antiq. l. 3. c. 9. p. 89. B.

purified

purified by Fire, *Numb.* 21. 23. and others by Water, *Lev.* 16. 28.

Ver. 22. *It was therefore neceſſary* (by virtue of the *Moſaick* Inſtitution) *that the patterns of the things in the Heavens ſhould be purified with theſe* (Sacrifices,) *but the heavenly things themſelves with better Sacrifices than theſe.*

Ver. 24. (I ſay, the Heavenly things themſelves,) *For Chriſt is not entred into the Holy Places* (of the Tabernacle) *made with hands, which are the Figures of the true* (Holy Place,) *but into Heaven it ſelf, there to appear in the Preſence of God* (and ſo prepare and conſecrate thoſe Manſions) *for us.*

Ver. 23. Διὰ τὰ ἐπουράνια, *the Heavenly things.*] For Explication of theſe Words let it be obſerved, 1ſt. That the *Apoſtle* here ſpeaketh all along not of the Purification of Perſons, but of things, *of the Tabernacle*, and *the Veſſels* of it, *ver.* 21. of the τὰ πάντα, *all other things* which were to be purified; of the ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, *the Patterns of the things in Heaven*, ver. 23. that is, the Tabernacle, and the Utenſils of it. *Chap.* 8. 5. *The Heavenly things themſelves*, oppoſed to them, cannot therefore ſignifie Men in general, *viz.* the Church *Triumphant* or *Militant*, or in particular our Souls or Conſciences, but the Heavenly Places, ſtiled, *ver.* 24. *Heaven it ſelf*, the Place into which Chriſt, entred, in which he appears before God, the place of which the Tabernacle made with hands was a Figure.

2dly, Obſerve, That by God's Appointment an Atonement was to be made for the *Holy Place*, by the Blood of a Sin-offering ſprinkled upon and before the Mercy-Seat ſeven times, *Becauſe of the Uncleanneſs of the Children of Iſrael*, and becauſe *of their Tranſgreſſions and their Sins*, Lev. 16. 16. Now theſe could not defile that Holy Place into which they never entred, but yet they rendred them and their Services unworthy to appear, and to be tendred before it, as they ſtill did, worſhipping towards, or before this Footſtool of the Divine Majeſty. An Atonement was alſo to be made for the Tabernacle of the Congregation in which God dwelt among them, *becauſe of their Uncleanneſſes*, which rendred them unworthy to come into that Tabernacle where he was preſent; whence 'tis obſervable, that no Man was permitted to be in the Tabernacle, till the Atonement was made for it; ſo that the Purification of the *Holy of Holies* was only the preparing of it to be ſtill a Mercy-Seat, to which they might repair with their Prayers, Praiſes, and Adorations, and from which God might graciouſly ſhine forth upon them, when purified by this Atonement from the Defilements of their Sins. And the Purification of the Tabernacle was only to prepare it to be a Place in which they might preſent their Perſons before God, thus cleanſed by this Atonement from the Guilt of Sin.

And in like manner was Heaven it ſelf to be prepared, or *purified* for us by our Lord's Entrance into it with his own Atonement or Propitiatory Sacrifice. 1ſt. That our Prayers and Praiſes might aſcend up thither, and be accepted at God's Mercy-Seat, as being offer'd to God by our *High-Prieſt*, and rendred acceptable by the Atonement he had made for the Pollutions cleaving to them. Hence is he repreſented as having a *Golden Cenſer and much Incenſe to offer, with the Prayers of all Saints*, Rev. 8. 3, 4. 2dly. That our Perſons might be admitted into this Heavenly Tabernacle, as being cleanſed by his Blood from thoſe Defilements which they had contracted. Accordingly our Lord tells his Diſciples, *In my Fathers Houſe are many Manſions; I go to prepare a place for you*, John 14. 2, 3. And here he is ſaid to purifie and *prepare* theſe Heavenly Manſions for us, by entring into Heaven, there to appear with his Blood of ſprinkling in the Preſence of God for us.

Ver. 25. (It was not neceſſary, I ſay, that he ſhould enter with his Blood, as the High-Prieſts did into the Earthly Tabernacle,) *Nor yet that he ſhould offer himſelf often as the High-Prieſt* (did,) *who entred into the Holy Place every Year with the Blood of others*, (to make an annual Atonement for the Guilt of Sin.)

Ver. 26. *For then muſt he have often ſuffer'd ſince the Foundation of the World* (his offering himſelf before God with his Blood, being the conſequent of his Suffering,) *but now once in the End of the World* (Ἐπὶ συντελείᾳ τῶν αἰώνων, in the End of the Ages) *hath he appeared to put away* (the Guilt of) *Sin by the Sacrifice of himſelf.*

Ἀπὸ καταβολῆς κοσμου, *from the Foundation of the World.*] This Phraſe is uſed ſix times elſewhere in the *New Teſtament. viz. Matth.* 13. 35. 25. 34. *Luke* 11. 50. *Rev.* 13. 8. 17. 8. and in this *Epiſtle*; *God's Works were finiſhed from the Foundation of the World*, *Hebr.* 4. 3. And in all theſe Places it manifeſtly ſignifies *from the beginning of the World.* See *Pſal.* 78. 2. *Matth.* 13. 35. and therefore muſt in Reaſon bear the ſame import in this Text; and then it proves, againſt *Crellius*, that the Sufferings of Chriſt had reſpect to all preceding Generations: For if his Sufferings had not reſpected the Sins of the whole World, where is the neceſſity, upon the Suppoſition here made, of the reiteration of his Sacrifice, that he ſhould have ſuffered from the beginning of the World?

Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων.] Dangerous here is the Note of *Grotius*, That St. *Paul*, *in id propendebat ut crederet de propinquo imminere mundi ruinam.* See this confuted, Note on 1 *Theſ.* 4. 15. and that τὸ τέλος, and ἡ συντέλεια τῶν αἰώνων, ſignifies not *the end of the World*,

World, but *the laſt of the Three celebrated Ages of the World.* See Note on 1 *Cor.* 10. 11.

Ver. 27. *And* (in this the Death of Chriſt reſembles that of all other Men, for) *as it is appointed for all Men once to die, and after that* (comes) *the Judgment*, (when they ſhall die no more.)

Ver. 28. *So Chriſt was* (Gr. being) *once offered to bear the Sins of many, and unto them that look for him be ſhall appear* (Gr. ſhall appear to them that look for him) *without* (any more Sacrifice for) *Sin unto Salvation*, (*i. e.* for their Salvation.)

χωρὶς ἁμαρτίας, *without a Sin-offering.*] See Note on 2 *Cor.* 5. 20.

CHAP. X.

THE *legal High-Prieſt, I ſay, went yearly into the Holy of Holies*, ver. 25. *as it was neceſſary for him to do in that imperfect Diſpenſation.*

Ver. 1. *For the Law having* (only) *a ſhadow of good things to come, and not the very Image of the things themſelves, can never with thoſe Sacrifices which they* (who officiated under it) *offered year by year continually, make the comers thereunto perfect*, (*or*, make the comers thereunto perfect for ever.)

σκιὰν γὰρ μελλόντων ἀγαθῶν, *a ſhadow of good things to come.*] *i. e.* Of thoſe good things to come, of which Chriſt is the *High-Prieſt*; their Tabernacle being only a Shadow or Figure of that Celeſtial Tabernacle into which he, as our *Forerunner*, hath already entred, *Chap.* 9. 11. the Purgation they obtain'd by their Sacrifices from the Defilements of the Fleſh, of the Purification of our Conſciences from dead Works, *ver.* 13, 14. their annual Redemption, of the eternal Redemption obtained by Chriſt, *ver.* 12. their Freedom of Entrance, being cleanſed by their Sacrifices, into the Tabernacle of the Congregation, of our Freedom to enter into the Holy of Holies.

Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *not the very Image of the things.*] The *Apoſtle* here diſtinguiſhing betwixt the things, and the Image of them. I think the word Image cannot properly be rendred *Subſtance*, but we under the Goſpel do enjoy ſuch lively Repreſentations of the good things to come, as are both aſſurances, and foretaſts, and beginnings of them, the earneſts of our future Glory, in the enjoyment of the Holy Spirit, who is *the earneſt* of it, *Eph.* 1. 14. and by whom we are changed into the *Image of our Glorious Lord.* 2 Cor. 3. 18. the Image of our Enjoyment of God, and dwelling for ever with him, by being made *an Habitation of God through the Spirit*, Eph. 2. 22. the Image of our Entrance into his Preſence, in that *freedom of Acceſs* we have already *to the Father* through Chriſt, *Eph.* 2. 18. 3. 12. The Image of our final Abſolution, in that Juſtification which is attended with that Peace of God which paſſeth Underſtanding. And this ſufficiently Anſwers the Objection of *Eſthius* againſt this Senſe, *viz.* that a more expreſs ſignification of theſe future good Things would not more efficaciouſly avail towards the Exhibition of them. For ſuch an Image of them, as is alſo an earneſt, foretaſt, aſſurance, and an inchoation of them, is ſufficient to make the comers to God perfect for ever, as far as we are capable of being ſo in this Life; as being fully aſſured of the entire Pardon of our paſt Sins, ſo as that they ſhall not be remembred any more, and of the Enjoyment of thoſe future Bleſſings, of which they have received already the Earneſt, Firſt-fruits, and Aſſurance.

Εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι, *could never make the comers to them perfect for ever.*] All *Interpreters* allow a σύγχυσις, or Trajection of the Words in this Verſe. Now this which I make in the Tranſlation ſeems to be confirmed by the effect of our Lord's Sacrifice oppoſed to theſe, for that ſaith the *Apoſtle*, τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever* them that were Sanctified, *i.e.* hath cleanſed them for ever from the Guilt of Sin, *ver.* 14. That therefore which he here denies to the Legal Sacrifices, muſt be alſo this, that they could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate ſins for ever*; or ſo as that they who were once purged by them, *ſhould have no more Conſcience of Sin*, ver. 2. and to this Senſe the following Argument inclines,

The Words τελεῖν, and τελειοῦσθαι, have two Significations; the one is *Agoniſtical*, and then it ſignifies to Reward and Crown. As in thoſe words, *That they without us*, ἵνα μὴ τελειωθῶσι, *might not be made perfect*, *i.e.* be Crowned, or have their full Reward, *Heb.* 11. 40. See the Note there. The other is *Sacrifical*; for when it is joined with Sacrifices, or hath relation to them, it ſignifies ἁγιάζειν, ἢ καθαρίζεσθαι, *to ſanctifie, and purge from the Guilt of Sin.* Whence τελειοῦσθαι is rendred by *Heſychius*, and *Phavorinus*, ἁγιάζεσθαι. So the Sin-offering, by which *Aaron* and his Sons were Sanctified, and ſet apart for the Prieſthood, is ſtiled, θυσία τελειώσεως, *Exod.* 29. 34. And the Sacrifice by which the Temple was Sanctified, or purged from its Defilements, is ſtiled, θυσία τελειώσεως, 2 *Mac.* 2. 9. And therefore what is here *cannot be perfect*, is, *v.* 4. *cannot*, ἁφαιρεῖν ἁμαρτίας, *take away*

away Sin; and, ver. 2. καθαριζομένους, is *to purge from the Conſcience of Sin.* See *Chap.* 9. 9, 12, 14.

And laſtly, the word προσερχομένους here ſeems not to ſignifie *the comers to it*, i. e. *the Law*, but the *comers to God* for Pardon by theſe Legal Sacrifices; for the word in this whole Epiſtle, ſtill relates to coming to God, as the Phraſe is expreſly, *Chap.* 7. 25. 11. 6. *The coming to the Throne of Grace*, Chap. 4. 16. and in this Chapter, *ver.* 22. προσερχώμεθα, *Let us come* (to God) *with a true Heart.*

Ver. 2. *For then they would not have ceaſed to be offer'd, becauſe that the Worſhippers once purged by them,* (εἰς τὸ διηνεκὲς, for ever) *would have had no more Conſcience of Sin,* (*i. e.* would not have been after conſcious of the Guilt of Sin.)

ἐπεὶ ἂν ἐπαύσαντο προσφερόμενα, *for then they would not have ceaſed to be offered.*] Some leaving out the ἂν, tranſlate the Words thus, *For then ſure they would have ceaſed to be offered*; but the ἂν is found in *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, and the *Alexandrian Manuſcript*, and therefore ought not to be omitted: Others, with the *Arabick* Verſion, read the Words interrogatively; *For then would they not have ceaſed to be offered?* Which gives a very good Senſe. But yet there ſeems to be another Senſe of them very agreeable to the Context, *viz.* for then they would not have ceaſed, or been taken away, to give place to another Sacrifice for Sin, as the *Apoſtle* proves they were, from *ver.* 5. to the 9*th.*

Ver. 3. *But* (ſo far are they from procuring this perpetual Remiſſion, or freeing thoſe that offer'd them from being any more conſcious of Sin, that) *in thoſe Sacrifices there is a remembrance of Sin every year,* (viz. in the great Day of Expiation, whereas where there is full remiſſion of Sins, there is no remembrance of them any more, and ſo no more offering for ſin needful, *ver.* 16, 17.)

Ver. 4. (They could not, I ſay, expiate for ever, or clear them from all Conſcience of Sin,) *For it is impoſſible that the Blood of Bulls and Goats ſhould take away ſin* (for ever, ſo that no farther Sacrifice ſhould be needful to that end.)

ἀφαιρεῖν ἁμαρτίας, *to take away ſin.*] Is not as *Grotius* here notes, *efficere ne ultra peccetur, to make us ſin no more*; for neither is that the effect of Chriſt's Blood, but as far as in this imperfect State we are enabled ſo to do, of his ſanctifying Spirit. For the *Apoſtle* ſpeaks, *ver.* 1. of Expiation of the Conſcience from the Guilt of Sin, of Expiation by the Legal Sacrifices which did not inwardly Sanctifie, of Purgation by the Oblation of them, *ver.* 2. from that Sin of which there was a yearly Remembrance in the Oblation of thoſe Sacrifices to make Atonement for them, *ver.* 3. and therefore the ἀδύνατον γάρ, which connects this Verſe with the former, and ſhews that to be impoſſible to effected which he had ſaid before was not effected by thoſe Sacrifices, muſt confine this Phraſe to the taking away the Guilt of Sin by (a) Expiation and Atonement for them; not to the removal of the Power and Dominion of it by internal Sanctification. And ſo ἀφαίρειν ἁμαρτίας always ſignifies, either to take away Sin by a mere Act of Grace, abſolving from the Puniſhment due to it, as when *Nathan* ſaith to *David*, ἀφῆκε ὁ κύριος τὸ ἁμάρτημά σου, *The Lord hath taken away thy Sin, thou ſhalt not die*, 2 Sam. 12. 13. And the *Seraphim* to *Iſaiah*, *This hath touched thy Lips*, καὶ ἀφελεῖ τὰς ἁμαρτίας σου, *and he will take away thy Sins*, Iſa. 6. 7. And *Iſa.* 27. 9. *By this*, ἀφαιρεθήσεται ἀνομία Ἰακὼβ, *ſhall the Iniquity of Jacob be forgiven*; and this is his Bleſſing, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν, *when I ſhall take away his Sins.* And when God ſaith to *Joſhua*, ἰδοὺ ἀφῆκα τὰς ἀνομίας σου, *Behold I have taken away thy ſins*, Zach. 3. 4. Or when this Phraſe hath relation to a Sacrifice, as when 'tis ſaid, *Lev.* 10. 17. *Wherefore have you not eaten the ſin-offering in the Holy Place, ſeeing it is moſt holy, and God hath given it you,* ἵνα ἀφέλητε τὰς ἁμαρτίας τῆς συναγωγῆς, καὶ ἐξιλάσηται περὶ αὐτῶν ἔναντι Κυρίου, *that you might bear* (away) *the Iniquity of the Congregation, to make an Atonement for them before the Lord.* See *ver.* 11.

Ver. 5. *Wherefore when he* (the Lamb of God that taketh away the Sins of the World) *cometh into the World, he* (in the Pſalmiſt) *ſaith, Sacrifice and Burnt-offering thou wouldeſt not, but a Body haſt thou prepared* (for) *me,* (*i. e.* thou wouldeſt not have them to continue after my coming into the World to offer my ſelf a Sacrifice for the Sins of the World, they being only to continue till the time of Reformation, *Chap.* 9. 10. and here *ver.* 9.)

Ver. 6. *In Burnt-offerings and Sacrifices for Sin thou haſt had no pleaſure.*

Ver. 7. *Then ſaid I, Lo, I come,* (as) *(in the Volume* (or Roll) *of the Book it is written of me) to do* (τὸ ποιῆσαι, that I may do) *thy Will, O God.*

Ver. 8. *Above when he ſaid* (ἀνώτερον λέγων, when he had ſaid before, *Pſal.* 40. 6.) *Sacrifice and Offering, and Burnt offering, and Offering for Sin thou wouldeſt not, neither hadſt pleaſure therein,* (ſpeaking of the Sacrifices) *which are offered by the Law.*

Ver. 9. *Then ſaid he* (afterwards, *ver.* 7.) *Lo, I come to do thy Will, O God:* (and thus) *he taketh away the firſt* (the legal Sacrifices) *that*

(a) See Grot. de Satiſf. contr. Soc. c. 10.

he

he may ſtabliſh the latter, (the Oblation of his Body, *ver.* 10.)

Εἰσερχόμενος εἰς τὸν κόσμον, *coming into the World.*] The *Socinian Gloſs* here, *de ingreſſu Chriſti in mundum futurum*, i. e. *of Chriſt's going out of this World into the next, or into Heaven*, is ſo abſurd, that it needs no Refutation; his coming into the World in the *Scripture* Phraſe being his deſcending from Heaven to be with us, *John* 16. 28. *I came down from the Father, and came into the World*, and his going hence to Heaven being ſtiled his *leaving of the World*, John 13. 1. 16. 28. 17. 11. And though the Phraſe of entring into the World may ſometimes, in St. *John*, import Chriſt's entring on his *Prophetick* Office, or his appearing publickly in the World, as ὁ ἐρχόμενος is that *Prophet which was to come into the World*; yet the Connexion of it here with the time *when a Body was prepared for him*, will not ſuffer us to doubt that it importeth here his Aſſumption of the Humane Nature, and his being born into the World in it. And ſo this Phraſe is uſed when *Chriſt* is ſtiled *the true Light that enlightneth every Man that cometh into the World*, John 1. 9. For though the Grammatical Conſtruction doth not hinder but that, ἐρχόμενον εἰς τὸν κόσμον, may be conſtrued with Light thus, *Which coming into the World enlightneth every Man*, yet, כל באי עולם, *all that come into the World*, being the conſtant Phraſe by which the *Jews* expreſs all Men living, as Dr. *Lightfoot* on the place obſerves; and the *Jews* themſelves ſpeaking of God himſelf after this manner, אתה מאיר בכל באי עולם, (b) *Thou art he that illuminates every Man that comes into the World*; this is a plain confirmation of our Tranſlation of theſe Words.

Σῶμα κατηρτίσω μοι, *a Body haſt thou prepared, or framed for me.*] The Words in the *Hebrew* are, אזנים כרית לי, *my Ears haſt thou bored*, in plain alluſion to the Ceremony uſed to a Slave that would not have his Liberty, but would continue in his Obedience to his Maſter, and would not go free, *Exod.* 21. 6. *Deut.* 15. 17. Which being done out of love to his Maſter, the boring of his Ear ſeems not to be commanded as a note of Infamy, but as a ſolemn devoting of him to his Maſter's Service; though, were it uſed as a mark of Servitude, it Anſwers ſtill exactly to our *Saviour*, who took upon him, ſaith the *Apoſtle*, μορφὴν δούλου, *the form of a Servant*, or of a Slave, and became obedient to the Death for us, when he might have been free from it, out of love to his *Father*, and us his Children, *Hebr.* 2. 14. And becauſe he only could appear in this Form, and perform'd this Obedience in the Body he aſſumed for this purpoſe, the Seventy *Interpreters*, perhaps by the internal Motion of the Holy Spirit, tranſlated the Phraſe thus, *A Body haſt thou prepared*, or *framed for me*; for that the *Apoſtle* did not change the Tranſlation of the *Septuagint*, but find it thus, his Words declare, when he ſaith he *taketh away the firſt*, *viz.* Sacrifice and Offering according to the Law, that he might eſtabliſh the latter, *i. e.* the Oblation of his Body, or his Obedience to the Death in the Body thus prepared for him. So read *Theodoret*, St. *Auſtin*, *Euthymius*, St. *Chryſoſtom*, *Apollinarius*, and *Ambroſius*; ſo read the *Arabick* and *Æthiopick* Verſions; and they who read otherwiſe may be ſuppoſed to have followed not the *Greek*, but the *Hebrew*. And this reading the *Apoſtle* approves and follows, as the true meaning of the *Hebrew* Phraſe, and that which ſo fitly doth expreſs our *Saviour*'s Oblation of himſelf, as that Sacrifice which was to put an end to thoſe which only were the Types and Shadows of it: And his giving up himſelf entirely as a Servant to do the Will of God, on which account Slaves and Servants, who were altogether at the Beck and Will of their Lords, were both by *Jews* and *Heathens* called, σώματα, *Bodies*. Thus *Raguel* gave to *Tobias* half his Goods, σώματα, ἡ κτῆνη, ἡ ἀγέλαι, *Servants, and Cattel, and Money*, Tobit. 10. 10. The ſale of the Captive *Jews* by *Nicanor* is in the *Greek* thus, ἀνεσιμὴν ἐνδεκὰ σωμάτων, 2 Maccab. 8. 11. Joſeph. Antiq. Jud. *l.* 12. *c.* 2. *p.* 390. F. So all the Servants of the Men of *Sychem* are, πάντα τὰ σώματα αὐτῶν, Gen. 34. 29. And σώματα is by our Tranſlation rendred Slaves, *Rev.* 18. 13. So *Ariſtotle*, *Strabo*, *Demoſthenes*, and *J. Pollux* uſe the word. See *Conſtantin.*

I do not find that the Ancient *Jews* interpreted theſe words of Chriſt in expreſs terms, but they ſay enough to juſtifie the *Apoſtle*'s Argument from this Text. For hence they conclude, that (c) God had no principal Regard to Sacrifices, and that Obedience and Praiſe was better than Sacrifice; and that (d) a farther Salvation was to be expected, even *the Salvation of God*, Pſalm 50. 23. Ezra 45. 17. which was, תשועת עולמים, *an eternal Salvation*; or, in the Language of the *Apoſtle* here, Salvation, εἰς τὸ διηνεκὲς, *for ever*, Hebr. 7. 25. εἰς τὸ διηνεκὲς, Chap. 10. 14.

Ver. 10. *By the which Will we are ſanctified through the Offering* (*Gr.* οἱ διὰ τῆς προσφορᾶς who are ſanctified by the Offering) *of the Body of Jeſus Chriſt* (ἐφάπαξ) *once for all*, (not as the legal Sacrifices, once every Year, Chap. 9. 25, 26.)

Note, Though perhaps the Article οἱ ſhould be left out, it being not read by *Chryſoſtom* and *Theodoret*, or by the *Syriack* Verſion, yet

(b) Vaijkra Rabba, Sect. 31. (c) Maim. More Nev. part. 3. c. 32. (d) Pug. fid. part. 3. diſt. 3. c. 12. § 14. becauſe

becauſe it is in the *Alexandrian* Copy, in *Oecumenius*, *Theophylact*, the *Arabick* Verſion, and in many Manuſcript Copies, I thought fit to give it a place in the *Paraphraſe*, and then 'tis eaſie to perceive that ἡγιάσθημεν muſt be repeated to compleat the ſenſe.

Τὸ θέλημα, *by the which Will.*] God had ſaid by the *Pſalmiſt*, that he would not have the Sacrifices and Oblations of the Law continued, but that his Will was that Chriſt ſhould once for all ſuffer for the ſin of Man, by the Execution of which Will, perform'd by Chriſt's Oblation of his Body for us, we are ſanctified: Where ἁγιάζειν, or ἁγιάζεσθαι, doth not ſignifie to be freed from the Power and Dominion of Sin, but from the Guilt of it, as is proved, Note on *Chap.* 9. 13. and this is farther proved from the means of this Sanctification, *viz. the Oblation of Chriſt's Body*, that being offer'd as a piacular Victim, to purge us from the Guilt of Sin, and from the Condemnation due unto us for it; nor doth the *Apoſtle* here underſtand the Oblation of Chriſt's Body in the Heavens for us, that being properly his interceſſion, but the Oblation of his Body on the Croſs, and by his Sufferings, *Heb.* 2. 10, 11. and *Chap.* 13. 12. And laſtly, this being effected by the Oblation of Chriſt's Body, ἐφάπαξ, *once for all*, as it reſtrains the word to his Oblation on the Croſs, which was but once performed, and is paſt, whereas his appearance in the Heavens for us is ſtill preſent, and perpetual, ſo doth it perfectly overthrow the pretended Sacrifice of the *Maſs*; for if by this one Oblation he hath perfected for ever them that are ſanctified, what efficacy can there be in this vain Repetition of it? nay, muſt it not import that Remiſſion of Sins is not fully obtained for us by our Lord's Sacrifice on the Croſs? For, ſaith the Apoſtle, *where Remiſſion of theſe is, there is no more offering for Sin*, ver. 18.

Ver. 11. *And every High-Prieſt* (according to the Law) *ſtandeth* (*Gr.* ſtood) *daily Miniſtering and Offering oftentimes the ſame Sacrifices, which can never take away* (the Guilt of) *Sin.*

Ver. 12. *But this Man* (Chriſt Jeſus) *after he had offered one Sacrifice for ſins*, (by which the Guilt of them hath been fully taken away, *Heb.* 1. 3.) *is for ever ſate down on the Right hand of God*, (and ſo is placed over all his Works, according to *Pſalm* 8. 6.)

εἰς τὸ διηνεκὲς, *for ever.*] By comparing this with *ver.* 14. *By one Offering he hath perfected, εἰς τὸ διηνεκὲς, for ever them that are ſanctified*; and with *ver.* 1. where it is denied that the legal Sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate Sins for ever*; and from the ſtreſs the *Apoſtle* here, *ver.* 10. and elſewhere lays upon this, προσφορὰ ἐφάπαξ, *Oblation once for all*, I imagine that theſe words may be better rendred thus, *This Man after he had offered one Sacrifice for ſin for ever, is ſate down.*

Ver. 13. *From henceforth expecting till all his Enemies be made his footſtool*, (till the Devil, Antichriſt, Death the Wages of Sin, and the laſt Enemy be aboliſh'd, 1 *Cor.* 15. 25. and ſo the following Words of the *Pſalmiſt*, Thou haſt put all things in ſubjection under his feet, be fully accompliſhed.)

Ver. 14. *For by* (this) *one offering* (of himſelf to the death for us) *he hath perfected for ever* (*i.e.* completely expiated the ſins of) *them that are ſanctified* (through faith in his Blood procuring the Remiſſion of ſins, *Acts* 26. 18.)

That τετελείωκεν εἰς τὸ διηνεκὲς, is to expiate ſin for ever, ſee Note on *ver.* 1. And that the Apoſtle here ſpeaks of them who are ſanctified by this Expiation, hath been obſerved, Note on *Chap.* 9. 13. and is apparent from the Teſtimony of the Holy Ghoſt produced here to confirm this, *viz.* That *God would remember their ſins no more*, ver. 17.

A Queſtion ariſeth from *ver.* 4, and 11. upon what Ground it is here aſſerted that the legal Sacrifices *could never take away ſin?* Wherein lies the difference in point of Expiation between the Sacrifices of the Law, and the Oblation of the Body of Chriſt, that one could purge the Conſcience from the ſenſe of Guilt, and take away ſin for ever, and the other could not? 'If all muſt be reſolved 'into *Divine Appointment*, and Divine Ac'ceptation, how is it impoſſible that the 'Blood of Bulls and Goats ſhould take 'away ſin? Was it not poſſible that God 'might have appointed and accepted of 'the Life of a Beaſt, inſtead of that of the 'greateſt Malefactor, who thereby might be 'freed not only from a temporal, but like'wiſe from the obligation to eternal Death? Now in Anſwer to this Queſtion, I conceive that Divine Acceptation muſt neither wholly be excluded, nor wholly be aſſigned as the cauſe that the Oblation of our *Saviour*'s Body was thus available for that Expiation of the Guilt of ſin, which could not be obtained by the legal Sacrifices.

And, *Firſt*, I ſay, Divine Acceptation muſt not, yea cannot wholly be excluded, for that would render the Oblation of our Lord's Body, of what virtue ſoever it might be in it ſelf, wholly unable to procure the Pardon of our ſin, and exclude all true remiſſion and forgiveneſs of ſin. For,

1ſt. The Puniſhment of another being not the thing threatned, or required, but only the Death of the Offender, it can be of no avail to free the Criminal from Puniſhment, tho' he that is the ſubſtitute be never ſo able, or ſo well enclined to ſuffer it, unleſs the Governour, or he to whom the Execution of the Law belongs, be willing to accept of his vicarious Puniſhment, and whenſoever he is

pleaſed, and ſees juſt cauſe to do ſo, it is an Act of Grace and Favour to the Criminal, and a Remiſſion of his perſonal Obligation to bear the Puniſhment he had deſerv'd. In Puniſhments inflicted on the Criminal it is true, that ſo far as he ſuffers what the Law exacts, ſo far doth he diſſolve the Obligation to farther Puniſhment, and ſo far muſt his Puniſhment be inconſiſtent with Remiſſion; for as far as any Man is puniſh'd, he is not forgiven. But by admiſſion of another to ſuffer in our ſtead, we are as much forgiven as we could be, did he not ſuffer in our ſtead, becauſe we are as much exempted from ſuffering any Puniſhment on the account of our Offences, and how can we be more forgiven than we are by ſuch an act as removes from us the whole Puniſhment, as much as if we never had offended? The vicarious Puniſhment is indeed the motive, and the procuring cauſe of this Forgiveneſs, as it renders it conſiſtent with the *Governour*'s Honour, and with the ends of Government to grant it, but it takes off nothing from the freedom of the Pardon.

Secondly, I add, That Divine Acceptation muſt not be aſſigned as the only cauſe that the Oblation of our *Saviour*'s Body was thus available for the Expiation of the Guilt of ſin, for then no reaſon can be given why he might not have accepted of the Blood of Bulls and Goats, and much more of the Sufferings of any ordinary Man for the procuring our Exemption from the Guilt of ſin, whereas two Reaſons have been already offered in the Note on *Chap.* 2. 14. why *the Blood of Bulls and Goats could never take away ſin*; *viz.* 1*ſt*. Becauſe they were not of the ſame Nature and Original with Man, who ſinned, and ſo could not diſſolve the Debt that Nature had contracted. 2*dly*, They never could procure for us a Reſurrection, and ſo they could not free us from that eternal Death our ſins deſerved, nor could any mortal Man do it, becauſe he never could have power to raiſe his own Body, only that *Jeſus* who had *power to lay down his Life, and take it up again*; who *hath Life in himſelf*, and who can make the dead hear the *Voice of the Son of Man, and live*, can do this. Indeed they could do nothing of that which was requiſite, ſaith this *Epiſtle*, and the whole Scripture for that end. But the great reaſon why *the Blood of Bulls or Goats could never take away Sins*, is this, that they could never Anſwer the great Ends of Puniſhment, and thereby render it conſiſtent with the Honour of the Governour, and with the Ends of Government to admit the ſubſtitution of them in our ſtead. Now the Ends which wiſe Men do aſſign of Puniſhments are theſe.

1*ſt*. Παραδειγμα, That they who ſuffer may be exemplary to others, and may, by what they ſuffer, deter others from the Commiſſion of the like Offences, by letting them, in their Example, know what they muſt ſuffer when the Guilt of their own Sins is laid upon them.

2*dly*, Νουθεσια, That the Offender may learn Wiſdom by the Rod, that the Remembrance of what was ſuffered for it might prevent the Repetition of his ſin, and that he may be fitted to embrace that Counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3*dly*, Τιμωρια, The Vindication of the Princes Honour, and the Preſervation of the Laws he hath eſtabliſhed from Contempt. Now to apply this to our purpoſe, I ſay,

1. That by the Obedience of our Lord Chriſt unto the Death in our ſtead, theſe Ends of Puniſhment are very ſignally obtained, and that with more Advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us, and ſo God by it may be truly ſaid to have been ſatisfied, ſeeing that Juſtice which conſiſts in puniſhing for the Tranſgreſſion of a Law is truly ſatisfied, when all thoſe Ends for which the Puniſhment of the Offender could be deſired, are obtain'd.

2. I add, That none of theſe Ends could be at all obtain'd by the Suffering of Bulls and Goats, and not comparatively by the Sufferings of any other mortal Man whatſoever.

And, 1*ſt*. God by this Diſpenſation hath given us the beſt and moſt effectual Example to deter us from ſin. For three things only can be requiſite to this End, that the Puniſhment of ſin be inſupportable when we ſuffer it, inevitable when we by our Rebellions have made our ſelves the Veſſels of God's Wrath; and that we have a lively ſenſe and deep impreſſion of all this upon our Spirits. Now,

The Example of our *Saviour*'s Sufferings ſhew how inſupportable the Puniſhment will be, which Juſtice will inflict upon the Sinner; for if the apprehenſion of it produced ſuch Agonies and Conſternations in the Soul of *Chriſt*, that God ſaw need to ſend an *Angel to ſupport* him under them, how muſt the Sinner ſink under that Burthen when it is laid upon his Shoulders? If he, who was the well-beloved Son of God, found it ſo dreadful to lie under the Burthen for ſome Hours, to lie expoſed for ever to it, muſt be far more intolerable; if the conſideration of God's paternal Love, and of the glorious Iſſues of his Sufferings, was ſcarce ſufficient to ſupport our Lord under the Terrours of that Cup, what will ſupport the Sinner when he ſhall know himſelf to be the everlaſting Object of God's Wrath.

This Example alſo ſhews, That impenitent Sinners cannot eſcape this Wrath of God, ſince he inflicted ſo great Puniſhment on *the Beloved of his Soul*, when he became our

our Surety. For if on this account God *ſpared not his only Son*, we may be ſure he will not ſpare his ſtubborn Enemies. With what ſtrong Crys and with what Earneſtneſs did our *Lord* pray to be delivered from this Cup? And yet when he had *made his Soul an Offering for ſin*, thus *did it pleaſe the Lord to bruiſe him*. If then his Ears were ſhut againſt the Crys of his beloved Son, can they be open to the howlings of Rebellious Sinners? If God was pleaſed to lay ſo great a load on him who was but Sponſor for our Sins, their Puniſhment cannot be milder who commit them. And,

Laſtly, This Example gives us the moſt lively ſenſe, and deep impreſſion of theſe things, as being the moſt ſenſible demonſtration of God's Indignation againſt Sin, which is recorded in the Sacred Writings. To find God drowning the whole World, and raining Fire and Brimſtone on *Sodom* and *Gomorrha* for Sin; to ſee the darling Objects of his Love, the *Jewiſh* Nation, become for above 1600 Years the Objects of his ſoreſt Wrath, are Inſtances ſufficient to deterr Men from Sin: But then to ſee God mix a Cup ſo bitter, ſo full of Gall and Wormwood, for his own Innocent and Well-beloved Son, and make him drink it off, only becauſe he undertook to be our Surety; to ſee him lifted up upon the Croſs, the Earth trembling under him, as if unable to bear his Weight; the Heavens darkned over him, as if ſhut againſt his Cry, and all this becauſe our Sins did meet upon him, is ſure an eminent demonſtration of God's Indignation againſt Sin.

2*dly*, Whereas inevitable Ruin muſt have followed upon the Execution of the deſerv'd Puniſhment on the Offender's Perſon, God, by this method, hath taken a moſt excellent way for Reformation of the Sinner, which was the ſecond End of Puniſhment. For what can be a more effectual Motive to abſtain from Sin than this Example, which ſo clearly repreſents the greatneſs of the Provocation in the greatneſs of the Puniſhment, and ſhews it is impoſſible that guilty Perſons ſhould avoid the ſtroke of God's vindictive Juſtice, or bear the weight of his Almighty Arm.

3*dly*, God, by this Diſpenſation, hath ſufficiently conſulted the preſervation of his Honour, and ſecured the Reverence and Obſervation of his Laws, which was the third great End of Puniſhment. For,

God by declaring thus he would not pardon our Offences without this Satisfaction made for the Violation of his Law, hath fully vindicated his Inſtitutions from Contempt, ſeeing by this Example he hath let all Men know, that though he be a God of great Long-ſuffering and Mercy, he will *by no means clear the Sinner*, or ſuffer Sin to go unpuniſhed.

Again, God by this Diſpenſation hath vindicated his Honour more than if he had deſtroyed the Sinner, having more evidently ſhew'd his Hatred of, and great Diſpleaſure againſt Sin, by puniſhing it ſo ſeverely in his only Son, when he became our Surety. For the greater is the inducement to remit the Puniſhment of Sin, the greater muſt be his hatred of it who inflicts it; that therefore this Conſideration, that he who ſuffer'd was his Well-beloved Son, would not induce him to remit the Puniſhment, muſt be the higheſt demonſtration of his moſt perfect hatred of all Iniquity.

But that none of theſe Ends could be at all obtained by the ſubſtitution of a Bull, or Goat, or Ram to ſuffer in our ſtead, muſt be extremely evident, this being a ſubſtitution very ſupportable, eſpecially by the Rich, who very freely ſpend much more upon the Satisfaction of their Luſts, and who would therefore gladly buy a Freedom to commit them at ſo ſmall Expence. This then would be ſo far from tending to reform the Sinner, that it would rather be a great Encouragement to him to continue in his evil Courſes, when he thus knew the damage could be very little to him; this alſo could not tend unto the Honour of the Law-giver, but rather would tempt Men to conceive that his Diſpleaſure againſt Sin could not be great, ſince he required ſo little to repair his Honour; and that he was not much concerned for any ſatisfaction for the Violations of his Law, when ſuch ſlight Matters were by him thought ſufficient Expiations for them.

Moreover, the Oblation of any ordinary Man could not procure this Expiation for us; 1. Becauſe he only could ſuffer that Puniſhment he had deſerved by his own Sins: Now evident it is, no ſatisfaction can be made by me for others, by ſuffering only that which Juſtice doth require me to ſuffer for my own Offences. 2. Becauſe he could not overcome Death, he never could raiſe up himſelf from the Grave, and ſo could not procure that Redemption from it to another, which he could not obtain for his own ſelf. Nor, 3. Is it viſible how he can ſerve the Ends of Juſtice, or of Government, by doing ſo, more than the Criminal himſelf would do by his own ſufferings. For, 1. What great Indication would it be of Divine hatred to Sin, that he required only the Death of a mortal Man to expiate the Sins of the whole World? Or, 2. What diſcouragement could this afford to Sinners from continuing in their evil Courſes, or what great dread of Divine Vengeance? For if, as 'twas conjectured by moſt *Nations*, the Death of a *Malefactor* might be ſufficient for this purpoſe, what Nation could ever want ſuch Expiations for their Sins? Or, if it were to be a good Man, ſeeing they bore ſo great a love unto Man-

kind in general, and to their Country in particular, ſome of them would ſtill be ready to offer their own Lives for Preſervation of their *Nation*; or how by this would God conſult either the Honour of his Government, or ſecure the Reverence and Obſervation of his Laws, by thus requiring only one Criminal to ſuffer leſs than he himſelf deſerved, to make Atonement for the continual Violations of his Sacred Laws by a whole Nation, or even the whole Race of Men?

Ver. 15. *Wherefore* (and of this) *the Holy Ghoſt alſo is a witneſs to us*; *for after he had ſaid before*,

Ver. 16. *This is my Covenant that I will make with them after theſe days, ſaith the Lord: I will put my Laws into their Hearts, and in* (or upon) *their Minds will I write them*, (Jer. 31. 33.)

Ver. 17. *He adds*, (as a farther Promiſe, or part of the new Covenant) *And their Sins and Iniquities will I remember no more.*

Ver. 18. *Now where* (ſuch a) *Remiſſion of theſe is*, (as cuts off the remembrance of them any more,) *there is no more* (need of) *Offering for Sin.* (See *v.* 2, 3.)

Οὐκ ἔτι προσφορὰ, *no more Offering for Sin.*] From theſe, and many other Paſſages of this *Epiſtle*, the Sacrifice of the *Maſs* declared by the *Trent Council*, *Seſſ.* 22. *Can.* 2, 3. to be a *true and proper propitiatory Sacrifice for Sins*, is utterly overthrown. For, 1ſt. from theſe words of the *Apoſtle*, *It was not needful that he ſhould offer himſelf often, for then muſt he have often ſuffered*, Chap. 9. 24, 25, 26. it is very evident that Chriſt cannot offer himſelf, but he muſt ſuffer. Since then they dare not ſay that *Chriſt* ſuffers in the *Maſs*, neither can they ſay that *Chriſt* offers himſelf there. 2dly, From thoſe words, *Without ſhedding of Blood there is no Remiſſion*, Chap. 9. 22. it follows, either that the Sacrifice of the *Maſs* muſt be a *bloody Sacrifice*, and ſo *Chriſt*'s Blood muſt be as often ſhed, as he is offer'd in the *Maſs*, or elſe that it obtaineth no Remiſſion of Sin. 3dly, This follows from thoſe words, *By one Oblation he hath perfected* (*i. e.* hath perfectly and fully expiated, and that) *for ever them that are ſanctified*; for what neceſſity of, what virtue can there be in doing that again which is perfectly and fully done already, and that for ever? And laſtly, where Remiſſion of Sins is ſo obtained by Chriſt's one Oblation, that God will *remember them no more*, there is, ſaith the *Apoſtle*, *no more need of Offering for Sin*; but by the Blood of Chriſt, the Blood of the *New Teſtament*, ſuch Remiſſion is obtained, ſaith the ſame *Apoſtle*, ver. 15, 17. *Ergo*,

Ver. 19. *Having therefore, Brethren, boldneſs* (or Liberty) (See Note on *Chap.* 3. 6.) *to enter into the Holieſt by the Blood of Jeſus*, (from which the *Jews* were typically debarr'd, the way into the Holieſt being not then revealed, *Chap.* 9. 8.) *by* (virtue of) *a new and living way, which he hath conſecrated* (or made new for us) *through the Veil, that is to ſay*, (through) *his Fleſh* (offer'd for our Sins upon the Croſs.)

Ὁδὸν πρόσφατον, *a new way.*] The way into the *Higheſt* Heaven being before ἄβατος, *impaſſable*, ſaith *Joſephus*. See Note on *Chap.* 9. 8. there being no entrance for us into that place, till our *Forerunner* had entred into it, *Chap.* 7. 20. till he had purified and prepared it for us by his better Sacrifice, *Chap.* 9. 23, *John.* 14. 2. This was the Doctrine of all the *Primitive Chriſtians*, That Chriſt by his Death opened this Veil for the Juſt that were from *Adam*, (e) ἀποκεκλεισμένοι, excluded from thoſe bliſsful Regions: That (f) διῆρεν πρῶτον ἐξ αἰῶνος μὴ φανέντα, that *he rent open the incloſure which from the beginning had not been laid open.* Hence (g) *Tertullian* ſaith, the Patriarchs were, *Dominicæ Reſurrectionis appendices*, *the Appendants of our Lord's Reſurrection.*

Καὶ ζῶσαν, and *living Way.*] That is, ζωοποιοῦσαν, leading to, and giving Life, ſaith *Grotius*. He dying for us, *that we might live through him*, 1 John 4. 9. Thus *the Bread of Life*, John 6. and *the Word of Life*, Acts 5. 20. Philip. 2. 16. is the Bread and Word giving Life. In oppoſition to *the dead Shadows of the Law*, ſaith Dr. *Hammond*, or the Sacrifices preſcribed by it, all whoſe virtue was in their Death, we being *reconciled by the Death of Chriſt, but ſaved by his Life*, Rom. 5. 10. Our acceſs to theſe Manſions being obtained by this Forerunner *made higher than the Heavens*, Chap. 7. 26. made a Prieſt there *after the Power of an endleſs Life*, v. 16. and therefore *able to ſave us to the uttermoſt, becauſe he lives for ever, there to make Interceſſion for us*, v. 25.

Ver. 21. *And having* (ſuch) *an High Prieſt over the Houſe of God*, (*i. e.* the Church, *Chap.* 3. 6. 1 *Tim.* 3. 15.)

i. e. An *High Prieſt* ſo merciful, and able to help us when tempted, and ſo faithful in the performance of his Office, *Chap.* 2. 14.

Ver. 22. *Let us* (who are of this Houſe, *Chap.* 3. 6. for whom this freedom is procured by this High Prieſt) *draw near* (to God) *with a true* (upright) *heart, in full aſſurance of Faith*, (that our Services ſhall be accepted now, and our Perſons hereafter admitted into his Preſence, as) *having our hearts ſprinkled*

(e) Cyril. Hieroſ. Cat. 4. p. 27. (f) Thadd. apud Euſeb. Hiſt. Eccl. l. 1. c. 13. p. 35. (g) De Anima, c. 55. See Petav. de Incarn. To. 2. l. 13. c. 16, 17. 18.

(by

(by the Blood of Jeſus) *from* (the accuſations of) *an evil Conſcience, and our Bodies waſhed with pure Water, (viz.* the Laver of Regeneration.)

Ἐῤῥαντισμένοι τὰς καρδίας, *having our hearts ſprinkled from an evil Conſcience*, &c.] Here is a manifeſt alluſion to the things requiſite to procure to a defiled *Jew* admittance to God's Sacred Preſence in the *Temple*, or the *Tabernacle*. The *Jewiſh* Maxim ſaith, That *the very Root and Eſſence of the Sacrifice was the ſprinkling of the Blood:* And therefore on the great Day of Expiation the Bullock for the Sin-offering, and the Goat for the Sin-offering, which was brought in to make Atonement in the Holy Place for the People, was *ſprinkled before the Mercy-ſeat ſeven times*, Lev. 16. 14, 15, 27. and ſo they were *made clean from all their Sins before the Lord*, ver. 30. and admitted again into the Tabernacle of the Congregation from which they were excluded, till this ſprinkling was performed, *ver.* 17. Again, when the *Iſraelites* were in a great fear that by coming near the Tabernacle they ſhould be conſumed, ſaying, *Behold, we die, we periſh, whoſoever cometh any thing near unto the Tabernacle of the Lord ſhall die*, Numb. 17. 12, 13. God appoints the Water made of the Aſhes of the *Red Heifer*, to cleanſe them from thoſe legal Impurities which rendred them unfit to come into his Tabernacle, and made it dangerous for them to approach unto it, ſtiling it on that account *a Purification from Sin*, ver. 9. and this Water was to be ſprinkled on the Unclean, and he was to waſh his Clothes, and bath himſelf in Water, and being thus purified might come into the Sanctuary, *ver.* 19, 20. This ſprinkling of the Blood and Water ſanctifying to the Purification of the Fleſh, *Hebr.* 9. 13. Let us therefore, ſaith the *Apoſtle*, who have (*not our Fleſh only*, but) our Conſciences purified from the Guilt of Sin, by the ſprinkling (*not of the Blood of Bulls and Goats*, but) of the Blood of Chriſt, and have our *High Prieſt* ſtill preſenting this Blood before the Mercy-ſeat, and who have our Bodies waſhed with the pure Water of Baptiſm, the Laver of Regeneration (as the Clothes and Bodies of the Unclean were with Fountain Water,) draw near to God with greater Freedom than they could. Yea,

Ver. 23. *Let us hold faſt the Profeſſion of the Faith* (*Gr.* the Hope we profeſs) *without wavering*, (or being moved from the hope of our Calling, *Col.* 2. 23. that hope which cauſeth us to rejoice, *Chap.* 3. 6. which entreth within the Veil, *Chap.* 7. 27.) *for he is faithful who hath promiſed* (this entrance into it).

Ver. 24. *And let us conſider one another* (as Members of the ſame Body) *to provoke* (one another) *to Love and to good Works* (or Works of Charity. See Note on *Tit.* 3. 8.)

Ver. 25. *Not forſaking the Aſſembling of our ſelves together* (*i.e.* not drawing back from Chriſtianity to Judaiſm, *ver.* 26, 38.) *as the manner of ſome is* (who for fear of perſecution from the *Jews*, return to the Worſhip of the Synagogue, *ver.* 32, 36.) *but exhorting one another* (to perſeverance in the Faith,) *and* (that) *ſo much the more as you ſee the day* (of Vengeance upon the Unbelieving and Apoſtatizing *Jews*) *approaching.*

Ἡμέραν, *the day approaching.*] *i. e.* The day of the Lord's coming to deſtroy the Unbelieving *Jews*, and to execute his Vengeance on them for rejecting and crucifying their *Meſſiah*, ſtiled by St. *Luke the days of Vengeance*, Chap. 21. 22. ἡμέρα ἐρχομένου κυρίου, *the day of the Lord's coming, which who can bear?* ſaith the *Prophet*, *Mal.* 3. 2. ἡμέρα καιομένη ὡς κλίβανος, *the day burning like an Oven*, ἡμέρα ἡ ἐρχομένη, *the day coming* that ſhall ſo *burn up them that do wickedly, as not to leave them Root or Branch*; ἡμέρα κυρίου ἐγγίζουσα, *the day of the Lord drawing near, when all the Inhabitants of the Land ſhould tremble*, Joel 2. 1. μεγάλη ἡ ἡμέρα κυρίου καὶ ἐπιφανὴς, *the great and terrible day of the Lord*, ver. 11, 31. ἡμέρα τοῦ υἱοῦ, *the day of the Son of Man.* That this is the meaning of the place will appear from the ſcope of the *Apoſtle*, which is to terrify them he Writes to by the conſideration of that dreadful Day of Vengeance threatned to the unbelieving *Jews*, not only by our Lord, but their own *Prophets*, and now near at hand; as it follows from *ver.* 26. to *ver.* 32.

Ver. 26. *For if we ſin wilfully* (by renouncing and falling off from Chriſtianity) *after that we have received the Knowledge of the Truth, there remains no more Sacrifice for ſin*, (οὐκ ἔτι, there is not yet left any other Sacrifice beſides that which you reject, to purge you from the Guilt of Sin, and therefore nothing can remain for ſuch Apoſtates.)

Ver. 27. *But a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries* (of Chriſt the Son of God, *v.* 29.)

Ver. 28. (And of this you may be aſſured from what befel thoſe who revolted from the Law of *Moſes*, for) *He that deſpiſed Moſes's Law died without mercy, under* (the Teſtimony of) *two or three Witneſſes* (of that Apoſtacy, *Numb.* 15. 30, 31. *Deut.* 17. 2—7.)

Ver. 29. *Of how much ſorer Puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God*, (uſing him with the greateſt Contempt imaginable) *and hath counted the Blood of the* (new) *Covenant, wherewith he was ſanctified, an unholy thing*, (ſuch as pollutes, rather than purges, as being the Blood of a Malefactor,) *and hath done deſpight to the Spirit of Grace*, (by refuſing to own him as the Spirit of God, yea, rejecting him as a Lying Spirit,

Spirit, and his Gifts and Miracles as Illuſions.)

Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν, *for if we ſin wilfully.*] That theſe words do not concern every ſin committed knowingly againſt the Laws of Chriſt, but only ſuch as do conſiſt in Apoſtatizing from the Faith after we have received the Knowledge of it, and rejecting him as our *Prophet* and Law-giver, will appear, 1. From the *Parallel* place, *Chap.* 6. 4, 5, 6. for they who there *cannot be renewed unto Repentance*, are they who fall away from the Faith after they have been enlightned, *&c.* which plainly Anſwers to theſe words here, *who ſin wilfully after they have received the Knowledge of the Truth*; they are there ſaid *to crucifie afreſh the Lord of Life, and to put him to an open ſhame*; yea, to fall away after *they have taſted of the Heavenly Gift, and have been made partakers of the Holy Ghoſt*, which alſo anſwers to the *trampling under foot the Son of God, and the doing deſpight to the Spirit of Grace.* 2. From the Inſtances produced out of the *Old Teſtament* for the Argument uſed *ver.* 28. from the Compariſon of him *who deſpiſed Moſes's Law, and therefore was to die without Mercy, under the hand of two or three Witneſſes*, Deut. 17. 6. plainly concerns them only who tranſgreſs God's Covenant, by going and ſerving other Gods, *ver.* 2, 3. And as for thoſe who ſinned voluntarily, or with an high Hand under the Law, and ſo were to be cut off, and have no Sacrifice allowed to expiate their ſin, *Numb.* 15. 30, 31. they were ſuch as blaſphemed, or reproached the Lord, *i. e.* revolted from him, and would not own him as their Governour; they *deſpiſed the Word of the Lord*, they made the Commandment given in *Sinai* void, by contemning the Authority by which it was enjoined, as the *Hebrew* ſignifies, and ſo they were indeed *Apoſtates* from God. 3. From the preceding Exhortation, *ver.* 25. not *to fall off from the Aſſemblies of Chriſtians*, and the following, not *to caſt away their Confidence*, ver. 35. not *to draw back from the Faith*, ver. 38. it *being better not to have known the way of Righteouſneſs, than having known it to depart from the Holy Commandment delivered to them*, 2 Pet. 2. 21. And laſtly, From the Expreſſions uſed *ver.* 29. which can agree to none beſides *Apoſtates* from the Chriſtian Faith, for to *tread the Son of God under our feet*, muſt ſurely ſignifie the extremeſt Contempt that can be caſt upon him; *to count the Blood of the Covenant, by which we are purified*, it ſelf, κοινὸν, unclean; and polluting, can be only done by him who looks on Chriſt not as the Saviour of the World by it, but as one who deſerv'd to ſuffer what from the *Jews* he did: And to do *deſpite to the Spirit of Grace*, cannot well ſignifie leſs than that which our Lord ſtiles *the Sin againſt the Holy Ghoſt*, which Men cannot commit, and in their Hearts continue *Chriſtians.*

Ver. 30. *For we know him that ſaith* (i. e. who introduceth God thus ſpeaking) *Vengeance belongeth to me, I will recompenſe, ſaith the Lord*; (Deut. 32. 35.) *And again*, (in the ſame place, *ver.* 36. ſaith of him) *The Lord ſhall judge his People.*

Saith the Lord, λέγει κύριος.] Theſe words are not to be found in many *Manuſcripts*; they are not in the *Vulgar*, *Syriack*, or *Æthiopick* Verſion; not in the *Original*, or in the *Septuagint*, and therefore ſeem to have crept in here from *Rom.* 12. 19. where inſtead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that ſpeaketh*, we find, γέγραπται γὰρ, *for it is written*, which reading *Chryſoſtom* here hath, and without theſe words the Senſe runs better.

And again.] Not *Pſalm* 135. 14. the words there being taken from *Deut.* 32. 36. but in the ſame place, or in the following Verſe. So *Chap.* 2. 13. *I will put my truſt in him*, Iſa. 8. 17. καὶ πάλιν, *And again*, ver. 18. *behold I, and the Children which God hath given me.*

Ver. 31. *It is a fearful thing to fall into the hands of the living God*, (who ever lives to puniſh thoſe who revolt from him. See *Chap.* 3. 12.)

Ver. 32. *But call to remembrance* (ἀναμιμνήσκεσθε δὲ, remember therefore) *the former days in which after ye were illuminated*, (i. e. baptized into the Chriſtian Faith, *Chap.* 6. 4.) *you endured* (couragiouſly) *a great fight* (Gr. conflict) *of Afflictions.* (For a great Perſecution then befel the Church which was at *Jeruſalem*, *Acts* 8. 2. 1 *Theſ.* 2. 14.)

Ver. 33. *Partly while you were made a gazing Stock* (or Spectacle,) *both by Reproaches and Afflictions, and partly while ye became Companions of them that were ſo uſed*, (Acts 5. 41. the Apoſtles, eſpecially *Paul* and *Barnabas*, *Acts* 14. 5, 19, 20. 17. 10, 14, 15.)

Ver. 34. *For ye had Compaſſion of me in my Bonds*, (Acts 20. 23. 21. 4, 11, 12, 13.) *and took joyfully the ſpoiling of your Goods, knowing in your ſelves* (by the teſtimony of that Spirit who is the earneſt of our future Inheritance, *Epheſ.* 1. 14. 4. 30.) *that you have in Heaven a better, and an enduring ſubſtance.*

Τοῖς δεσμοῖς μου, *my Bonds.*] Were this certainly the true Reading, it would fairly prove St. *Paul* the Author of this *Epiſtle*, but the other Reading, τοῖς δεσμίοις συνεπαθήσατε, *you had compaſſion of them that were bound*, is more likely to be the true Reading; for ſo reads the *Alexandrian* and two other *Manuſcripts*, the *Syriack*, the *Vulgar Latin*, and St. *Chryſoſtom.*

Ver. 35. *Caſt not away therefore your Confidence*, (παῤῥησίαν, your freedom in Profeſſion of the Faith,) *which hath great Recompenſe of Reward*; (for with the Mouth Confeſſion

Confeſſion is made unto Salvation, *Rom.* 10. 10.)

Ver. 36. *For ye have need of Patience, that after ye have done the Will of God, (i.e.* have ſuffered according to his Will, 1 *Pet.* 4. 19.) *ye may inherit the promiſe*(d Reward.)

τὴν ἐπαγγελίαν, *the Promiſe.*] That is primarily the Recompence of Reward mentioned, *ver.* 35. So *Chap.* 11. 39. ἐπαγγελία, *the Promiſe* is the ſame with *the Recompence of Reward*, ver. 26. the things not ſeen but hoped for, which are the Objects of our Faith, *ver.* 1. But then this *Epiſtle* being directed to the believing *Jews*, who had both from their *Prophets* and from our Lord, a Promiſe, that *in the great and terrible Day of the Lord, whoſoever ſhould call upon the name of the Lord ſhould be ſaved*, Joel 2. 32. and that the ἐπαγγελιζόμενοι, ὃς κύριος προσκέκληται, i.e. *they whom the Lord had called by his Goſpel ſhould be delivered*, ibid. That when the Day was to come *that burned like an Oven*, then was *the Sun of Righteouſneſs to riſe on them that feared him, with Healing on his Wings*, Mal. 4. 1, 2. that *he who endured to the end ſhall be ſaved*, Matth. 24. 13. and *Heb.* 2. 3, 4. The Viſion is, עוֹד לִמּוֹעֵד, *yet for a time* then, now *for a very little time*, ὀλίγον ὅσον, *with Patience wait for him* (the (h) *Meſſiah*, ſay the *Jews*,) *for he that cometh will come, and will not tarry. Wait for him*, ſay the *Jews*, לְקַבֵּל שְׂכָר, *to receive your Reward.* Chriſt alſo having taught them by a Parable, that God would come, ἐν τάχει, *ſpeedily to avenge his Elect, who cried unto him* under Perſecutions *Day and Night*, Luke 18. I believe that the receiving this Promiſe verified to them, which tended ſo exceedingly to confirm their Faith, might be here intended, eſpecially if we conſider that the *Apoſtle* could not properly affirm of our Lord's coming to Judgment, that it was, μικρὸν ὅσον ὅσον, *a very very little while*, and he would come, and would not tarry.

Ver. 37. *For* (the Viſion of *Habakkuk* reſpecting the coming of Chriſt, and exhorting you to wait for him, ſaid then, Yet for a time, as I do now) *yet a little while, and he that ſhall come*, (*Gr.* ὁ ἐρχόμενος, he that cometh to Reward your Patience) *will come, and will not tarry.*

Ὁ ἐρχόμενος.] This is the peculiar Title given to the *Meſſiah* by the *Jews*, as we learn from the *Baptiſt*'s Queſtion to him, σὺ εἶ ὁ ἐρχόμενος; *Art thou he that ſhould come, or look we for another?* Matth. 11. 3. and from the *Hoſannas* of the *Jews*, ſung to him in theſe Words, *Bleſſed be*, ὁ ἐρχόμενος, *he that cometh in the Name of the Lord*, Matth. 21. 9. And the *Jews* do not only interpret this Paſſage of him, but alſo encourage themſelves to wait for him, by this very Argument of the Apoſtle, לְקַבֵּל שְׂכָר, (i) *That they may receive their Reward; for Bleſſed*, ſay they; *are all that hope in him*, Iſa. 30. 18.

Ver. 38. (It alſo adds theſe words of Comfort to the Faithful, and Terrour to the Revolter, expect him, δίκαιος δέ,) *For the Juſt ſhall live by his Faith; but if any Man draw back* (ἐὰν ὑποστείληται, and if he draw back from it) *my Soul* (ſaith God) *ſhall have no pleaſure in him.*

Ver. 39. *But we* (I hope, *Chap.* 6. 9.) *are not of them that draw back to Perdition, but of them that believe to the ſaving of the Soul.*

Ὑποστείληται.] The Reverend Dr. *Hammond* hath ſhew'd from *Phavorinus*, and from *Acts* 20. 20, 27. *Gal.* 2. 12. that this word ſignifies to draw back, refuſe, and fly from a thing; and ſo the object of it being here Faith, muſt ſignifie his flying from, and drawing back from the Faith, or refuſing ſtill to profeſs it; and ſo, as it follows, muſt be his *drawing back unto Perdition*; and becauſe this is done uſually from fear of Perſecutions, hence is it joined with Fear, *Gal.* 2. 12. *Peter*, ὑπέστελλεν ἑαυτὸν, *withdrew himſelf, fearing the Circumciſion*; and ſometimes is put to ſignifie Fear, ſo *Deut.* 1. 17. μὴ ὑποστείλητε πρόσωπον ἀνθρώπου, *you ſhall not be afraid of the Face of Man*; and becauſe Mens cowardly Fears make them to hide, diſſemble, and play the Hypocrite, hence is it reckon'd by (k) *Julius Pollux* among the words which ſignifie to conceal and hide, and by *Heſychius* and *Suidas* is rendred, ὑποκρίνεται, δολιεύεται, *he plays the Hypocrite*, and *deals deceitfully*; all which, in things which do reſpect our God, and our Religion, are pernicious to the Soul, eſpecially if we conſider, that he that *draws back*, ſtands oppoſed, *ver.* 39. to him that *Believeth*, and therefore is an *Unbeliever*; and, *ver.* 38. to him that *liveth by his Faith*, and therefore can have none, or only a dead Faith: And laſtly, that God here ſolemnly declares, *his Soul ſhall have no pleaſure in him*, and then he muſt ſtill lie under his ſad Diſpleaſure.

Note 2dly, That ἐὰν δὲ ὑποστείληται, refers plainly to the Juſt Man, the Man who *lives by his Faith*; and, in the *Prophet*, to him that is with Faith and Patience to wait for the accompliſhment of the Viſion; and *ver.* 39. the ὑποστολέως, *the drawer back*, ſtands oppoſed to him that *believeth to the Salvation of his Soul.* The Words do therefore plainly ſuppoſe that the Juſt Man who lives by that Faith in which, if he perſiſted, he would ſave his Soul, may draw back unto Perdition. And this is alſo evident from the enſuing Words, *My Soul ſhall take no pleaſure in*

(h) *See* Pug. fid. p. 212, 742. (i) *See* Pug. fid. p. 212, 354, 742. (k) Lib. 6. c. 53. p. 323. lin. 41.

him;

him; for they do plainly intimate, that God took pleaſure in him before his drawing back, for otherwiſe this threat would ſignifie nothing, the Lord taking pleaſure in no Man but in juſt Men only, and ſuch as live by Faith.

Note 3dly, That ἐὰν ϛ may be rendred not Hypothetically, *and if*, but *cum vero ſemet ſubtraxerit*, but *when he ſhall draw back*, which I have ſhewn to be the common import of the *Greek* ἐὰν. Note on *Chap.* 3. 15. But if we read them *Hypothetically*, the ſuppoſition cannot be of a thing impoſſible, for then God muſt be ſuppoſed to ſpeak thus, *If the Juſt Man do that which I know it is impoſſible for him to do, and which I am obliged by Promiſe to preſerve him from doing, my Soul ſhall have no pleaſure in him*; which is to make God ſeriouſly to threaten Men for ſuch a Sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the Doctrine of Perſeverance, and ſo to threaten them to none effect.

CHAP. XI.

Ver. 1. NOW (the) *Faith* (by which the Juſt Man lives, *Chap.* 10. 38.) *is the ſubſtance* (or the firm expectation) *of things hoped for, the evidence of things not ſeen, (i. e.* by which we are confirmed in the truth of them.)

Ὑπόστασις ϛῆ ἐλπιζομένων.] The word ὑπόστασις in the *Old Teſtament* anſwers either to the *Hebrew*, תקוה, which ſignifies *Expectation*, as *Ruth* 1. 12. Ἔϛι μοι ὑπόστασις; *have I any expectation of an Husband?* Ezek. 19. 5. ἀπώλεϛο ὑπόστασις αὐτῆς, *her expectation was loſt*; or to the word, תוחלת, which is of the ſame import as *Pſal.* 39. 7. ἡ ὑπόστασίς μου παρὰ σοί ἐϛι, *my expectation is from thee.* It alſo bears the ſame ſenſe in the *New Teſtament*, ſignifying there a confidence of expectation, as 2 *Cor.* 9. 4. leaſt we ſhould be aſhamed, ἐν τῇ ὑποϛάσει ταύτῃ ϛ καυχήσεως, *in this confidence of boaſting.* And *Chap.* 11. 17. *That which I ſpeak, I ſpeak not after the Lord, but as it were fooliſhly,* ἐν τῇ ὑποϛάσει ταύτῃ ϛ καυχήσεως, *in this confidence of boaſting:* And in this Epiſtle, *Chap.* 3. 14. *We are made partakers of Chriſt, if we hold,* ϛ ἀρχὴν ϛ ὑποϛάσεως, *the beginning of our Confidence firm to the end.* And this import of the Word accords beſt with the Inſtances of this Faith that follow, they being ſuch as generally conſiſted in the expectation of ſome future good, which, ſaith the *Apoſtle*, they have not yet received compleatly, *ver.* 39. hence is it that I render the words thus, *Faith is the confidence or firm expectation of things hoped for.*

Ver. 2. *For by this the Elders (i. e.* the Fathers before and ſince the Flood) *obtained a good report*, (or Teſtimony from God left on Record in Holy Scriptures.)

Ver. 3. *Through* (that) *Faith* (which is the Evidence of things not ſeen) *we underſtand that the Worlds* (the lower, middle, and ſuperiour World. See Note on *Chap.* 1. 2.) *were fram'd by the Word of God, ſo that* (the) *things* (of it) *which are ſeen were not made of things which do* (did then) *appear*, (but, ἐκ ϛῶν ἀοράτων, of things not then viſible, *Gen.* 1. 2.

Ver. 4. *By Faith Abel offered to God a more excellent Sacrifice than* (that of) *Cain, by which* (Faith) *he obtained Witneſs, (i. e.* a Teſtimony from God) *that he was Righteous*, (or accepted by him,) *God teſtifying* (his acceptance) *of his Gifts, and by it he being dead yet ſpeaketh, (i. e.* declareth by this Faith that God is a rewarder of the Righteous though they die.)

Πλείονα θυσίαν, *a more excellent Sacrifice.*] *Philo* in his Diſcourſe on this Subject, (*De Sacr. Cain & Abel*, p. 107.) makes the defect of *Cain*'s Sacrifice to conſiſt in two things; 1ſt. That he did not offer it ſoon enough, but, μεθ' ἡμέρας, *after certain Days.* 2dly. That he did not offer of the firſt Fruits of the Earth, as did *Abel of the firſt Fruits of his Sheep*, but only of the Fruits; but there is no ground for either of theſe things in the Text, which ſeems to intimate that they both offered at the ſame time; nor doth it ſay that *Cain* offered not of the firſt Fruits of the Earth: The *Apoſtle* here plainly diſcovers that the thing which gave the preference to *Abel*'s Sacrifice above that of *Cain*'s, was his Faith, (*viz.*) that Faith which is *the ſubſtance of things hoped for*, or his expectation, or perſuaſion, *that God would certainly reward thoſe who diligently endeavour to pleaſe him, in this, or in the other World.* Accordingly the *Targum* of *Jeruſalem*, and *Jonathan B. Uziel* upon the place declare, That Cain *denied there would be any future Judgment, or Rewards hereafter to the Juſt, and that* Abel *did maintain the contrary*, that there ſhould be a future Recompenſe for the Righteous: And this *he, being dead, yet preaches by his Faith*; for this Faith which God ſo ſignally approved of, and confirmed with ſo great a Teſtimony, he will not ſuffer to go unrewarded, as he muſt do in one ſo quickly ſlain, becauſe God thus preferred his Sacrifice before his Brother's, if he did not Reward him in the other World. And therefore *Philo* ſays, that ſeeming to die as to this corruptible Life, ζῇ ϛ ἀφθάρϛῳ, ᾗ ϛ ἐν Θεῷ ζωῇ εὐδαίμονα, *he lived the incorruptible and bleſſed*

bleſſed *Life in God.* L. *Quod Deter.* &c. p. 127. C D. To ſay, as do the *Fathers*, he yet ſpeaketh because he is ſtill celebrated in the World, is to ſay nothing proper to *Abel*, that being alſo true of all the other *Patriarchs*; and to refer this to the Cry of his Blood for Vengeance, is to refer it to that which ſeemeth not to be the commendation of his Faith, by which the *Apoſtle* here declares he ſpeaketh.

μαρτυρῶντος, *God teſtified upon his Gifts.*] That is, ſaith *Theodotion*, ἐπέμψεν, *he cauſed Fire to deſcend from Heaven, and conſume his Sacrifice*, and thereby teſtified his acceptance of it; ſo he diſcover'd his acceptance of the Sacrifice of *Abraham*, *Gen.* 15. 17. and of the Sacrifices of *Aaron*, *Lev.* 9. 24. of *Gideon*, *Judg.* 6. 21. of *David*, 1 *Chron.* 21. 26. of *Solomon*, 2 *Chron.* 7. 1. and of *Elijah*. 1 *Kings* 18. 38. And accordingly the Prayer of the *Iſraelites* for their King, runs thus, *The Lord remember all thy Offerings, and turn to Aſhes thy Burnt-ſacrifice*, Pſalm 20. 3. To this agrees the Interpretation of *R. Solomon*, and *Eben-Ezra* among the *Jews*, of *Oecumenius*, and *Theophylact* on the place; and (a) St. *Jerom* confirms it, by this Inquiry, *Whence could* Cain *know that God accepted the Sacrifice of* Abel, *and rejected his, if the Interpretation of* Theodotion *was not true?*

Ver. 5. *By* (virtue of this) *Faith* (that God would Reward thoſe that ſerve him, though in this World he might not do it) *Enoch was tranſlated, that he ſhould not ſee Death, and was not found* (on Earth,) *becauſe God had tranſlated him* (from it;) *for before his Tranſlation, he had this Teſtimony* (from God, *Gen.* 5. 22, 24.) *that he pleaſed God.*

Ver. 6. *But without* (this) *Faith it is impoſſible to pleaſe him; for he that cometh to God* (in way of Duty) *muſt believe that he is, and that he is a Rewarder of them that diligently ſeek* (to pleaſe) *him.* (To believe that he is, relates to that Faith which is the Evidence of things not ſeen, for God is inviſible; to believe that he is a Rewarder, to that Faith which is the Expectation of things hoped for).

Οὐκ ηὑρίσκετο, *was not found on Earth, becauſe God had tranſlated him.*] *God killed him not*, ſaith *Onkelos:* And this we may ſufficiently learn from the Story, *Gen.* 5. for of all the reſt mention'd in that Chapter, it is ſaid *they died*, but of him this is not ſaid, but only that *he was not, becauſe God took him*, ὅτι μετέθηκεν αὐτὸν ὁ Θεὸς, *becauſe God tranſlated him*, ſay the *Septuagint*, the Book of *Wiſdom*, and the Son of *Syrac*, *Wiſd.* 4. 10. *Eccluſ.* 44. 14. Moreover it is ſaid of *Noah*, and of *Abraham*, that *they walked with God*, Gen. 6. 9. 17. 1. but it is not ſaid that *they were not, becauſe God took them*; this Phraſe muſt therefore import ſomething which happen'd not to them. Many of the *Hebrew Doctors* ſay, That *he was taken into Heaven*, or into *Paradiſe: He was taken into Heaven by the Word of the Lord*, ſaith the *Targum* of *Jonathan*; He was tranſlated into *Paradiſe*, ſay the *Arabick* and *Æthiopick* Verſions; *God ſhew'd him the Tree of Life*, ſay R. *Menechem*, and *Zoar* in 2 *Kings* 2. 1. He tranſlated him into *Paradiſe*, ſay *Kimchi* and (b) *Manaſſeh Ben Iſrael.* Hence *Munſter* on the place ſpeaks thus, *Aſſerunt noſtri hunc Enoch cum corpore & anima tranſlatum eſſe in Paradiſum.* To be tranſlated, ſaith (c) *Philo*, is, μετοικίαν τελεωτάτην ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον, *to go from this mortal to immortal Life.* The ſame was the Opinion of the Ancient Fathers, of (d) *Irenæus*, of (e) *Pſeudo Juſtin*, who ſaith, That *they who roſe with Chriſt are with* Enoch *and* Elias, ἐν τῷ παραδείσῳ, *in Paradiſe.* See others cited for this Opinion by *Feuardentius* upon *Irenæus.* Note laſtly, that this Tranſlation into Paradiſe was the fruit of his Faith, that Faith which was the *Expectation of things hoped for*, and that God would Reward his Diligence in ſeeking him; for ſince he by this Faith obtained this Teſtimony, that *he pleaſed God*, God could not take him hence in Diſpleaſure, but out of Favour to him.

In the 6th Verſe we have the *Heathens* Creed, *That God is, and that he is the Rewarder of them that diligently ſeek him*, without which the *Apoſtle* declares, 1ſt. That it was impoſſible for them to pleaſe God, and ſo God muſt either have laid upon them no Obligations to pleaſe him, or required what he knew to be impoſſible 2dly, That they could have no ſufficient Motives to ſerve him, or to come unto him in expectation of his Bleſſing upon them that did ſo, and therefore the *Heathens* embraced this as a Principle of Natural Religion, *That God could not ſuffer it to go ill with good Men, either in Life or Death, but would be ſure to take care of, and provide good things for them.* Thus (f) *Socrates* requeſts his Judges to receive this as a certain Truth, That *a good Man living or dying, can be ſubject to no Evil, becauſe the Gods never neglect his Affairs*; and this is commended by (g) *Cicero* and by (h) *Jamblicus*, as the great Principle which Philoſophy ſuggeſts, as an encouragement to Virtue. And if we believe that nothing is concealed from God, we muſt believe that which happens to the Friend of God, happens for the beſt, and that

(a) Trad. Hebr. Super Geneſin, To. 3. F. 70. lit. K. (b) De Fragil. Humana, §. 12. (c) De Nom. Mul. p. 813. B. (d) P. 4. c. 30. l. 5. c. 5. (e) Reſp. ad qu. 85. (f) Apol. p. 31. D. (g) Tuſcul. qu. 1. §. 82. (h) Protrep. c. 13. p. 84.

what ſeeming Evils happen to him, will do him good, in this, or in the other Life. (i) *For he can never be neglected by the Gods, who is deſirous to be a vertuous and good Man, and as like to God as he is able*; but, **ἐπὶ τῷ ἀδίκῳ τἀναντία τούτων δεῖ διανοεῖσθαι**, *of the Wicked and Unjuſt Man we are to believe juſt the contrary.* And thus again *Jamblicus* delivers as a great Principle of Philoſophy, (k) *That if we believe there is a God, who is Lord of all Things, we muſt own that whatſoever is good and honeſt muſt be asked of him, for all Men give good things to them they love and rejoice in, and the contrary to them, to whom they are diſaffected, and therefore much more will the Gods do ſo.* Another Principle alſo founded in the Nature of Man, and laid down by them as the Foundation of all Religion, was this, That *if Piety were not advantageous to them, no Man would embrace it, it being natural to all Men to purſue their Advantage, and to decline the contrary.* So (l) *Arrian* upon *Epictetus*, lays down this for an Axiom, That *if Piety and Profit do not go together, Piety would be preſerved in none.* His Reaſon is, becauſe *nonothing is ſo natural to us as to affect and purſue our own Advantage, ſo that if you place what is Holy and Juſt in that which profits, you preſerve them; but if you ſeparate what is Honeſt from what is Advantageous, you deſtroy what is Juſt and Honeſt, as being weighed down by Profit.* (m) *Simplicius* adds, That *where is Profit there we place our Piety*; and thence infers, That *we cannot Love, Honour, Worſhip the Deity, whatſoever Reaſons may be alledged for ſo doing, if we conceive him hurtful and not profitable to us, becauſe every living Creature flies what is hurtful, and the Cauſes of them, and affects, and follows what is profitable:* And this they learn'd from their Maſter (n) *Epictetus*, who lays the Foundation of all Religion upon this Principle, That *where Profit is there is Piety.*

Ver. 7. *By Faith Noah being warned* (by God) *of things not ſeen as yet* (*i. e.* of a future Deluge) *moved with fear* (of what God threatned,) *prepared an Ark to the ſaving of his Houſe* (from that Deluge,) *by which he condemned the* (old) *World*, (which would not believe his Prediction of this Deluge,) *and became Heir of the Righteouſneſs which is by Faith.*

Κληρονόμος, &c. *Heir of the Righteouſneſs.*] *i. e.* Of the Happineſs promiſed to them who are juſtified by Faith, or to Perſons who by Faith had an Hereditary Right to it, *viz.* not only to the Temporal Salvation the Ark afforded, but to that Spiritual and Celeſtial Salvation which the Ark typified, 1 *Pet.* 3. 20, 21. *For being juſtified through Faith, we are made Heirs through hope of Eternal Life,* Tit. 3. 7. *Heirs of Salvation,* Hebr. 1. 14. *Heirs of the Kingdom,* James 2. 5. See Note on *Gal.* 3. 29. and on *Hebr.* 1. 14.

Ver. 8. *By Faith* (in God's Promiſe) *Abraham when he was called to go out into a place which he ſhould afterwards receive for an Inheritance, obeyed, and he went out, not knowing whither he went,* (no not ſo much as what the Land of Promiſe was, God's firſt Command unto him being only this, Get thee into a Land which I ſhall tell thee of, *Gen.* 12. 1.)

Ver. 9. *By Faith,* (Gen. 12. 7, 13, 15.) *he ſojourned in the Land of Promiſe, as in a ſtrange Country, dwelling in Tabernacles with Iſaac and Jacob, Heirs with him of the ſame Promiſe,* (it being renew'd to *Iſaac*, *Gen.* 26. 3. and to *Jacob*, *Gen.* 28. 13.)

Ver. 10. *For* (God having ſaid unto him, I am thy Shield, and thy Reward ſhall be exceeding great, *Gen.* 15. 1.) *he looked for a City which hath Foundations,* (an Heavenly one, *ver.* 16. which cannot be ſhaken, *Hebr.* 12. 28.) *whoſe builder and maker is God.* (It being not a Building made with Hands, as thoſe on Earth, but eternal in the Heavens, 2 *Cor.* 5. 1. *Hebr.* 9. 11.)

Thy exceeding great Reward.] Thus the *Jeruſalem Targum* and that of *Jonathan* interpret this Phraſe, *Fear not, the Reward of thy good Works ſhall be great in the World come.* So ought we, ſaith *Theophylact*, *to look to things above, and make no great account of thoſe on Earth.*

Ver. 11. *By Faith alſo Sarah her ſelf* (who at firſt believed not, *Gen.* 18. 12. after that the Lord had renewed the Promiſe to her,

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(i) Apud Platon. de Repb. l. 10. V. 760. C. D. (k) De Vita Pyth. c. 18. p. 89.

(l) Δεῖ τὸ σύνολον ἐκεῖνο μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ τὸ εὐσεβὲς καὶ συμφέρον, ἡ φύσις συνθοῦσα τὸ εὐσεβὲς ἴση πᾶσι. L. 1. c. 27. p. 53. Πᾶν ζῶον ὑπὸ τῆς φύσεως οἰκείωται ὡς τὸ ἴδιον συμφέρον —— Διὰ τοῦτο ἂν μὲν ἐν ταυτῷ τις θῇ τὸ συμφέρον, καὶ τὸ ὅσιον, καὶ τὸ καλὸν —— Σάζεται ταῦτα πάντα. Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ ᾖ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα καταβαρύνοντος τοῦ συμφέροντος. L. 2. c. 22. p. 243. & L. 3. c. 3. p. 269.

(m) Ὅπου γὰρ τὸ συμφέρον ἐκεῖ καὶ τὸ εὐσεβὲς πρόκειται. Οὔτε οὖν νομίζοντας κακῶν αὐτὴν τιμᾶν, ἢ φιλεῖν, ἢ σέβειν δυνατὸν. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ αἴτια αὐτῶν φεύγει τε καὶ ἐκβρίπτει, τὰ δ' ὠφέλιμα καὶ αἴτια αὐτῶν μίτεισί τε, καὶ θαυμάζει. In Epict. p. 80.

(n) Τῆς περὶ τῆς Θεοῦ εὐσεβείας, ἴσθι ὅτι τὸ κεφαλαιῶδες ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. c. 38.

saying,

ſaying, At the time appointed I will return unto thee according to the time of Life, and *Sarah* ſhall have a Son, *ver.* 14.) *received ſtrength to conceive Seed, and was delivered of a Child, when ſhe was paſt the* (ordinary) *Age* (of bearing Children,) *becauſe ſhe judged him faithful that had promiſed.*

Ver. 12. *Therefore ſprung there even of one, and him as good as dead,* (his Body being dead, and the Womb of *Sarah* dead, as to the Procreation of Children, *Rom.* 4. 19.) *ſo many as the Stars in the Sky in multitude, and as the Sand which is on the Sea ſhore innumerable* (according to God's Promiſe, *Gen.* 15. 5. 22. 17.)

Ver. 13. *All theſe* (forementioned that died, or all theſe Patriarchs) *died in Faith, not having received the Promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them* (as certain,) *and confeſſed that they* (themſelves) *were* (only) *Strangers and Pilgrims upon Earth.*

Τὰς ἐπαγγελίας.] Here note, that theſe words, ᾗ πεισθέντες, *and were perſuaded*, are neither to be found in the Ancient Verſions, nor the *Greek Commentators*. 2. That the Promiſes here mentioned as not received by theſe Patriarchs, cannot be temporal Promiſes, for, ἅπαντες οὗτοι, *all theſe*, as it cannot be referred to the whole *Jewiſh* Off-ſpring, ſince many of them, as the *Apoſtle* hath obſerved, *Chap.* 3. 18, 19. *Chap.* 4. 2, 6, 11. died in unbelief, ſo neither to *Abraham*, *Iſaac* and *Jacob* only; for, 1ſt. they are not all that died in Faith; and, 2dly, the ſame is ſaid of all in general, *ver.* 39. ἅπαντες οὗτοι, *theſe all died in Faith, not having received the Promiſe.* Now we find no temporal Promiſe made to *Abel*, and to *Enoch*, and that temporal Promiſe which God made to *Noah* he fulfilled. 2. The Text ſaith, *They embraced them, confeſſing they were Strangers, and Pilgrims upon Earth*; where the *Apoſtle* makes this inference, that *they ſought another Country, that is an Heavenly*, which makes it neceſſary to conceive that the Promiſes here mentioned, as not received, were as *Oecumenius* ſaith, τὰ ἐπουράνια, *Heavenly Promiſes*, τὰ μὲν τῆς βασιλείας τῶν οὐρανῶν, ἡ δὲ τῆς ἀναστάσεως, *the Promiſe of the Kingdom of Heaven, and the Reſurrection*, ſaith *Theophylact*. Thus (o) *Philo* ſaith, Οἱ μὲν Μωυσέως ἱεροὶ λόγοι ἐπιδημοῦντας παροικοῦντας, *All the wiſe Men are introduced by* Moſes *as Strangers, their Souls coming from Heaven to travel here on Earth, and that they deſire to return thither,* πατρίδα μὲν τὸν οὐράνιον χῶρον ἐν ᾧ πολιτεύονται ξένον ἢ δὲ παροικίαν τὸν περίγειον ἐν ᾧ παρῴκησαν νομίζουσαι, *looking upon Heaven as the City where they dwell, and the Earth in which they travel as their place of Pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν ἔχειν, γῆν δὲ ξένην ἡγεῖται, *the Soul of every wiſe Man looks on Heaven as his Country, the Earth as the place of his Pilgrimage.* De Agric. *p.* 153. So did *Abraham*, ſaying, *I am a Stranger and Sojourner with you*, Gen. 23. 4. And *Jacob* calling the time he lived here *the Tears of his Pilgrimage*, *Gen.* 47. 9. So *David*, ſaying, *I am a Stranger with thee, and a Sojourner as all my Fathers were*, Pſalm 39. 12. The ſame he ſpeaks of the whole *Jewiſh* Nation, ſaying, 1 Chron. 29. 15. *We are Strangers before thee, and Sojourners as were all our Fathers.* And this he learn'd out of the Law, where God ſpeaks thus to them. *Lev.* 25. 23. *The Land is mine, for ye are Strangers and Sojourners with me*, ἐπήλυτοι μου, ſaith the *Septuagint*. Accordingly the Philoſophers taught that to die was to go into our Country, ὁδὸς ἡ πατρίδα ἡ ἀληθινὴ ἔθεν ἤλθομεν, *to the true Country whence we came.* Simpl. in Epict. *p.* 77.

Ver. 14. (I ſay, they died in Faith, or in firm Expectation not only of theſe Temporal, but of Spiritual and Heavenly Promiſes,) *For they that ſay ſuch things* (*viz.* that they even in the Land of Promiſe are Pilgrims and Strangers) *declare plainly, that they ſeek a Country*, (where they may reſt and dwell when this their Pilgrimage on Earth is ended.)

Ver. 15. *And truly, if they had been* (only) *mindful of that Country from whence they came out, they might have had opportunity to have returned*, (to it, *i. e.* from *Canaan* and *Egypt* to *Ur* of the *Chaldeans.*)

Ver. 16. *But now* (by this profeſſing themſelves Strangers and Pilgrims upon Earth, they declare) *that they deſire a better Country, that is* (not on Earth, where they profeſs they are but Strangers, but) *an Heavenly; wherefore* (the) *God* (of Heaven) *is not aſhamed to be called their God* (and to own them as his Sons and Children,) *for he hath prepared for them a*(n Heavenly) *City.*

Κρείττονος ὀρέγονται, *they deſire a better Country.*] The Ancient *Jews* declare, That the Earthly *Canaan* was a Type of the Spiritual *Canaan*; and the Promiſe of living in it for ever, was a Parable repreſenting their future Happineſs in the World to come. (p) *It is written, all* Iſraelites *have their Portion in the World to come, as it is ſaid, and thy People ſhall be all juſt, they ſhall inherit the Land for ever*, Iſa. 60. 21. *This Land*, ſaith (q) *Maimonides, is a Parable, as if he ſhould ſay, the Land of the Living, and that is the World to come.* And R. *Menachen* in *Gen.* 12. refers it to *the Land which is above, water'd with Waters which are above.* If they received this Parabolical Interpretation from the Patriarchs, here is the reaſon of their Faith, and Expectation of this better

(o) De Confuſ. Ling. p. 259, 260. (p) Talm. Babyl. in Sanhad. C. Chelek. (q) Treat. of Repent. c. 3. §. 5.

Country. Vain here is the Interpretation of Mr. *le Clerk*, both upon the 10th and the 16th Verſe; for, 1ſt. *A City which has Foundations is*, ſaith he, *Jeruſalem*, whereas in *Abraham*'s time there was no ſuch City that he could expect; nor was that a City *which could not be ſhaken*, Hebr. 12. 28. it having been long ſince deſtroyed; nor was it a City *whoſe Builder and Maker was God*, but Man. Again, he expected a *better Country, that is an Heavenly*; i. e. *the Land of* Canaan *which was an Antitype of Heaven*; ſo Mr. *le Clerk* in flat Contradiction to the *Apoſtle*, ſaying the Country they expected was *not that from whence they came out*, ver. 14, 15. *i. e.* was not *Canaan* but an Heavenly Country; and he adds, God had provided for them a City, not *Jeruſalem* ſure, but an Heavenly City.

Οὐκ ἐπαισχύνεται, *God is not aſhamed to be called their God.*] i. e. *The God of* Abraham, Iſaac *and* Jacob. To be their God and their Father is the ſame thing. Thus *Jer.* 31. 1. *I will be the God of all the Families of Iſrael*, ver. 9. is thus varied, *I am a Father to* Iſrael. *I will be their God, and they ſhall be my People*, 2 Cor. 6. 16. is ver. 18. *I will be a Father to you, and you ſhall be my Sons and my Daughters.* To be Sons of God is to be *Heirs of God*, Rom. 8. 17. to be *Sons of the Reſurrection*, Luke 20. 36. *to inherit all things*, Apoc. 20. 7. And the υἱοθεσία, or *Adoption* promiſed by God, is the *Redemption of the Body from Corruption.* See Note on *Matth.* 22. 31, 32. and on *Rom.* 8. 17, 23. and this is the reaſon why God taking upon himſelf the Title of their God and Father, anſwers this Title, by preparing for them a City.

Ver. 17. *By Faith* (in God's Power, *v.* 19.) *Abraham, when he was tried, offered up Iſaac* (laying him upon the Wood which was on the Altar, *Gen.* 22. 9.) *and he that had received the Promiſes* (of a numerous Seed to iſſue from him) *offered up his only begotten Son.*

Ver. 18. (Even him) *Of whom it was ſaid* (by God) *that in Iſaac ſhall thy Seed be called.*

Ver. 19. *Accounting that God was able to raiſe him up even from the Dead, from whence alſo he received him in a Figure*, (*i. e.* from his own dead Body, and the dead Womb of *Sarah*, *Rom.* 4. 19.)

Προσενήνοχεν, *he offered up Iſaac.*] So ſpeaks the *New Teſtament* twice, here, and *James* 2. 21. So the *Jews* conſtantly. (r) *Philo* informs us, That *though the Fact was not perfected, yet was it preſerv'd in the Minds of the Readers, and mention'd in the Sacred Volumes as a thing entire, and abſolutely done.* And to this day they pray, That (ſ) *God would be gracious to them for the Merit of the Sacrifice of* Iſaac; according to the Prayer which both the *Targum* of *Jeruſalem* and *Jonathan* mention on *Gen.* 22. 14. as made by *Abraham*, to this effect, *viz. I beſeech thee, O God, by thy Mercies, that when the Sons of* Iſaac *ſhall offer to thee in the time of their Neceſſity, thou wiltſt be mindful of this binding of* Iſaac. Hence have they framed this Story, That (t) *when the Knife touched the Throat of* Iſaac *his Soul departed, and that when God ſaid, Lay not thy Hand upon the Lad, it return'd, and ſo he being dead revived.* And truly, *Abraham* having done all that belong'd to him to do towards this offering his Son, and being fully reſolved to have gone through the Work, had not God's Call reſtrain'd him, may well be ſaid, in the Divine Conſtruction, to have actually done it; and to this ſome refer *Abraham*'s receiving *Iſaac* from the dead in a Figure, he being thus ſnatch'd from the Jaws of Death, and reſtored to him, when he expected nothing but his Death.

Ver. 20. *By Faith* (or a firm Expectation that God would make good his Benediction) *Iſaac bleſſed Jacob and Eſau, concerning things to come*, (Gen. 27.)

Εὐλόγησεν ὁ Ἰσαὰκ, *bleſſed Jacob.*] It may be enquired how he could bleſs *Jacob* by Faith, when he knew not that it was *Jacob*? To this I Anſwer, That to the Bleſſing him by Faith, it was not neceſſary that he ſhould know him to be the Perſon he intended thus to Bleſs, but only that he ſhould feel the Divine *Afflatus*, or the Spirit of *Prophecy* upon him when he bleſſed him, that being ſufficient to confirm him, that his Benediction ſhould be eſtabliſhed by that God before whom he bleſſed him, and who guided his Lips and his Heart in it: And though we have tranſlated it as a Prayer, it mollly runs in the Future Tenſe, and may wholly be tranſlated as a *Prophecy*, and ſo it muſt be uter'd in Faith; and whereas it is objected further, that *Iſaac* thought he was Bleſſing *Eſau*, now ſo to bleſs him, as to make him Lord over his Brother, *ver.* 29. could not be ſpoken in Faith, becauſe the *Oracle* had before declar'd to *Rebecca*, that *the Elder ſhould ſerve the Younger.* I Anſwer, 1ſt. That this is rather an Argument againſt the truth of his Benediction, than the Faith of it; it rather proves that *Iſaac* ſhould not thus have bleſſed *Eſau*, than that he believed not what he ſaid: But indeed it proves neither, for *Iſaac* might feel ſuch a ſtrong *Afflatus* upon him, as might convince him that his Bene-

(r) Ὁλόκληρος μὲν παντελὴς ἡ μένουσα ἐν ταῖς ἱεραῖς βίβλοις, ἀλλὰ καὶ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀνάγεται καὶ ἱστορεῖται. De Ab. p. 293.

(ſ) Vid. Clem. R. Ep. ad Cor. §. 10. (t) Pirk. Eliez. c. 31. p. 74.

diction

diction derived from the Gift of *Prophecy*, and ſo would certainly be accompliſh'd whomſoever it concern'd. 2d. The Learned Biſhop of *Ely* on *ver.* 4. Anſwers, that either *Rebecca* had not acquainted *Iſaac* with the Oracle, or it ſeems he did not underſtand it as *Rebecca* did.

Ver. 21. *By* (the like) *Faith Jacob when he was dying bleſſed both the Sons of Joſeph, and worſhipped God* (leaning) *upon the top of his Staff* (by which he was ſupported from falling.)

καὶ προσεκύνησεν, *and worſhipped*] God, for the aſſurance he had of being buried in the Land of Promiſe, which he deſired out of Faith in the Promiſe God had made to him, Gen. 28. 13.

Ver. 22. *By Faith Joſeph when he died made mention of the departing of the Children of Iſrael*) out of *Egypt*, ſaying, God will ſurely viſit you, and bring you out of this Land, Gen. 50. 24.) *and gave commandment concerning his Bones*, (that they ſhould be carried with them when they return'd to *Canaan*, ver. 25. which was an evidence of his Faith in the Promiſe of God.)

Ver. 23. *By* (the) *Faith* (of his Parents, that God would ſend them a Deliverer) *Moſes when he was born was hid three Months of his Parents, becauſe they ſaw he was a proper* (Gr. comely) *Child*, (and therefore hoped he might be that Deliverer God had promiſed,) *and* (therefore) *they were not* (ſo) *afraid of the King's Commandment*, (as to deliver him up to be ſlain.)

ἀστεῖον, *a comely Child.*] He was, ſaith St. *Stephen*, ἀστεῖος τῷ Θεῷ, *of a very excellent Beauty*, Acts 7. 20. μεγάλῃ θεῷ, *of a divine form*, ſaith (u) *Joſephus*; of an (x) *angelick form*, ſay the *Jews*; He was, ſaith *Juſtin*, one, *quem formæ pulchritudo commendabat, renowned for his Beauty*. *Joſephus* alſo adds, that an *Egyptian* Scribe, to whoſe Predictions they gave great Credit, had foretold, (y) *one ſhould be born of* Iſrael, *who if he came to Age ſhould grievouſly afflict the* Egyptians, *and bring out the* Iſraelites *from among them*; *and that God had by a Viſion declar'd to* Amram, *that this Child to be born to him ſhould deliver the* Iſraelites *out of* Egypt; which, if true, gives a farther ground of their Faith.

Ver. 24. *By Faith* (in God's Promiſe of a Deliverance out of *Egypt*) *Moſes when he was come to years of* (diſcretion,) *refuſed to be called the Son of Pharaoh's Daughter.*

(z) *Joſephus* informs us, That *when* Pharaoh *had put the Crown upon his Head, adopting him, as the Son of his Daughter, to be his Succeſſor, he let the Crown fall upon the ground, and ſtamped upon it with his Feet.* But the words μέγας γενόμενος, being the very words uſed *Exod.* 2. 11. where it is ſaid, *It came to paſs that when* Moſes *was grown, he went out unto his Brethren*; the *Apoſtle* doubtleſs had relation to them, and interpreted his going out unto them, to be his owning himſelf to be one of them, *It came into his Heart*, ſaith *Stephen*, *to viſit his Brethren*, Acts 7. 23. i. e. *to join himſelf to the afflicted* Jews.

Ver. 25. *Chuſing rather* (by this owning himſelf to be one of them) *to ſuffer Affliction with the People of God, than to enjoy* (in *Pharaoh*'s Court) *the pleaſures of Sin for a ſeaſon.*

Ver. 26. *Eſteeming the Reproach of Chriſt greater Riches than all the Treaſures of Egypt, for he had reſpect unto the Recompence of Reward.*

Τὸν ὀνειδισμὸν, &c. *the Reproach of Chriſt.*] The Seed of *Abraham*, even before they went down to *Egypt*, are ſtiled the *Chriſts of God*, Pſalm 105. 15. μὴ ἅπτεσθε τῶν χριστῶν μου, *touch not my Chriſts.* And the Prophet *Habakkuk* ſpeaking of God's Judgments upon *Pharaoh*, and God's Deliverance of them from him, ſaith, ἐξῆλθες εἰς σωτηρίαν λαῷ σου τοῦ σῶσαι τὸν χριστόν σου, *thou wenteſt forth for the Salvation of thy People to preſerve thy Chriſt*, Hab. 3. 13. So that *the Reproach of Chriſt*, may be the Reproach of the People of God, *ver.* 15. Moreover the Reproach which he and they ſuffer'd, was for their Faith in the promiſed Seed, and that was *Chriſt*, *Gal.* 3. 16. on which account it might be truly ſtiled *the Reproach of Chriſt*, as the Afflictions of the *Apoſtle* are ſtiled the *Afflictions of Chriſt*, *Col.* 1. 24. and he himſelf *the Priſoner of Chriſt*, Epheſ. 3. 1. as being the Reproach he ſuffer'd for his Faith in the promiſed Seed, which was *Chriſt*.

εἰς τὴν μισθαποδοσίαν, *the Recompence of Reward*] here mentioned, could not be Temporal, for *Moſes* came not into the Land of *Canaan*, nor could he expect any greater Bleſſings of that kind, than he might have had in *Egypt*. He therefore muſt have reſpect to ſome Spiritual and Heavenly Recompence.

Ver. 27. *By Faith he forſook Egypt, not fearing the Wrath of the King* (when he purſued after him, *Exod.* 14. 13.) *for he endured as ſeeing him* (preſent with them) *who is inviſible* (and therefore ſaid unto the People, *v.* 30. Fear ye not, ſtand ſtill, and ſee the Salvation of God, *Exod.* 14. 14.)

μὴ φοβηθεὶς, *not fearing.*] It is expreſly ſaid that *Moſes* when he fled from the Face of *Pharaoh*, *feared*, *Exod.* 2. 14. and it is farther evident from theſe Words of God to him, *Go, return into Egypt, for all the Men*

(u) Antiq. l. 2. c. 5. (x) Pirk. Eliez. c. 48. (y) Τὸ μὲν ἐξαίσιον γένος τῶν παρ' Αἰγυπτίοις ἀνάγκης ἀποφανοῦν. Antiq. l. 2. c. 5. (z) Ibid.

are dead that ſought thy Life, Chap. 4. 19. And therefore they who refer this to that flight, ſay, he did not ſo fear his Wrath as to diſtruſt the Providence of God, in working a Deliverance to his People by his Hand. But his unwillingneſs when God commanded him to go back to *Egypt*, confutes this Gloſs. Others ſay, *he feared not the Wrath of the King* when he ſaid unto him, *take heed to thy ſelf, ſee my Face no more, for in that day thou ſeeſt my Face thou ſhalt die*, Exod. 10. 28. But then he had not forſook *Egypt*, and when he went from it, he did ſo by the Command of *Pharaoh*, *Exod.* 12. 31. and ſo needed not to fear him. Againſt the Expoſition given in the Paraphraſe, it is objected, that it agrees not with the Order of the Words, becauſe the *Paſſover* mention'd *ver.* 28. was kept in *Egypt*. But this Objection will be of little force, if we conſider that other things are mention'd in this Chapter out of the Order in which they were perform'd: Thus *ver.* 32. *Gideon* is mention'd before *Barak*, and *Sampſon* before *Jephtha*, as alſo *ver.* 33, 34, 35, 36.

Ver. 28. *By Faith* (in God's Promiſe, that upon ſeeing the Blood of the Paſchal Lamb upon the upper Door Poſts, and the two ſide Poſts of the Houſes of the *Iſraelites*, he would paſs over them, when he ſlew the firſt-Born of the *Egyptians*, *Exod.* 12. 13, 23.) *he kept the Paſſover*, *and* (obſerved) *the ſprinkling of* (the) *Blood* (of it, and this he did) *leſt he that deſtroyed the firſt-Born* (See Note on 1 *Cor.* 10. 10). *ſhould touch them.*

Ver. 29. *By Faith they paſſed through the Red Sea, as by dry Land, which the Egyptians aſſaying to do were drowned.*

Through the Red Sea.] That this they truly did, ſee Note on 1 *Cor.* 10. 1.

Ver. 30. *By Faith* (in God's Promiſe, *Joſh.* 6. 5.) *the Walls of Jericho fell down, after they were compaſſed about ſeven days.*

Ver. 31. *By Faith the Harlot Rahab periſhed not with them that believed not*, (which Faith ſhe teſtified) *when ſhe received the Spies with Peace.*

She teſtified her Faith, not only by preſerving thus the Spies, but by ſaying to them, *I know that the Lord hath given you this Land*, Joſh. 2. 9. and again, *The Lord your God he is God in Heaven above, and on Earth beneath*, ver. 11.

Ver. 32. *And what ſhall I more ſay, for the time would fail me* (ſhould I proceed) *to tell of Gideon*, (who through Faith overthrew the *Madianites*, *Judges* 7.) *and of Barak*, (who ſlew the *Canaanites*, *Judges* 4.) *and of Sampſon*, (who vexed the *Philiſtines*,) *and of Jephtha*, (who ſlew the *Ammonites*, *Judg.* 11.) *and of David alſo, and Samuel, and of the Prophets.*

Ver. 33. *Who through Faith ſubdued Kingdoms*, (as *Joſhua* and *David* did,) *wrought Righteouſneſs* (as *Abraham*, *Gen.* 15. 6. *Phineas*, *Pſalm* 106. 30. or turned the People from Idolatry into the way of Righteouſneſs, as *Samuel*, 1 *Sam.* 12. *Elijah*, 1 *Kings* 18. 39.) *obtained Promiſes*, (as *Abraham* and *David*.) *ſtopped the Mouths of Lions* (as *Daniel*,)

Ver. 34. *Quenched the violence of Fire* (as the three Children, *Dan.* 3. 17.) *eſcaped the edge of the Sword*, (as *David* the Sword of *Goliah*, 1 *Sam.* 17. 46, 47. and of *Saul*, the *Jews* the Sword of *Haman*, *Eſth.* 4. 14. *Elijah* the Sword of *Ahaziah*, 2 *Kings* 1. 15.) *out of weakneſs were made ſtrong* (as *Gideon* with his Three hundred Men, *Judges* 7. 15. *Sampſon*, *Judges* 16. 28. *Jehoſaphat*, 2 *Chron.* 20. 12. *Jonathan*, 1 *Sam.* 14. 12. *Job*, and *Hezekiah*, 2 *Kings* 19.) *waxed valiant in fight*, (Joſhua, Gideon, Sampſon, David,) *turned to flight the Armies of the Aliens* (the *Maccabees.*)

Ver. 35. *Women received their dead raiſed to Life again* (the Widow of *Zarephath*, 1 Kings 17. 20.) the *Shunamite*, 2 Kings 4. 36.) *Others were tortured*, (*Eleazer*, 2 Maccab. 6. 28.) *not accepting a deliverance* (ver. 26. 30.) *that they might obtain a better Reſurrection*, (2 Maccab. 7. 9, 11, 14, 23, 29, 36.)

Ver. 36. *And others had tryal of cruel Mockings*, (2 Maccab. 7. 7, 10.) *and Scourgings* (μαστιγώσεις, Joſeph 12. 7. 2 Maccab. 6. 30. 7. 1, 37.) *yea moreover of Bonds and Impriſonment* (as *Joſeph*, *Sampſon*, *Jeremiah.*)

Ver. 37. *They were ſtoned*, (as *Zachariah*, 2 Chron. 24. 21.) *they were ſawn aſunder*, (σάωνται λυμαινόμενοι, Joſ. *ibid. Iſaiah* by *Manaſſeh*. *See* Buxt. Lex. *p.* 1360.) *were tempted* (or, ἐπυρώθησαν, they were ſcorched and fryed, 2 *Maccab.* 7. 5.) *were ſlain with the Sword*, (1 Maccab. 2. 38.) *they wandred about in Sheep ſkins and Goet ſkins*, (*Elijah*, 1 Kings 19. 13, 19. 2 Kings 2. 8, 14.) *being deſtitute*, (as *Elijah* when fed by Crows, 1 *Kings* 17. 4.) *afflicted, tormented*, (*Gr.* evilly entreated, 1 *Kings* 19. 10.)

Ἐπυράσθησαν.] That this is not the right Reading, may eaſily be gather'd from this one Conſideration, that after two ſuch great Puniſhments, as *Stoning* and being *Sawn aſunder*, it is very improper to introduce their being tempted, which ſignifies no certain kind of Puniſhment at all, and is included in all the other Puniſhments here mentioned. Some therefore read ἐπυρώθησαν, ſome ἐπυρώσαν, ſome ἐπρήσθησαν, all ſignifying they were burnt; which Reading agrees well with the Story of the *Maccabees*, where they bring *Eleazer* and the Young Men, ἐπὶ τὸ πῦρ καταλέγοντες αὐτούς, to the Fire and burnt their Fleſh, ſo that, *Joſephus* (from *c.* 6. to *c.* 12.) ſaith they were, ὡς ἐπὶ πυρὶ μεταχωματιζόμενοι εἰς ἀφθαρσίαν, as one might ſay, *tranſlated in the Fire to incorruption.* But yet I prefer the Opinion of thoſe who think this was an Errour ariſing, in

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ἀπήγγειλεν, from writing the ſame Word twice, or rather that ſome who knew not what ἐπειράσθησαν meant, writ for it ἐπυρώθησαν, and ſo in time they came to be both written, becauſe the *Syriack* Verſion hath not ἐπυρώθησαν. (a) *Euſebius* cites St. *Paul*'s Words thus, ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. (b) *Tertullian* Paraphraſes them thus, *Hieremias lapidatur, Eſaias ſecatur, Zacharias inter Altare & Ædem trucidatur.* (c) *Clemens* of *Alexandria* reads thus, ἐλιθάσθησαν, ἐπυρώθησαν, ἐν φόνῳ, &c. which gives juſt ground to conjecture that ſome ignorant Writer put ἐπυρώθησαν for ἐπειράσθησαν. This fault is very viſible in the Tranſcriber of (d) *Origen*, for in his Fourth Homily on *Jeremy* we read in the *Greek*, ἐπειράσθησαν, ἐπυρώθησαν, but in the old Tranſlation there is only *ſecti, occiſione gladii occubuerunt.* And in the Fifteenth Homily, (e) ἄλλον ἐλιθοβόλησαν, ἄλλον ἔπριαν, ἄλλον ἐπάταξαν, which ſhews that *Origen* did not own the word ἐπυρώθησαν; and though we find the word again in his Homilies on (f) St. *Matthew*, yet whoſoever reads the place will find that *Origen* takes no notice of it, but proceeds immediately from ἐπειράσθησαν to ἐν φόνῳ μαχαίρας ἀπέθανον, ſaying, the word ἐπειράσθησαν refers to *Iſaias*, and the words ἐν φόνῳ μαχαίρας ἀπέθανον, to *Zacharias*. In his Fourth Dialogue againſt *Marcion*, *p.* 125. he proves that the *Prophets* were not Phantoms, but Men conſiſting of Fleſh and Blood, becauſe, ἐπὶ ἐπείσθη σαρκὶ, ὁ μὲν ἐλιθάσθη, οἱ δὲ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was ſawn aſunder, another was ſton'd, and the reſt were killed by the Sword:* And in his Exhortation to *Martyrdom*, *p.* 232. he adds, The Writer of the Epiſtle to the *Hebrews* ſaith, ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, *they were ſton'd, they were ſawn aſunder, they were ſlain with the Sword*, from all which places it is evident, that ἐπειράσθησαν was the reading followed by the *Ancients*.

Ver. 38. (And though they were Men) *Of whom the World was not worthy*, (yet) *they wandred in Deſerts* (1 Maccab. 2. 29.) *and in Mountains* (ver. 28.) *and in Dens and Caves of the Earth*, (2 Maccab. 6. 11.)

Ver. 39. *And theſe all having obtain'd a good Report through Faith*, (μαρτυρηθέντες, having obtain'd a Teſtimony from God, or from his Word that they pleaſed him through Faith, notwithſtanding) *received not the Promiſes* (of an Heavenly Country, *ver.* 13, 16. not the Recompence of Reward, *ver.* 26. not the better Reſurrection, *ver.* 35.)

Ver. 40. *God having provided* (*Gr.* foreſeen) *ſome better thing for us*, (and ſo deferring the completion of that Promiſe, till we alſo ſhould be made partakers of it,) *that ſo they without us ſhould not be made perfect.*

Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, or as ſome Copies read, τὰς ἐπαγγελίας, *received not the Promiſes.*] Theſe words being the ſame with thoſe in *ver.* 13. of this Chapter, all theſe died in Faith, μὴ λαβόντες τὰς ἐπαγγελίας, *not having received the Promiſes*, it is reaſonable to interpret them to the ſame ſenſe, *viz.* of their not having receiv'd the Heavenly Kingdom, and bleſſed Reſurrection they expected. And ſo the whole current of this *Epiſtle* will force us to interpret them; for 'tis the Promiſe of *entring into reſt after we have ceaſed from our Labour here on Earth*, Chap. 4. 1, 10. *the Promiſe of an eternal Inheritance*, Chap. 9. 15. the Promiſe we are to receive *after we have patiently done the Will of God*, Chap. 10. 36.

Κρεῖττόν τι περὶ ἡμῶν, *ſome better thing concerning us.*] Our hope entring into the Veil by reaſon of our Forerunner entring in thither firſt, *Chap.* 6. 19, 20. we having an High-Prieſt *made higher than the Heavens*, Chap. 7. 26. *ſet on the Throne of Majeſty in the Heavens*, Chap. 8. 1. who by his Death hath procured, that *they which are called might receive the Promiſe of an eternal Inheritance*, Chap. 9. 15. and who hath by his entrance into this Holy Place with his Blood, purified and prepared theſe Holy Places for us, *ver.* 23, 24. *the way into which was not before opened*, ver. 8. and given us *freedom of entrance into the Holieſt through the Blood of Jeſus, by this new way which he hath conſecrated through his Fleſh*, Chap. 10. 20. We being therefore come to *that Mount Sion, the City of the living God, to the Heavenly Jeruſalem, and to the Spirits of juſt Men made perfect*, Chap. 12. 22.

Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *that they without us may not be made perfect.*] This all the *Fathers* interpret of their receiving their Crowns, or their Rewards hereafter. Thus of *Abel* and *Noah*, St. *Chryſoſtom* ſaith, That *they might not be crowned before us*, ἵνα ὥσιν πᾶσι μιᾷ στεφάνων καιρὸν, God hath appointed one time of Coronation for them all. Οὐδέπω μιᾷ στεφάνων ἐπύλωσαν, *they have not yet obtained their Crowns*, ſaith *Theodoret*, God expecting ſtill thoſe that are to combat, that he may proclaim them Victors all together. (g) *Origen* having cited this place, ſaith thus, *You ſee that* Abraham *yet expects to obtain Perfection, yea* Iſaac *and* Jacob, *and all the Prophets expect us, that with us they may obtain perfect Bliſs.* Yea, he ſays the ſame not only of all the Saints of the *New Teſtament*, but even

(a) Præp. Ev. l. 12. c. 10. p. 583. (b) Scorp. c. 8. (c) Strom. 4. p. 515. A. (d) Ed. Huet. To. 1. p. 141. D. (e) P. 147. (f) To. 1. p. 225.

(g) *Vides ergo quia expectat adhuc Abraham ut quæ perfecta ſunt conſequatur, expectat, & Iſaac & Jacob, & omnes Prophetæ expectant nos, ut nobiſcum perfectam beatitudinem capiant.* In Lev. Hom. 7. f. 71. D.

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of the Bleſſed *Apoſtles*, ſaying, (h) *Even the Apoſtles have not yet received their Joy, but wait that I might be partaker with them; nor do the Saints departed obtain the full Reward of their good Actions, but ſtill wait for us.* Nor did the *Primitive Fathers* mean this only of their Bodies, but alſo of their Souls, which they conceived not to be exalted to the higheſt Heavens, or that they had not yet received their full Reward, yea that they were not to expect it till the Day of Judgment, ſee Note on 2 *Tim.* 4. 8. and therefore I cannot but wonder to hear a very learned Perſon in his Note on this place, ſaying, *It will be acknowledged by all that then*, i. e. at our Saviour's Reſurrection, *the Patriarchs received this Promiſe*, or that the Sufferers here mentioned then received it, eſpecially when the *Apoſtle* here ſaith, *They were tortured not accepting a deliverance, that they might obtain a better Reſurrection*, ver. 35. which ſure they have not yet obtained: And more admire that this ſhould by him be interpreted of deliverance from their Perſecutors, and reſt from Perſecutions, for is this Promiſe fulfilled to *Chriſtians?* to them who if they *will live Godly muſt ſuffer Perſecutions?* and *through many Tribulations enter into the Kingdom of God?* and do they who were thus Tortured find this Perfection with us? or had they any other Reſt or Freedom from them, than what Death gave them? Surely the Expoſition of all the *Ancient Fathers*, is much to be preferred before this new and ſingular Invention; as alſo before the New Doctrine of the *Florentine Council*, That *the Souls of Saints departed do already behold the Face of God in Heaven.*

CHAP. XII.

Ver. 1. *Wherefore we alſo being compaſſed about with ſuch a Cloud (i. e.* a multitude) *of Witneſſes, let us* (who are to run our Chriſtian Race) *lay aſide every weight* (of worldly Cares and Affections,) *and the Sin which eaſily beſets* (and circumvents) *us*, (and ſo hinders our Feet from making a due Progreſs in it,) *and let us run with Patience the Race that is ſet before us.*

Νέφος, *a Cloud*] for a Multitude is a Phraſe uſed by *Homer*, who calls a multitude of Footmen νέφος σιζῶν, which (a) *Virgil* thus tranſlates, *Inſequitur nimbus peditum*; this Cloud of Witneſſes therefore contains all the Worthies mentioned in the former Chapter, who by their Words and Actions have teſtified how much the Objects of their Faith were valued before all worldly Things, and how equitable it was *to endure Afflictions, not accepting a deliverance, that they might obtain a better Reſurrection.*

Τὴν εὐπερίσατον ἁμαρτίαν, *the Sin that eaſily beſets us.*] The *Apoſtle* being here ſpeaking of the *Chriſtians* Race, this Phraſe is beſt interpreted with relation to it, and ſo it muſt reſpect the Sin which cleaves to our Affections, which are the Feet of the Soul, like a long Garment wrapt about us, and ſo hinders the running of our Chriſtian Race; for it is either our Affection to, and our deſire of what we ought not to deſire, or affect at all, or which we ought not comparatively to affect, or deſire, which gives the riſe and prevalence to all Temptations to Sin, and renders ſelf-denial ſo exceeding difficult.

Ver. 2. *Looking unto Jeſus* (who by his Prophetick Office was) *the Author and* (by his Regal Office will be) *the finiſher of our Faith, who for the Joy that was ſet before him* (as the Reward of his Sufferings) *endured the Croſs, deſpiſing the Shame* (of it,) *and* (therefore) *is ſet down at the Right Hand of the Throne of God.*

Ἀφορῶντες, &c. *looking to Jeſus,*] as an Example of Patience under Sufferings, fit to be imitated by his *Diſciples*, and as one glorioufly recompenſed in his humane Nature for the Sufferings he ſuſtained in it, and as one who will give to us the ſame happy Repoſe after our Sufferings; He having, as the Author of our Faith, promiſed, and being able, as the Finiſher of our Faith, to confer that glorious Recompence, *Chap.* 10. 35, 36.

Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *for the Joy ſet before him.*] That ἀντὶ is uſed for the final Cauſe appears from theſe Examples in the *New Teſtament*; *He gave himſelf a Ranſom,* ἀντὶ πολλῶν, *for many*, Matth. 20. 28. *Render not evil,* ἀντὶ κακοῦ, *for evil*, Rom. 12. 17. *Her Hair was given,* ἀντὶ περιβολαίου, *for a covering*, 1 Cor. 11. 15. Ἀντὶ τούτου, *For this cauſe ſhall a Man leave Father and Mother.* And here, *ver.* 16. ἀντὶ βρώσεως μιᾶς, *for one morſel of Bread he ſold his Birthright.* See 1 *Theſ.* 5. 15. 1 *Pet.* 3. 9. Note alſo, that the *Apoſtle* goes on in his *Agoniſtical* terms,

(h) *Nondum enim receperunt lætitiam ſuam, ne Apoſtoli quidem, ſed & ipſi expectant ut & ego lætitiæ eorum particeps fiam, neque enim decedentes hinc ſancti continuò integra meritorum ſuorum præmia conſequuntur, ſed expectant etiam nos licet morantes.* Ibid.

(a) Æn. 7. ver. 793. *and Note in* L. 4. Georg. ver. 60.

and

and having ſpoken, *ver.* 1. of the προκειμένου ἡμῖν ἀγῶνος, *the Race ſet before us* to run, he here ſpeaks in the ſame Language of the Joy ſet before our Saviour in his Race, that is, of the βραβεῖον, the Prize, or Crown placed in his view for his Encouragement to run it. It being the Cuſtom in thoſe Games (b) *to hang the Crown at the end of the Goal, that he who came firſt to it might ſnatch it, or lay hold of it:* The Joy ſet before him muſt therefore be the Proſpect of that Majeſty and Glory, Power and Dominion he, in his Humane Nature, was to be inveſted with, as the Reward of theſe his Sufferings. *He for the ſuffering of Death being crowned with Majeſty and Honour*, Hebr. 2. 9. *God having therefore highly exalted him, and given him a Name above every Name*, Philip. 2. 9. And thus we have juſt cauſe to look upon him as an Example of Faith and Patience, and of God's eſpecial Favour to them that ſuffer for his ſake.

Ver. 3. *For conſider you him, who* (being ſo excellent a Perſon, and ſo dear to God, yet) *endured* (patiently) *ſuch contradiction of Sinners againſt himſelf*, (ſuch Blaſphemies againſt his Doctrine, ſuch Calumnies againſt his Perſon, ſuch malicious and unwearied Attempts againſt his Life) *leſt ye be wearied and faint in your mind*, (under the conflict of Afflictions ye endure.)

Ἵνα μὴ κάμητε ἐκλυόμενοι.] Theſe alſo are two *Agoniſtical* Terms; the one ſignifies to be *weary*, as in thoſe words of (c) *C. Marcius*, Νικῶσιν οὐκ ἔστι τὸ κάμνειν, *Conquerours muſt not be weary*, and ſo give over the Fight; the other to faint and be diſpirited, ſo that we can run, or fight no longer: And becauſe in thoſe Combats they fought, ὀρθοστάδην, *ſtanding upright*, and, χεῖρας ἐκτεινούσης, *ſtretching out their Hands*, therefore the Apoſtle exhorts them in their Spiritual Combat *to ſtretch out the Hands that hang down*, and, ἀνορθοῦν, *to erect their feeble Knees*, v. 12. Faber. Agon. l. 1. c. 8.

Ver. 4. (For which Fainting you have no ſuch cauſe as this Captain of Salvation, and this Cloud of Witneſſes had,) *For ye have not yet reſiſted unto Blood* (as they did) *ſtriving againſt ſin.*

Ἀντικατωνιζόμενοι μέχρις αἵματος.] This is another *Agoniſtical* Expreſſion belonging to the *Pugiles*, who were oft beſmeared with Blood, and ſometimes died under the Blows they received from the Clubs of their Adverſary. Faber. Agon. l. 1. c. 7.

Ver. 5. *And* (by your proneneſs to grow weary, and even faint under the Combat) *you ſeem to have forgotten the Exhortation which ſpeaketh to you as to Children*, (thus) *My Son deſpiſe not* (be not ſlothful and diſpirited under) *the Chaſtning of the Lord, nor faint when thou art Rebuked of him*, (Prov. 3. 11, 12.)

Μὴ ὀλιγώρει.] Ὀλιγωρεῖν is, ſay *Phavorinus* and *Heſychius*, ἀμελεῖν, ῥᾳθυμεῖν, *to be unregardful of, to be ſlothful*, ὀλίγωρος, μικρόψυχος, *to be Creſt fallen*, ἀναπίπτειν, animo concidere, *to faint and be diſpirited.* Τὸ ἀναπίπτον καὶ εἰκῆ ψυχῷ ὂν, οἷον ἀθυμοῦν, ὀλιγωρεῖν. Athen. Deipnoſ. l. 1. p. 23. B.

Ver. 6. *For whom the Lord loveth he Chaſtneth, and Scourgeth every Son whom he receiveth* (into that Relation.)

Ver. 7. *If ye* (then) *endure Chaſtning, God dealeth with you as* (a Father) *with* (his) *Sons, for what Son is there whom the Father Chaſtneth not* (for his Offences)?

Ver. 8. *For if* (εἰ δέ, but if) *ye be without* (ſuch) *Chaſtiſements, whereof all* (Sons) *are partakers, then are you* (treated as) *Baſtards* (whom the reputed Parent diſregards) *and not* (as) *Sons* (whom he loves, *ver.* 6.)

Hence the *Jews* ſpeak thus, Wo to the Man who goeth out of the World without Tribulations. *Buxt. Lex.* p. 1528.

Ver. 9. *Furthermore* (εἰ δέ, and if) *we have had Fathers of our Fleſh which corrected us, and* (yet) *we gave them Reverence*, (and Honour, in expectation of the long Life promiſed to them that do ſo, *Exod.* 20. 12.) *ſhall we not much more be in ſubjection to the Father of our Spirits*, (who gives, and who recalls our Spirits at pleaſure,) *and* (ſo) *live* (everlaſtingly)?

Τῷ πατρὶ τῶν πνευμάτων, *the Father of Spirits.*] This Phraſe is not here put to ſignifie the Author of our new ſpiritual Birth, for ſpiritual Graces and Diſpoſitions are never called, πνεύματα, *Spirits* in Scripture; nor is the Holy Spirit, who produceth them, ever mention'd in the Plural, when they are ſpoken of. It plainly is an *Hebrew* Phraſe, uſed twice by *Moſes* when he ſpeaks thus to God, *Oh God of the Spirits of all Fleſh*, Numb. 16. 22. and again, *Let the Lord, the God of the Spirits of all Fleſh, ſet a Man over the Congregation*, Numb. 27. 16. And he is ſo ſtiled both as the Creator of them, or that God who *formeth the Spirit of Man within him*, Zach. 12. 1. and the Preſerver and Governor of them; *the God in whoſe Hand is the Soul of all living*, and *the Spirit of all Fleſh of Man*, Job 12. 10. and into whoſe Hands they do return at Death, *Eccleſ.* 12. 7. according to that old Tradition of the *Heathens* preſerved in (d) *Epicharmus*, That Man dying, ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, *returns*

(b) He did, ſaith *Plutarch*, καθελὼν ἀπὸ σίφανον χρυσοῦν. Περὶ φιλοπλουτίας, p. 523. And I run, ſaith the Apoſtle, ἐπικατείνω δὲ τὸ βραβεῖον, Philip. 3. 14. *See* Fab. Agoniſt. l. 2. c. 27.

(c) Plutarch. in vita C. Marc. p. 218. (d) Plutarch. de Conſol. ad Apoll. p. 110. A.

from whence he came, his earthly part to the Earth, his Spirit upwards. And the Tradition of the *Hebrews*, That (e) *in the time of our Diſſolution God comes and takes away his Part, and leaves the Part of our Father and Mother, ſtiled here the Fathers of the Fleſh.* (f) *Joſephus* ſaith, That at the Formation of *Adam* God made Man out of the Earth, *and ſent into him a Soul and Spirit.* (g) *Philo* ſaith, That his Body was indeed made of Earth, ſhaped into Humane Form, but his *Soul was only derived from the Maker and Governour of all Things*, and this was ſignified by theſe Words, *He breathed into him the Breath of Life*; ſo that, though according to his viſible Part he was Mortal, as to his inviſible he was Immortal. Hence ſaith the *Targum* of *Jonathan* on *Numb.* 16. 22. 27. 16. *It is God that putteth the Spirit of the Soul in the Bodies of all Men.* And the *Targum* of *Jeruſalem*, *It is God who ruleth over the Souls of all Fleſh.* See *Pug. Fid. p.* 401.

Ver. 10. *For they verily for a few days chaſtned us after their own pleaſure*, (*Gr.* as ſeemed beſt to them) *but he* (our Heavenly Father) *doth it for our own Profit, that we might be partakers of his Holineſs.*

Πρὸς ὀλίγας ἡμέρας,] ſeems not here to refer to the Days of Childrens Minority, for that makes nothing to the purpoſe of the *Apoſtle*'s Argument, and the motive to ſuffer Divine Chaſtiſements uſed by the *Scripture*, is not that they are long, but that they are but *for a very little while*, Hebr. 10. 37. *momentary*, 2 Cor. 4. 17. ὀλίγον ἐστι, *but for a little*, 1 Pet. 1. 6. nor is κατὰ τὸ δοκοῦν αὐτοῖς, *after their pleaſure*, but *as it ſeemed good to them:* This therefore ſeems to be the meaning of the Words, That earthly Parents Chaſtiſe their Children, aiming at that which ſeems beſt for them in this preſent Life, conſiſting of few Days, or for their Temporal Good in this Life, but God doth it for their Spiritual and Eternal Benefit, to make them here partakers of his Holineſs, and ſo to fit them for the peaceable Fruits of Righteouſneſs hereafter.

Ver. 11. (Nor let it diſcourage you that theſe Afflictions ſeem grievous to the Fleſh, πᾶσα γ,) *For no Temptation for the preſent ſeemeth joyous, but grievous* (to it); *nevertheleſs afterward it yieldeth the comfortable Fruits of Righteouſneſs to them that are exerciſed thereby*, (*i.e.* Thoſe Fruits of Righteouſneſs which end in Peace.)

The word γεγυμνασμένοις uſed here, ſhews that the Phraſe is *Agoniſtical*, and taken from the Exerciſes performed by them Naked in the *Olympick* Games, where one of the Crowns given to the Victors being, εἰρεσιώνη ἐλαίας *of Olive, the Symbol of Peace*, hence *Faber* conceives the *Chriſtians* Crown is here repreſented *by the peaceable Fruit of Righteouſneſs.*

Ver. 12. *Wherefore lift up the Hands which hang down* (as if wearied with, and giving over the Combat) *and* (ſtrengthen) *the feeble Knees* (which ſeem unable to ſtand firm, or run on this Race with Patience. See Note on *ver.* 3.)

Ver. 13. *And* (ſo) *make* (ποιεῖτε, ye will make) *ſtreight Paths for your Feet* (to walk in,) *leſt that which is lame be turned out of the way, but let it rather be healed*, (*Gr.* ἵνα μὴ, that that which is Lame may not be turned out of the way, but rather may be healed.)

Τροχιὰς ὀρθὰς.] *i. e.* Make ſtreight Paths in the Way of *Chriſtianity*, not ſtepping out of it to avoid Perſecution, that they who are already Lame and Feeble may not be moved by your Example to go out of it, but rather by your Conſtancy in it may be confirm'd.

Ver. 14. (And in order thereto) *Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.*

i. e. Be of a pure and peaceable Converſation towards all with whom you do converſe; for as this is neceſſary in order to your living with God, ſo will it tend much to prevent the Perſecutions of Men.

Ver. 15. *Looking diligently leſt any Man fail of the Grace*, (*Gr.* ὑστερῶν ἀπὸ, fall from the Grace of God) *leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled.*

That ὑστερεῖσθαι ἀπὸ, is the ſame with ἀφίστασθαι, *to depart from* the Grace of God which brings Salvation, or to depart from the Faith, and by ſo doing fall ſhort of the promiſed Reſt, *Hebr.* 4. 1. The Words of the *Apoſtle*, and his Scope, which is to preſerve the *Jews* from Backſliding from *Chriſtianity* to *Judaiſm*, and the following Exhortation, *not to refuſe him that ſpeaketh now*, ver. 25. And, ἔχειν τὴν χάριν, *to retain and hold faſt the Grace of God*, ver. 28. ſufficiently ſhew. But this is ſtill more clear from the Words of *Deut.* 29. 18. whence this whole Verſe is taken, which runs thus, μὴ τίς ἐστιν ἐν ὑμῖν——τινὸς ἡ διάνοια ἐξέκλινεν ἀπὸ κυρίου, *leſt there be among you any Man or Woman whoſe Heart turneth away from the Lord our God, to go and ſerve the gods of the Nations*, μὴ τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ, καὶ πικρίᾳ, *leſt there ſhould be among you a Root ſpringing with Gall and Wormwood.* Which

(e) Midraſh Cohel. in cap. 5. v. 11. (f) Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Antiq. L. 1. c. 2. p. 5. A.

(g) Τῶν δὲ ψυχῶν ἀπ' οὐδενὸς γενητὸν τὸ παράπαν, ἀλλ' ἐκ τοῦ παλαιοῦ καὶ ἀγενήτου θεοῦ ἀπάντων. Τὸ δὲ ἐνεφύσησεν, οὐδὲν ἕτερον ἦν ἢ πνεῦμα θεῖον ἀπὸ τῆς μακαρίας, καὶ εὐδαίμονος ἀνωτάτης φύσεως ἀπορροίαν τινὰ ἰσθμὸν ἡκόντισμένον, &c. Lib. de Mundi Opificio, p. 23. C. D.

makes

makes it probable that the true Reading here should be not ἐνοχλῇ, but ἐν χολῇ.

Ver. 16. *Lest there be any Fornicator or Profane Person* (among you, such) *as was Esau, who for one morsel of Meat sold his birthright.*

Πρωτότοκια, *the Birthright*] which *Esau* sold contain'd these Privileges, 1. A double Portion of his Father's Goods, *Deut.* 21. 17. 2. Power and Dominion over the Younger, for he succeeded in the Government of the Family, or Kingdom. *Reuben thou art my first-born, the Excellency of Dignity, and the Excellency of Power*, Gen. 49. 3. *The Kingdom gave he to Jehoram, because he was the first-born*, 2 Chron. 21. 3. This *Isaac* gave to *Jacob* in these words, *Be thou a Master to thy Brethren, and let thy Mother's Sons bow down to thee*, Gen. 27. 29. 3. The Honour of Priesthood in their own Family at least. So *Exod.* 24. 5. *He sent the young Men* (*Vulg.* the first-born) *of the Sons of Israel, and they offered Burnt Offerings, and sacrificed Sacrifices, to Jehovah.* Afterwards the *Levites* were taken into the Service of God, instead of all the first-born among the Children of *Israel*, Numb. 3. 41. *consecrated before to God*, Exod 22. 29. Numb. 8. 17. Gen. 25. 29. This Birthright *Esau* sold when he was faint, ἐλεόντων, and this shews how proper this instance is to preserve them from being *wearied and faint in their Mind.*

The *Targum* of *B. Uziel* saith, That he was made faint by committing *Idolatry, shedding innocent Blood, and going in to a Damsel betrothed that day*, and this shews him a *fornicator* both in the Spiritual and Carnal Sense, and a profane Person. And lastly, *Mercer* saith, *Primogenituram Hæreditatem cœlestem adumbrasse*, that the *Primogeniture was a Type of their Celestial Inheritance*; which also seems to be hinted by the *Paraphrases* on the Place, for that of *Uziel* saith, *He denied the Life of the World to come, and contemn'd his Birthright:* And the *Targum* of *Jerusalem*, That *he contemn'd his Birthright, and despised his part in the Life to come, and denied the Resurrection*; and as this shews his Profaneness, so also doth it shew the appositeness of this Example to the *Apostle's* purpose.

Ver. 17. *For ye know that afterwards when he would have inherited the Blessing* (he had lost,) *he was rejected by his Father*, (saying of *Jacob*, I have blessed him, and he shall be blessed,) *for he found no place of Repentance*, (no change of the Blessing pronounced by his Father,) *though he sought it carefully with Tears*, (crying with an exceeding great and bitter cry, *Gen.* 27. 34.)

Ἐκζητήσας μὲτ δακρύων αὐτὸν.] Though these words thus expounded do not immediately prove that true Repentance may find no acceptance with God, yet are they design'd to insinuate that Men may so despise the Blessings of *Christianity*, as to be after thought unworthy to enjoy them; that by their Apostacy they may fall so entirely from God, as that he will not be prevailed on by their Tears to restore them to their lost and despised Privileges upon their Tears and Fastings; as is apparent in the Case of the *Jews*, who have large times of Penance and Humiliation, but are not, to this day, restored to the Grace and Favour of God, and to the Privilege of being his peculiar People, and First-born as once they were.

Ver. 18. *For ye* (believing *Jews*) *are not come*, (as your Forefathers when they entred into the old Covenant with God,) *unto the Mount that might be touch'd*, (and so you might die, *Exod.* 19. 12.) *and that burn'd with fire*, (*Gr.* to the burning Fire, *Deut.* 5. 23.) *and to the blackness and darkness* (caused by the Cloud stiled, νεφέλη γνοφώδης, *Exod.* 19. 16.) *and to the Tempest* (of Thunder and Lightning, *Deut.* 5. 22.)

Ver. 19. *And the sound of a* (the) *Trumpet* (exceeding loud, which made the People tremble, *Exod.* 19. 16.) *and the* (great) *voice of Words, which* (was so terrible that) *they that heard* (it) *entreated that the Word should not be spoken to them any more* (lest they died for it, *Exod.* 20. 19. *Deut.* 5. 25. 18. 16.)

Ver. 20. *For they could not endure that which was commanded*, (that severe cautionary Command which runs thus) *That if so much as a Beast touched the Mountain it should be stoned, or thrust thorow with a Dart.*

Τὸ διαστελλόμενον.] Διαστέλλομαι signifies to *Command with Vehemence or Severity*, Matth. 16. 20. Mark 5. 43. 8. 15.

Ver. 21. *And so terrible was the sight, that Moses said, I exceedingly quake and tremble.*

Μωϋσῆς εἶπεν, *Moses said.*] This Interpreters think St. *Paul* received by Tradition of his Ancestors, though no Footsteps of this Tradition have been found among them. But doubtless the Apostle had respect to *Deut.* 9. where, *ver.* 15. Moses *sees the Mount burning up to Heaven*; and *ver.* 19. saith, ἔκφοβός εἰμι, *I exceedingly fear.*

Ver. 22. *But ye are come* (under the Gospel Dispensation to things of a more excellent Nature, not apt to terrifie and discourage, but create Joy and Comfort to you, not as then to Mount *Sinai*, but) *to Mount Zion*, (whence you expect all your Spiritual Blessings, not to the Terrestrial *Jerusalem* which is in Bondage with her Children, *Gal.* 4. 25. but) *to the City of the living God, the heavenly Jerusalem*, not to thousands of Angels attending on God as at Mount *Sinai*, *Psalm* 68. 17. but) *to an innumerable Company of Angels*, (ministring to them who shall be Heirs of Salvation, *Hebr.* 1. 14.)

Σιὼν ὄρει, *to Mount Zion.*] All the good Things, Blessings and Comforts which God

will give to *Iſrael*, are only out of *Zion*, ſay the *Jews*, *Vajikra Rabba*, *Sect.* 24. *Midraſh Tillim ad Pſalm* 14. Hence came their Strength, *Pſal.* 110. 2. and Help, *Pſal.* 20. 2. Bleſſings, *Pſal.* 128. 5. and Life, *Pſal.* 133. 3. and Salvation, *Pſal.* 14. 7.

Ἰερουσαλὴμ ἐπουρανίῳ, *to the Heavenly Jeruſalem.*] *Which is the Mother of us all*, Gal. 4. 26. where our *City* is, *Philip.* 3. 20. This the *Rabbins* call the *Jeruſalem*, *le Holam habba*, *of the Age to come*, to be built in the Days of the *Meſſiah*, ſaying alſo, That *the inferiour* Jeruſalem *is a Figure of that which is above.* See Note on *Gal.* 4. 26. And 'tis here ſtiled *the Heavenly Jeruſalem.* Not that Heaven is primarily intended by it; and not the Church of Chriſt on Earth, but *propter originem & finem*, as having its riſe from Heaven, and as leading to it, on which account the Goſpel State is ſtiled ſo oft *the Kingdom of Heaven.*

Μυριάσιν ἀγγέλων, *to myriads of Angels.*] The Glorious Citizens of Heaven who attend at the Throne of God, to whom we are united, they being made *one with us in Chriſt*, Epheſ. 1. 10. and to whom we are *reconciled* by him, *Coloſ.* 1. 20.

Ver. 23. *And to the General Aſſembly, and Church* (not of the *Jews*, and the Firſt-born Regiſtred among them, *Numb.* 1. 16. but) *of the Firſt-born who are written in Heaven, and to God* (now declared to be) *the Judge of all*, (Acts 17. 30, 31.) *and to the Spirits of Juſt Men made perfect*, (who have run their Race, and are to be Crowned at the great Day, 2 *Tim.* 4. 8.)

Πρωτοτόκων, *of the Firſt-born.*] *i. e.* Of the *Apoſtles* who received the *firſt Fruits of the Spirit*, Rom. 8. 23. and of the Churches which received firſt the Chriſtian Faith, *Epheſ.* 1. 12. *(whoſe Names are written in Heaven) i.e.* who are enrolled among the Citizens of the New and Heavenly *Jeruſalem*, or among the Juſt, for whom the Kingdom is prepared. *In this rejoice*, ſaith Chriſt, *that your Names are written in Heaven*, Luke 10. 20. Thus *Exod.* 32. 32. *Moſes* is by the *Targum* introduced ſpeaking thus, *I know thou haſt writ my Name in the Book of the Juſt.* And of the Falſe Prophets the *Targum* on *Ezek.* 13. 9. ſaith, *They ſhall not be written in the Book of eternal Life, which is written for the Juſt of the Houſe of* Iſrael; and into this Kingdom they only are to enter, whoſe Names are thus enrolled in the Book of Life, *Rev.* 21. 27.

Καὶ κριτῇ Θεῷ, *and to God the Judge of all.*] Who will adjudge the Crown of Glory to thoſe who have *fought the good fight of Faith*, 2 Tim. 4. 8. who *run this Race with Patience*, 1 Cor. 9. 24, 25. and will give them *the Kingdom prepared for them*, Matth. 25. 34. Luke 12. 32.

And to the Spirits of Juſt Men, τετελειωμένων, *made perfect.*] This word here cannot well ſignifie them *who are crowned* in the *Agoniſtical* Senſe, becauſe the *Apoſtle* in the former Chapter had aſſerted of thoſe Witneſſes which died in Faith, That *they had not yet received the Promiſe*, and were not to be Crowned before us Chriſtians; and ſaith, that he himſelf expected to receive his Crown only at *the Great Day*, 2 Tim. 4. 8. But it ſignifies either that they had fulfilled their Courſe, and ſo reſted from their Labours and Conflicts, as *Chryſoſtom* here ſaith, and ſo have nothing more to do but to receive their Crown: Or in the other Senſe of the Word, τελειοῦσθαι, *to be made perfect in Holineſs*, or to be perfectly Purged from all Guilt of Sin, and ſo fit to be admitted to this Kingdom. In which Senſe the *Apoſtle* here denies that there was any τελείωσις, or perfect Expiation made by the *Levitical Prieſthood*, the Law *making nothing perfect*, Hebr. 7. 11, 16. And that the Offerings preſcribed by it could not, τελειῶσαι, *make perfect* the Worſhipper as to his Conſcience, *Hebr.* 9. 9. that they could not, τελειῶσαι εἰς τὸ διηνεκὲς, *perfect him for ever*, ſo as that he ſhould need no farther Expiation for Sin, *Hebr.* 10. 1. and that *Chriſt by one Offering*, τετελείωκεν εἰς τὸ διηνεκὲς, *had perfectly* expiated for ever *them that were ſanctified*, ver. 14.

Ver. 24. *And to Jeſus the Mediator* (not of the old Covenant, which promiſed only the Land of *Canaan*, but) *of the new Covenant*, (eſtabliſhed in his Blood, by which we receive the Promiſe of an eternal Inheritance, *Hebr.* 9. 15.) *and to the Blood of ſprinkling which ſpeaketh better things than that of Abel.*

Αἵματι ῥαντισμοῦ, *the Blood of ſprinkling.*] Not that of Bulls and Goats with which *Moſes* ſprinkled the People, when they entred into the Old Covenant, *Exod.* 24. 8. and the Tabernacle, and the Veſſels of the Miniſtery to ſanctifie them for the *Levitical* Service, but the Blood of Chriſt, by which the Heavenly Places are purified and prepared for us, *Chap.* 9. 23, 24. and by which we have entrance into the Holieſt, *Chap.* 10. 19, 20.

Κρεῖττονα λαλοῦντα παρὰ ὁ· or, παρὰ τὸ Ἄβελ.] *Than the Blood of* Abel, not becauſe that called for Vengeance, this for Mercy; but than the Blood of the Sacrifice of *Abel* offer'd by Faith, of which God teſtified his Acceptance, and by which he being dead yet ſpeaks, *Hebr.* 11. 4. that procuring Acceptance for himſelf alone, this for all Believers; that ſpeaking only for him, and declaring him Righteous, this interceding to God for the Juſtification of all Men through Faith in his Blood.

Ver. 25. *See therefore that you refuſe not him that ſpeaketh* (now by his Son to you,) *for if they eſcaped not* (God's ſevere Judgments) *who refuſed him that ſpake on Earth* (from Mount *Sinai*,) *much more ſhall*

not

not we eſcape, if we turn away from him that ſpeaketh (by his Son coming down, and by his Spirit ſent down) *from Heaven*, (1 Pet. 1. 12.)

Χρηματίζοντα.] This word both in the *Old* and *New Teſtament* ſignifies ſpeaking as from God, or words proceeding from him. See *Jer.* 25. 30. 26. 3. 29. 23. 30. 2. 36. 4. *Matth.* 2. 22. *Luke* 2. 26. *Acts* 10. 22. *Rom.* 11. 4. *Hebr.* 8. 5. 11. 7. ſo 2 *Maccab.* 2. 4. χρηματισθεὶς ὑπὸ τοῦ θεοῦ, *the Prophet being warned of God, commanded that the Ark ſhould go with him.*

Μὴ παραιτήσησθε, *refuſe not.*] As they did, ſaith *Theodoret*, ἀντὶ τοῦ Θεοῦ τὸν Μωσέα λαβεῖν, *deſiring inſtead of God to have* Moſes, by ſaying, *Speak thou to us, and let not God ſpeak to us*, Exod. 20. 19. deſiring *not God, but an Angel*, ſaith *Philo* on thoſe Words. *De Somn.* p. 455. F. See Note on *Coloſ.* 2. 19.

Ver. 26. *Whoſe Voice then ſhoke the Earth*, (when the Law was given, *Exod.* 19. 18. *Pſalm* 68. 8.) *but now* (under this Diſpenſation) *he hath promiſed* (yet a farther ſhaking) *ſaying, Yet once more* (at the making my new Covenant) *I ſhake not the Earth only, but alſo Heaven*, (Hag. 2. 7, 8.)

Ver. 27. *And this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of thoſe things that are made, that thoſe things which cannot be ſhaken may remain.*

Οὗ ἡ φωνὴ, *whoſe Voice.*] He ſpeaks here not of the Voice of *Chriſt*, but of the God of *Iſrael*, who at his Appearance on *Sinai* ſhook the Earth; of his Voice who made the Promiſe, that *Chriſt the deſire of all Nations* ſhould come. Nor can the *Apoſtle*, or the *Prophet* ſpeak of *Chriſt*'s ſecond Coming, to give *new Heavens and new Earth* by the Converſion of the *Jewiſh Nation*; For, 1ſt. This ſhaking was to be the Forerunner of the coming of *the deſire of all Nations*, or contemporary with it, now he was to come *to fill that very Houſe* then built *with Glory*, and to make the Glory of it greater than the Glory of the Houſe built by *Solomon*. The *Prophet* muſt therefore ſpeak of a ſhaking antecedent to the Deſtruction of the *Temple*. And therefore the *Apoſtle*, ſpeaking of the very thing promiſed in the words of the *Prophet Haggai*, muſt alſo ſpeak of the firſt Advent of our Lord. 2dly, The *Prophet* ſpeaks of a ſhaking which was to happen after a *little time*, *Hag.* 2. 7. and therefore not of an Advent of our Saviour after Two thouſand Years expired, yet to come. And, 3dly, The *Apoſtle* ſays plainly, That *Chriſtians* had then received that Kingdom which could not be ſhaken, to give place to another, and upon that grounds his Exhortation to them, to *retain* or hold faſt the Grace received, *ver.* 28. Which ſhews it was not a Kingdom yet to come after One thouſand ſeven hundred Years, but that which throughout the Goſpel is ſtiled the Kingdom of God, and of Heaven, and is ſaid to be then come to them, *Matth.* 12. 28.

Ἔτι ἅπαξ, *yet once more.*] The word *yet* ſignifies that there was yet to be another ſhaking for the Introduction of another Covenant, and conſequently for the aboliſhing the firſt; and the word *once* only, that there ſhould be no more ſhaking after the Introduction of the ſecond Covenant.

Ἐγὼ σείω, *I ſhake not the Earth only, but the Heavens*, Hag. 2. 7.] The Ancient *Jews* ſpeak of this place thus, *I will give a ſhort Glory to the* Iſraelites, *and afterward ſhall the Meſſiah come. Talm. Tr. Sanhedr.* c. 11. expounding this place of the coming of the *Meſſiah*, they add, That *the firſt Tabernacle and Temple were built and deſtroyed, ſo was the ſecond Temple, but the* Meſſiah *ſhould build a Temple, and God had built a Tabernacle and Temple in the Heavens, which ſhould never be deſtroy'd.* Pug. Fid. p. 304---309.

Now this ſhaking of the Heaven and Earth being to be accompliſhed at the coming of the *Meſſiah*, or *the deſire of all Nations*, cannot ſignifie the Removal and Subverſion of the material Heavens and Earth, they being not thus ſhaken at *Chriſt*'s coming, but this is a Metaphor frequently uſed in the *Prophets*, to ſignifie the Subverſion of a State and Kingdom, and of the Government which obtains amongſt them; as when the *Prophet*, ſpeaking of the Deſtruction of *Babylon*, ſaith, *I will make the Heavens ſhake, and the Earth ſhall be removed out of its place*, Iſa. 13. 13. See *Judges* 5. 4. *Pſalm* 77. 18. *Iſa.* 24. 19, 20. Thus at our Lord's coming to deſtroy *Jeruſalem* ſay ſome Interpreters, to deſtroy *Antichriſt* as others think, *the Powers of Heaven ſhall be ſhaken*, Matth. 24. 30. Mark 13, 25. and Luke 21. 26. which import of this Phraſe being not underſtood by *Eſthius*, he, without cauſe, rejecteth this Interpretation of the words.

2*dly*. This ſhaking being for the removal of things which were ſhaken, and they being not the material Earth, muſt ſignifie the things which were then introduced with the ſhaking of the Earth, *i. e.* the Covenant made, and the Worſhip, and Tabernacle, and other Materials then appointed to be made with Hands for God's Service, which, as the *Apoſtle*, throughout this whole Epiſtle contends, were to be aboliſh'd, and to continue only till *the time of Reformation*, Chap. 9. 10. and then to give place to that new Covenant, and Diſpenſation, which procured for us an Eternal Redemption, and an Entrance not into *the Holy Places made with Hands*, but *into Heaven it ſelf*; and therefore it follows,

Ver. 28. *Wherefore we receiving* (the Promiſe of) *a Kingdom that cannot be moved*, (or

(or ſhaken, to give place to another,) *let us have* (or retain that) *Grace whereby* (alone) *we may ſerve God acceptably in Reverence and Godly Fear.*

Ἔχωμεν χάριν.] It is the Obſervation of *Criticks* here, and elſewhere, that, ἔχειν, *to have*, is often put for κατέχειν, *to retain*, or *hold faſt*: So, ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, is *to hold Faith and a good Conſcience*, 1 *Tim.* 1. 19. ἔχειν τὸ μυστήριον τῆς πίστεως, *to hold the Myſtery of Faith*; ὑποτύπωσιν ἔχειν, *to hold faſt the form of ſound Words*, 2 Tim. 1. 13. Χάρις throughout the whole *New Teſtament*, doth ſignifie the *Favour* and *the Grace of God* ſo freely tendred to us in the Goſpel; ſee Note on 2 *Cor.* 6. 1. So that the import of theſe Words ſeems to be this, Let us continue ſtedfaſt in that Faith and Diſpenſation delivered in the Goſpel, as being that alone which renders both our Perſons and our Services acceptable to God, let us not *fall from the Grace of God*, ver. 15. let us *not caſt off our Confidence*, Chap. 10. 35. Let *us hold faſt the Profeſſion of our Hope without wavering*, ver. 23. continuing to ſerve God with an Holy Reverence.

Ver. 29. *For our God is* (to the Diſobedient and Rebellious among us, as he was to them, *Deut.* 4. 24. 9. 3.) *a conſuming Fire.*

Πῦρ καταναλίσκον, *a conſuming fire.*] To conſume thine Enemies if thou obey him, and to bring them down before thy Face, *Deut.* 9. 3. but to conſume thee, if thou forget the Covenant thou haſt made with him, *Deut.* 4. 24. This hath relation to the *Shechinah*, or Glorious Preſence of God, the ſight of which was *like devouring Fire*, Exod. 24. 17. and from which went out *Fire to conſume Nadab and Abihu*, Lev. 10. 2. and thoſe Two hundred and fifty Perſons which burned Incenſe, *Numb.* 16. 35. and of which the *Pſalmiſt* ſpeaketh in theſe words, *A fire burned in their Congregations; the flame burnt up the Wicked*, Pſalm 106. 18.

CHAP. XIII.

Ver. 1. LET *brotherly Love continue.*

Ver. 2. *Be not forgetful to entertain Strangers, for thereby ſome* (*viz.* Abraham, *Gen.* 18. and Lot, *Gen.* 19.) *have entertained Angels unawares.*

Ἀγγέλους, *Angels.*] It follows not hence, ſay the *Commentators* here, that all the three Perſons which appear'd to *Abraham* were created Angels, for one of them being ſtyled by *Abraham the Judge of all the Earth*, Gen. 18. 24. *Jehovah*, ver. 22. and *Abraham* praying to him with ſo great Humility, *Oh let not the Lord be angry, and I will ſpeak unto him, who am but Duſt and Aſhes*, ver. 27, 31. It ſeems more proper with the *Ancients* to conceive he at leaſt ſhould be the Son of God, the Angel of the Covenant; for the Word of God, ſaith *Juſtin Martyr*, καὶ Ἄγγελος καλεῖται, καὶ Θεὸς, καὶ υἱὸς, καὶ ἀνὴρ, καὶ ἄνθρωπος Ἀβραὰμ καὶ Ἰσαὰκ φανεὶς. Yet ſince in the Opinion of the *Jews* they were three Angels, as *Ainſworth* and *Cartwright* note upon the Place, the *Apoſtle* writing to them, ſaith no more of them. I rather think with the Reverend Biſhop of *Ely*, that it may be granted that the three that appeared to *Abraham* were created *Angels*; but then they appeared only as the Retinue of the *Shechinah*, or Divine Majeſty, ſtiled the Lord, *ver.* 1. and *ver.* 13. For after the ſame Men who came in, and did eat with *Abraham*, and roſe from the Table, were departed, *ver.* 16. and 22. *Abraham ſtands* yet *before the Lord*, that is, before the Divine Majeſty who appear'd to him, *ver.* 1. and ſtiles him *the Judge of the whole Earth.* And this agrees well with the Opinion of the *Jews*, who, as they acknowledge that the three Men whom *Abraham* entertained were created Angels, ſo alſo do they own that there was then a ſeparate Appearance, or Divine Majeſty which talked with *Abraham.* And this takes off the Obſervation of *Crellius* and others on this Place, That the Name *Jehovah* is given to Angels; for, according to this Interpretation, the Name *Jehovah* is not given to any of the Three *Angels* which were entertain'd by *Abraham*, but only to the *Shechinah*, or Divine Majeſty which appeared with them, and ſpake to *Abraham*, from Verſe the 10th to the 17th, and to whom, after the departure of theſe three, one into Heaven, and two to *Sodom*, *Abraham* ſtill ſpeaks to the end of that Chapter.

Ver. 3. *Remember thoſe that are in Bonds as* (affectionately as if you were) *bound with them, and them that ſuffer Adverſity, as being alſo in the Body*, (and ſo as being ſubject to the like Afflictions.)

Ver. 4. *Marriage is Honourable in all* (Perſons,) *and* (ſo is) *the Bed undefiled, but* (or wherefore) *Whoremongers and Adulterers God will Judge*, (*i. e.* adjudge to Condemnation.)

Τίμιος ὁ γάμος.] It is not worth diſputing whether theſe Words ſhould be rendred as a Precept thus, *Let honourable Marriage, and the Bed undefiled obtain among all*; or as our Verſion renders them by way of Aſſertion. The Obſervation of the *Ancients* upon the place

place is this, That (a) *Marriage is honourable in all Perſons, Old and Young, and in all things.*

Κρινῶ ὁ θεὸς, *God will judge.*] *i. e.* κατακρινῶ, he will Condemn them: So *John* 3. 16. *God ſent not his Son into the World,* ἵνα κρίνῃ τὸν κόσμον, *that he might Condemn the World. He that reſiſteth ſhall receive to himſelf,* κρῖμα, *Puniſhment*, or *Condemnation*, Rom. 13. 3. So *Matth.* 22. 14. 1 *Cor.* 11. 29. 1 *Tim.* 3. 6. *Jude* 4. *Mark* 3. 29. *Luke* 23. 40. τοῦτον κρίναντες, *by condemning Chriſt they fulfilled the Voice of the Prophets.* Acts 13. 27. That the *Apoſtle* here ſhould give theſe Cautions againſt the *Gnoſticks* among the *Jews*, is *gratis dictum*, for no Man can prove that any *Gnoſticks* had been then among them, but they had then the Sect of the (b) *Nicholaitans* among them, mentioned *Rev.* 2. 6, 15. who did, (c) ἀναίδην ἐκπορνεύειν, *holding Whoredom and Adultery to be things indifferent.* Moreover (d) *Juſtin Martyr* ſaith, That *where-ever they travelled they multiplied to themſelves Wives,* ὀνόματι γάμου, *under pretence of Marriage.* See Note on *Rom.* 2. 22. On which account there was ground ſufficient for this Exhortation. Note hence that Whoredom is a mortal Sin.

Ver. 5. *Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have* (at preſent), *for he hath ſaid,* (Deut. 31. 6. Joſ. 1. 5.) *I will never leave thee, nor forſake thee.*

Note, Hence we learn, 1*ſt*. That we are then covetouſly minded when we are not content with the Things we enjoy at preſent, but are impatiently deſirous of having more.

2*dly*, That what God promiſes to any of his Servants, may in like Circumſtances be applied to them all, for this Promiſe which the *Apoſtle* here makes, and applies to all good *Chriſtians*, was particularly made to *Joſhua*, *Chap.* 1. 5.

Ver. 6. *So that we may boldly ſay,* (as the Pſalmiſt doth, *Pſalm* 56. 4. *The Lord is my helper, I will not fear what Man ſhall do unto me.*

Ver. 7. *Remember them which have the Rule over you,* (*Gr.* be mindful of your Governors, or Guides,) *who have ſpoken to you the Word of God, whoſe Faith follow, conſidering the end* (or cloſe) *of their Converſation,* (with what Conſtancy and Perſeverance they continued in the Faith, and ſealed it with their Blood, in hopes of that Crown of Glory Chriſt had promiſed to them that were faithful to the Death.)

Ver. 8. (Even that) *Jeſus Chriſt who* (both as to his Doctrine, and his Promiſes) *is the ſame, yeſterday, to day, and for ever.*

i. e. Through all Times and Ages; for, as (e) *Philo* obſerves, τριμερὴς ὁ χρόνος, ὁ παρελυθὼς, ὁ ἐνεστὼς, ὁ μέλλων, Time conſiſts of three Parts, the paſt, preſent, and to come, and theſe three ſignifie, ἅπαντα ὁ αἰὼν, all Time, or the whole compaſs of it; ſo that as the ſame Doctrine of *Chriſtianity* muſt always be profeſſed by all *Chriſtians*, ſo the ſame *Jeſus* is always ready to aſſiſt and reward the ſincere Profeſſors of it.

That the *Apoſtle* ſpeaks here not of their living, but dead Guides, will appear partly from his Exhortation *to remember them*, the living Guides being the Objects not of their Memory, but Senſe, partly from the Phraſe, οἵτινες ἐλάλησαν, *who have ſpoken*, which intimates they had now left off ſpeaking, and partly from the ἔκβασις, *the cloſe*, or period of their Converſation here on Earth, they are exhorted to look back unto; their living *Biſhops* they are commanded to obey, *ver.* 17. their dead *Biſhops* to remember, *ver.* 7.

Ver. 9. *Be not carried about with divers and ſtrange Doctrines* (*i. e.* Doctrines divers from, and new, *i. e.* not taught by thoſe Guides who ſpake to you the Word of God, *ver.* 7.) *for it is good that the Heart be eſtabliſhed*, (*i. e.* comforted and ſtrengthned) *with Grace*, (*i. e.* the ſenſe of the Divine Favour, and the Grace brought to us by the Goſpel,) *and not with Meats* (eaten at the Jewiſh Feſtivals, and their Peace-offerings) *which have not profited* (to the purifying of the Conſcience from Guilt, *Hebr.* 9. 9.) *them that have been occupied therein.*

Διδαχαῖς ξέναις,] I render new Doctrines, and therefore ſtrange to the Ears of them that hear them firſt, ſo ξένα δαιμόνια, are *new Demons*, Acts 17. 18. and the *Apoſtle* ſaith, they were not to look upon their fiery Tryal, ὡς ξένου ὑμῖν συμβαίνοντος, *as if ſome new thing had happened to them*, 1 Pet. 4. 12.

Βεβαιοῦσθαι τὴν καρδίαν,] Is an *Hebrew* Phraſe, ſignifying to *comfort*, *ſtrengthen*, and *refreſh* the Heart. So Gen. 18. 5. *I will fetch a morſel of Bread,* יסעדו לבבכם, *and comfort their Hearts*, Judges 19. 5, 8. στήριον καρδίαν σου, *comfort thy Heart with a morſel of Bread*, of which the Pſalmiſt ſaith, That, καρδίαν ἀνθρώπου στηρίζει, *it ſtrengthens Man's Heart*, Pſal. 104. 15. whence it is often ſtiled, στήριγμα ἄρτου, Pſalm 105. 16. Ezek. 4. 16. 5. 16. 14. 13. the Staff of Bread.

The Grace here mention'd, is, ſay the *Ancients*, ἡ τοῦ χριστοῦ διδασκαλία, the Doctrine of the Goſpel, or of the Grace of God tender'd

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(a) Μὴ ἐν τοῖς σωματικοῖς μόνῳ, ἐν δὲ τοῖς νέοις ὄχι, ἀλλ' ἐν πᾶσιν· Theoph. Οὐκ ἐν τούτῳ μόνῳ τῷ μέρει τιμᾶσθαι, οὐ ἐπίσης δὲ ἅπασι, ἀλλ' ὅλῳ δι' ὅλου πᾶσι τοῖς πρώτοις τίμιος· Oecum.

(b) Euſeb. Hiſt. Eccl. l. 3. c. 29. (c) Iren. l. 1. c. 27. (d) Dial. p. 371. E. (e) De Sacr. Abel & Cain, p. 106. C.

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in it. The Meats here mentioned, are the Meats eaten in the *Jewiſh Feſtivals*, New Moons, and Sabbaths, *Col.* 2. 16. or their Peace-Offerings and Oblations, ſtiled, βρώματα, *Meats*, *Hebr.* 9. 10. which Feaſts ſome *Jewiſh* Zealots would have obſerved with the *Chriſtian Feſtivals*, *viz.* their *Paſſoever* and *Pentecoſt*, 1 *Cor.* 11. and in the ſame riotous Manner, *ver.* 21. And theſe Sacrifices or Peace Offerings they would have ſtill retain'd, perhaps as being not Sacrifices for Sin, but Free-Will Offerings, and only Sacrifices of Praiſe, ſo that the import of theſe Words is this, *'Tis good the Soul*, or Heart, *be eſtabliſhed, refreſhed, and comforted not with Meats eaten in the Jewiſh Feſtivals, or at their Euchariſtical Oblations, which profit or avail nothing to the Peace and Quiet of the Conſcience, but with the Divine Favour, and that Goſpel Grace by which Juſtification and Remiſſion of Sins is obtained through the Blood of Jeſus*, of which they cannot be partakers who ſtill cleave to the legal Obſervations. For,

Ver. 10. *We* (Chriſtians) *have* (a Sacrifice upon) *an Altar*, (that of the Croſs) *of which they have no right to eat* (or to partake) *who ſerve Tabernacles*, (*i. e.* cleave ſtill to the Worſhip appointed for the *Jewiſh* Tabernacle.)

Θυσιαστήριον, *an Altar.*] That the *Altar* here ſignifies the Sacrifice offer'd up upon the Altar, is plain from this, that of this Altar they were *to eat:* So they that ate of the *Jewiſh* Sacrifices, are ſaid to be, κοινωνοὶ θυσιαστηρίου, *partakers of the Altar*, 1 Cor. 10. 18. *i. e.* of the Things offered at the *Altar*, and then it muſt import the Body of our Lord offered and broken on the Croſs, by partaking the Memorials of which Body, we teſtifie our Communion with Chriſt, and his Church, *ibid. ver.* 16, 17. and of this, ſaith the *Apoſtle*, they have no Right to partake, who adhere ſtill to the *Moſaical* Oblations.

Ver. 11. (The Truth of this they may learn from their own Inſtitutions concerning Sacrifices,) *For the Bodies of thoſe Beaſts, whoſe Blood was brought into the Sanctuary for* (a) *Sin* (offering,) *are* (by the Law of *Moſes* not to be eaten, but) *burnt without the Camp*, (Exod. 29. 14. Lev. 4. 21. 6. 30. 16. 27.

Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας ſignifies a Sacrifice for Sin, or a Sin-Offering, ſee Note on 2 *Cor.* 5. *ult.*

Ver. 12. *Wherefore Jeſus alſo* (our Sin-Offering, the Perſon typified by theirs offered on the great Day of Expiation, *Lev.* 16.) *that he might Sanctifie the People with his own Blood*, (carried into the Heavenly Sanctuary) *ſuffered without the Gate.* (He therefore thus anſwering the Type of that Sin-Offering, of which neither Prieſt nor People were to eat; they who do ſtill adhere to the legal Inſtitutions, are by that Law excluded from partaking of this Sacrifice.)

Without the Gate.] That Sin-Offering which was carried without the Camp, whilſt they were in the Wilderneſs, when the *Temple* was ſeated at *Jeruſalem*, was carried without the Gate of the City. *Maimon. de Rat. Sacrif. Faciend.* cap. 7. §. 4. *Ainſw. in Lev.* 6. 30. And this is the reaſon of the Variation of the Phraſe here.

Ver. 13. *Let us therefore go forth to him without the Camp*, (the Terreſtrial *Jeruſalem*, the *Jewiſh* Church and Service,) *bearing his Reproach.*

His Reproach.] i. e. *his Croſs and Sufferings*, which the perſecuting *Jews* inflict upon his Followers, as they did upon him, *perſecuting them even to ſtrange Cities*, Acts 26. 11. *and from City to City.*

Ver. 14. *For here we* (eſpecially who are thus Perſecuted) *have no abiding City, but we ſeek one to come*, (even the City of the living God, *Chap.* 12. 22.)

Ver. 15. *By him therefore* (our High Prieſt) *let us offer the* (Chriſtian) *Sacrifice of Praiſe to God continually, that is* (in the Language of the Prophet *Hoſea*, 14. 2.) *the Fruit of our Lips, giving Thanks to his Name.*

Θυσίαν αἰνέσεως, *The Sacrifice of Praiſe.*] The *Jews* ſay that, *in ſæculo futuro*, in the Age to come, (which often ſignifies the Age of the *Meſſiah* (f) *All Oblations ſhall ceaſe, but the Oblation of Thankſgiving, which ſhall never ceaſe*; and that *Praiſe is more acceptable to God than all Sacrifices*; which they prove from thoſe Words of the Pſalmiſt, *I will not reprove thee for thy Sacrifices, becauſe they were not always before me: offer unto God Thankſgiving*, Pſalm 50. 23. *He that offers Praiſe honoureth me.* And the *Greek Commentators* obſerve, That the Sacrifices God now requires are *unbloody Sacrifices*, to wit, thoſe of Praiſe and Thankſgiving, and imitation of Chriſt. So *Chryſoſtom*, and *Oecumenius.*

Καρπὸν χειλέων, *the Calves of our Lips*, Hoſ. 14. 2.] So the *Jews* (g) themſelves interpret theſe Words, what ſhall we render *for the Calves of our Lips*, and the Scape-Goat that was ſent out into the Wilderneſs, תרות ותהלות שפתינו, i. e. *the Praiſes and Thankſgivings of our Lips.* Dr. *Pococke* notes, That καρπὸς is here taken for κάρπωμα, which in the *Septuagint* ſignifies an *Holocauſt*, which being uſually of young *Bullocks*, correſponds to the *Calves of our Lips*, in *Hebrew.*

(f) Pug. Fid. part. 3. diſt. 3. c. 12. §. 14, 15, 16, 17. (g) Pug. Fid. ibid. §. 20.

Ver.

Ver. 16. *But* (and for the other Chriſtian Sacrifices, thoſe of Alms) *to do good and communicate forget not, for with ſuch Sacrifices God is* (ſtill) *pleaſed.*

Ver. 17. *Obey them that have the Rule over you,* (your Biſhops and Paſtors, *ver.* 24.) *and ſubmit your ſelves* (to their Godly Admonitions,) *for they watch for your Souls, as they that muſt give account* (to God for them,) *that they may do it with joy* (in the preſence of Chriſt, that they have gained you to him, and built you up in your Faith, 1 *Theſ.* 2. 19.) *and not with ſorrow,* (that they could not prevail upon you to live ſuitably to their good Inſtructions,) *for that is unprofitable for you,* (and pernicious to you.)

Τοῖς ἡγουμένοις ὑμῶν.] Πεϱὶ ἐπισκόπων λέγει, *he ſpeaks of Biſhops,* ſay *Chryſoſtom, Oecumenius,* and *Theophylact*: (h) *Clemens Romanus* places them before the *Preſbyters,* ſaying, Τοῖς νόμοις τοῦ θεοῦ ἐπείθεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν ἀπονέμοντες τοῖς πϱεσβυτέϱοις ὑμῶν πϱεσβυτέϱοις, *ye walked in the Laws of God, being ſubject to your Guides, or Rulers, and giving convenient Honour to your Preſbyters, or Elders.*

Μετὰ χαϱᾶς, *with joy.*] That is, ſay others, that they may go on with their Work joyfully, which they can only execute with Trouble and Sadneſs, when they find you refractory to their Admonitions; but thoſe words, *That they may do it,* ſeem plainly to relate to the account they muſt give up hereafter to God.

Ver. 18. *Pray for us* (for our Freedom and Succeſs in Preaching the Goſpel, *Epheſ.* 6. 19. *Col.* 4. 3. and our Deliverance from the Enemies of the Faith, 1 *Theſ.* 3. 1, 2.) *for we truſt we have a good Conſcience, in all things being willing to live honeſtly.*

Ἐν πᾶσι.] In all Times, Circumſtances, Things and Places. Here is the true Teſt of an upright Conſcience, that in all Times, Things and Caſes, it renders us induſtrious to walk exactly according to the Rules of Righteouſneſs.

Ver. 19. *But I beſeech you the rather to do this* (now,) *that I may be reſtored to you the ſooner.*

Ver. 20. *Now the God of Peace that brought again from the dead our Lord Jeſus, the great Shepherd of the Sheep, through* (with) *the Blood of the everlaſting Covenant,* (to be offer'd by him in the Heavenly Sanctuary.)

Theſe words ſeem to expreſs all the three Offices of our Great *Mediator,* which are the Foundations of all our Prayers and Praiſes directed to God, and of all the Bleſſings we receive, or expect from him; his *Prophetick* Office, in that he is ſtiled *the great Shepherd of the Sheep*; His *Prieſtly* Office, in that he is ſaid to be *brought again from the dead with the Blood of the everlaſting Covenant*; and his *Kingly* Office, in that he is ſtiled *our Lord Jeſus.*

Ver. 21. *Make you perfect in every good work to do his Will, working in you* (by his Grace given to, and his Spirit reſiding in you) *that which is well-pleaſing in his ſight through Jeſus Chriſt, to whom be Glory for ever and ever, Amen.*

Καταϱτίσαι ὑμᾶς, *make you perfect.*] Here is the Duty of every good Chriſtian, to be *ready for every good Work,* Tit. 3. 1. *doing the Will of God from the Heart,* Epheſ. 6. 6.

Ποιῶν ἐν ὑμῖν, *working in you,* &c.] Here is the Power by which we are enabled ſo to do, and moved to the performance of our Duty, *viz. the Grace of God teaching us, denying all Ungodlineſs, and worldly Luſts, to live Righteouſly, Soberly, and Godly in this preſent World,* and the expectation of *the bleſſed Hope and glorious Appearance of our Lord* to reward our Services, *Tit.* 2. 11, 12, 13. The Love of God the Father in giving up his Son to the Death for us, and of *Jeſus Chriſt who gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar People zealous of good Works,* ver. 14. And *who died for all, that they who live might not henceforth live unto themſelves, but unto him that died for them,* 2 Cor. 5. 15. And, laſtly, the inward Aſſiſtances of the Holy Spirit, bringing theſe things to our remembrance, exciting us to the performance of our Duty, ſtrengthning us againſt our Temptations, and comforting and ſupporting us under our Sufferings.

Ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.] Here *Schlichtingius* ſaith, That *he who is a Chriſtian cannot be ignorant that Glory for ever and ever, is to be aſcribed to Chriſt, as well as to the Father,* as it is *Rev.* 5. 12, 13. and 2 *Pet.* 3. 18. And how then can he be ignorant that *Chriſt* is to be owned as the true God? This being the *Doxology* aſcribed in the *New Teſtament* to him, *of whom, and by whom, and to whom are all things,* Rom. 11. 36. *to God the Father,* Gal. 1. 5. to *the Omnipotent God,* Epheſ. 3. 20, 21. to him *who dwelleth in light inacceſſible,* 2 Tim. 4. 15, 16. to the *God of all Grace,* 1 Pet. 5. 10, 11. to *the only wiſe God our Saviour,* Jude 25. In (i) St. *Clemens* it is frequently aſcribed, τῷ Θεῷ παντοκϱάτοϱι, *to Almighty God, to whom be Glory for ever and ever, Amen,* as a Character peculiarly belonging to him. And in the (k) *Jeruſalem Targum* this is the frequent Appendix to the mention of the Great God, *Let his Name*

(h) Epiſt. ad Roman. §. 1. (i) Sect. 33, 38, 43, 45, 50. & 29. (k) In Gen. 49. 2. Exod. 15. 18. Deut. 3. 2. 6. 4.

be Bleſſed (*i. e.* Glorified) *for ever and ever, Amen.* So that both in the Opinion of *Jews* and *Chriſtians*, this was a *Doxology* proper to the True God.

Ver. 22. *And I beſeech you, Brethren, ſuffer the word of Exhortation* (to perſeverance with Patience in the Chriſtian Faith,) *for I have written a Letter to you* (of this Subject) *in* (as) *few words* (as the importance of the Matter, and my Affection to you would permit.)

Ver. 23. *Know ye that our Brother Timothy* (ſee the Preface) *is ſet at Liberty, with whom, if he comes* (hither again) *ſhortly I will* (God willing) *ſee you.*

Ver. 24. *Salute all them that have the Rule over you, and all the Saints: they of Italy ſalute you.*

Τοὺς ἡγουμένους, *that have the Rule over you.*] Hence it ſeems evident that this *Epiſtle* was not ſent to the *Biſhops*, or Rulers of the Church, but to the whole Church, or to the Laity.

Ver. 25. *Grace be with you all. Amen.*

THE

ANNOTATIONS
ON THE
Seven Catholick Epiſtles.

The General PREFACE.

OF theſe *Epiſtles* in the General I have only this to Note, that from the Fourth *Century* they have both obtained the Name of *Catholick Epiſtles*, and alſo have been ranked in the ſame Order in which they now ſtand in our Bibles, *viz.* by the Council of (a) *Laodicea*, by (b) *Cyril* of *Jeruſalem*, by (c) *Athanaſius*, and (d) *Greg. Nazianzen*; by (e) *Amphilochius*, and by others.

Only it is not eaſie to aſſign the Reaſon why they in a particular manner were ſo called, it could not be becauſe they were, *paſſim recepta ab omnibus, & ubique*; *generally received by all*; for we learn from the Teſtimonies of (f) *Origen*, (g) *Euſebius*, (h) *Amphilochius*, and (i) St. *Jerom*, That the Ancients doubted of Four of the Seven, or Five of them.

Oecumenius, and others, ſay, they were ſo ſtiled, becauſe they were written not to one Nation, as were generally thoſe of St. *Paul*, ἀλλὰ καθόλου τοῖς πιστοῖς, ὅτοι Ἰουδαίοις τοῖς ἐν τῇ διασπορᾷ, *but generally to the Faithful, or to the* Jews *of the diſperſion*. Which laſt expreſſion ſeems to hint the true reaſon of the Name, *viz.* becauſe, excepting the two brief Epiſtles of St. *John*, they were written to the *Jews* diſperſed throughout the World. Which though it be true alſo of the Epiſtle to the *Hebrews*, yet hath that no Inſcription, and for a long time was alſo queſtioned, nor was it written to the diſperſed *Jews*, but to the Inhabitants of *Judea*, *Chap.* 13. and upon theſe accounts might not come into the number.

(a) Ἐπιστολαὶ καθολικαὶ ἑπτά, ἤτοι, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. Can. 59.

(b) Περὶ τούτου δὲ καὶ πάσι ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ὁμολογεῖς. Cyril. Hier. Catech. 4. p. 38.

(c) Ἐπιστολαὶ καθολικαὶ καλέσθωσαν τὴν Ἀποστόλων ἑπτά, ἤτοι, Ἰακώβου μία, Πέτρου δὲ δύο, ὧν τὸ Ἰωάννου τρεῖς, καὶ τοῦτο Ἰούδα μία. Festiv. Ep.

(d) Ἑπτὰ δὲ καθολικαὶ, ὧν Ἰακώβου μία. In Jamb. apud Balſ. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν, p. 1082. Vide ibid.

(e) Amph. Ἰούδα δ' ὄντων ἑβδόμη, πᾶσας ἔχεις. p. 1084.

(f) Apud Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227. Τοιαῦτα μὲν τὰ περὶ Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν φέρεται λέγεται· ἰστέον δ' ὡς νοθεύεται μέν· οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα μιᾶς, ἧς αὐτῆς ὅσπερ τῶν ἑπτὰ λεγομένων καθολικῶν ὑπάρχει. Hiſt. Eccl. l. 2. c. 23. de Petri Ep. 2.

(g) Vide Hiſt. Eccl. l. 3. c. 3. & de Joannis ſecunda & tertia, c. 24. p. 96. (h) Amphiloch. ibid. (i) Hieron. Catal.

THE PREFACE TO THE General Epiſtle of St. *JAMES.*

§. 1. THAT *the Author of this Epiſtle was an* Apoſtle, *hath been proved, Note on* ver. 1. *whence it muſt follow, that he could not be* James *the Son of* Zebedee, *becauſe that* James *was ſlain by* Herod, A. D. 44. *Twenty-eight Years before the Deſtruction of* Jeruſalem, *which yet was* nigh at hand, *and even at the Door when this Epiſtle was endited. See Note on Chap.* 5. 8, 9. *Nor could he be* James *the Juſt, Biſhop of* Jeruſalem, *for he was no* Apoſtle, *if he was not the ſame Perſon with* James *the Leſs. It ſeemeth therefore that he was* James *the Son of* Alphæus, *Apoſtle, and Brother of our Lord, ſtiled* James the Leſs, *in diſtinction from* James *the Son of* Zebedee, *ſtiled the Greater, by reaſon of his Age. For that the* James *mentioned by St.* Paul, Gal. 1. 19. *was an* Apoſtle *in the ſtrict Acceptation of the Word, is evident from this, that having ſpoken of St.* Peter, *who doubtleſs was an* Apoſtle *in that ſenſe, he adds,* Others of the Apoſtles ſaw I none, ſave James the Lord's Brother; *and* Chap. 2. 6. *he reckons him with* Peter *and* John *among the* στύλοις, *or the* chief Pillars of the Church, *and to me he ſeems to be the ſame with* James *the* Biſhop *of* Jeruſalem. *For,*

1ſt. *Of this* James *the* Biſhop *of* Jeruſalem, *who was ſtiled the Juſt,* (a) *St.* Jerom *ſaith, That* he was the Son of *Mary*, the Siſter of the Mother of our Lord, of whom St. *John* makes mention, *Chap.* 19. 29. *where ſhe is ſtiled* the Wife of Cleophas, *or* Alphæus; *and by St.* Mark, Chap. 15. 40. the Mother of James the Leſs.

2dly, *It ſeems highly probable, that the* James *mentioned* Acts 15. *was ſtrictly an* Apoſtle; *for* Paul *and* Barnabas *were ſent up* to the Apoſtles and Elders, *ver.* 2. *they were received* by the Apoſtles and Elders, *ver.* 4. the Apoſtles and Elders were gathered together *to decide the Queſtion touching the Circumciſion of the* Gentiles, ver. 6. *The firſt Perſon that ſpeaks to it is* Peter *the* Apoſtle, *the ſecond* James, *who having determined the Queſtion, it* ſeemed good to the Apoſtles and Brethren to ſend Letters to the Churches, *ver.* 22. *And theſe they ſend with this Inſcription,* The Apoſtles, Elders and Brethren. *In all which places it is evident, that the word* Apoſtles *muſt be taken in the proper ſenſe, they being ſtill diſtinguiſhed from all the* Elders *or* Biſhops *which were not* Apoſtles; *nor can it be thought reaſonable that St.* James *here ſhould be ranked among the* Elders *or the Inferiour ſort of the Clergy, it remains then that he was in the ſtrict ſenſe an* Apoſtle. *There being therefore no other of that Name then living, but* James the Son of Alphæus, *who alſo was the Brother of our Lord,* i. e. *his Mother's Siſter's Son,* (i. e. *his Couſin*) *he, in all likelihood, muſt be the Biſhop of* Jeruſalem.

3dly, *The Story of Three that were called* James, viz. James *the Great,* James *the Leſs, and* James *Biſhop of* Jeruſalem, *is, ſaith* (b) *Dr.* Cave, a great miſtake, and built upon a ſandy bottom; ‘ *For beſides, that the* ‘ *Scripture mentions no more than two of this* ‘ *Name, and both* Apoſtles, *nothing can be* ‘ *plainer than that St.* James *the* Apoſtle, *whom* ‘ *St.* Paul *calls* the Brother of our Lord, *was* ‘ *the ſame that preſided among the* Apoſtles, ‘ *and determined in the Synod at* Jeruſalem. ‘ *Nor do either* (c) Clemens Alexandrinus, *or* ‘ Euſebius *out of him, mention any more than*

(a) *Jacobus qui appellatur Frater Domini, cognomento Juſtus, ut nonnulli exiſtimant Joſeph ex alia Uxore, ut autem mihi videtur Mariæ ſororis Matris Domini cujus Joannes in libro ſuo meminit, Filius, poſt paſſionem Domini ab Apoſtolis Hieroſolymorum Epiſcopus ordinatus, unam tantum ſcripſit Epiſtolam, quæ de ſeptem Catholicis eſt. Verbo Jacobus.*

(b) Life of *James* the Leſs, p. 144.

(c) Δύο δὲ γεγόνασιν Ἰάκωβοι, ὅς ὁ δίκαιος ὁ ἐπὶ τῆ πτερυγίῳ βληθεὶς;——ἕτερος δὲ ὁ κατακοπεὶς ὑπὸ δὲ δικαίου, ᾧ ὁ Παῦλος μνημονεύει γράφων, ἕτερον δὲ τῶν Ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. Clem. apud Euſeb. l. 2. c. 1. p. 38.

‘ *that*,

'tion, St. James *put to death by* Herod, *and* 'St. James *the Juſt*, Biſhop *of* Jeruſalem, 'whom they *expreſly affirm to be the ſame* 'with him whom St. Paul *calls the* Brother of 'our Lord. *Once indeed* Euſebius *makes our* 'St. James *one of the* Seventy, *though elſe-* 'where quoting a place of (d) Clemens of Alexandria, *he numbers him with the chief of the* 'Apoſtles, *and expreſly diſtinguiſhes him from* 'the Seventy Diſciples. *And though* (e) St. Jerom, *when he repreſents the Opinion of others,* ſtiles him *the* 13*th* Apoſtle, *yet elſewhere, when ſpeaking his own Senſe, he ſufficiently proves that there were but two,* (f) James *the Son of* Zebedee, *and the other the Son of* Alphæus, *the one ſirnamed the* Greater, *the other the* Leſs; *and he frequenly ſtiles the Author of this Epiſtle writ to the Twelve Tribes,* James the Apoſtle: *Beſides, ſaith he, the main ſupport of the other Opinion is built upon the Authority of* Clemens his Recognitions, *a Book, in doubtful Caſes, of no Eſteem and Value.*

§. 2. *And having thus ſhew'd that* James *the* Apoſtle, *and,* Brother of our Lord, *was the Author of this Epiſtle, we cannot reaſonably doubt the Authority of it; eſpecially if we conſider that it is cited by* (g) Clemens Romanus *four ſeveral times, and by* (h) Ignatius *in his Genuine Epiſtle to the* Epheſians, *by* (i) Origen *in his Thirteenth Homily upon* Geneſis. (k) Euſebius *ſaith it was* known to moſt, and publickly read in moſt Chriſtian Churches; (l) *St.* Jerom, *that in proceſs of Time it obtained Authority.* (m) Eſthius *notes,* 'That *they who before doubted of it,* 'in the Fourth Century *embraced the Opinion* 'of them who received it, *and that from thence* 'no Church, *no Eccleſiaſtical Writer is found* 'who ever doubted of it, *but on the contrary* 'all the Catalogues of the Books of Holy Scripture publiſh'd *by* General *or* Provincial 'Councils, Roman Biſhops, *or other* Orthodox *Writers, number it among* Canonical 'Scriptures; quæ probatio ad certam fidem faciendam cuique Catholico ſufficere debet, which Proof muſt give ſufficient certainty of it to any Catholick. *As for the ſeeming Contradiction of this Epiſtle, to the Doctrine of* St. Paul *in the matter of Juſtification by Faith, ſee it ſufficiently cleared in the Cloſe of the* Annotations *on the Second Chapter.*

§. 3. 4thly, *That this Epiſtle was directed to* the Twelve Tribes which were ſcattered abroad, *the Words of this Epiſtle ſhew; but whether the Twelve Tribes import only thoſe of them which returned into* Judea, *or thoſe of them alſo who were carried away by the* Aſſyrians, *and never return'd to their own Nation, ſo as to make any more a diſtinct People, or a Body* Politick *under their own Governours, is uncertain: That God had abſolutely determined, that the Ten Tribes ſhould never more return to ſuch a State, the* Prophet Hoſea *in many places doth inform us, as when God by him ſaith,* I will no more have Mercy on the Houſe of Iſrael, but I will utterly take them away, *Chap.* 1. 6. *That they ſhould be among the* Gentiles *as* a Veſſel wherein is no pleaſure, *Chap.* 8. 8. *That they ſhould not* dwell in the Lord's Land, *Chap.* 9. 3. *And again,* I will drive them out of my Houſe, I will love them no more: My God will caſt them away, becauſe they did not hearken to him, and they ſhall be Wanderers among the Nations, *ver.* 15, 17.

And yet that God deſigned not to exclude them from the Bleſſings promiſed in the Days of the Meſſiah, *or from being called into the Church of* Chriſt, *is as evident from many Expreſſions, and gracious Promiſes of God recorded in that* Prophet *concerning the ſame Tribes of* Iſrael; *as,* v. g. *That* the number of the Children of Iſrael ſhall be as the Sand of the Sea which cannot be meaſured, nor numbred: And it ſhall come to paſs, that in the place where it was ſaid unto them, ye are not my People, there it ſhall be ſaid unto them, Ye are the Sons of the living God, *Chap.* 1. 10, 11, &c. *And again,* I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteouſneſs and Judgment, and in loving Kindneſs, and in Mercies; I will even betroth thee unto me in Faithfulneſs, and thou ſhalt know the Lord, *Chap.* 2. 19, 20. I will have Mercy on her which had not obtained Mercy, and I will ſay to them which were not my People, Thou art my People, and they ſhall ſay, Thou art my God, *ver.* 23. *And again,* Afterwards ſhall the Children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord and his Goodneſs in the latter days, *Chap.* 3. 5. *See* Chap. 14. 4, 8. *Now theſe* Prophecies *being not to be fulfilled upon them, by bringing them into their own Land, it ſeemeth reaſonable to conceive they might be fulfilled by calling them to embrace the Goſpel, and that by doing ſo were thoſe words fulfilled,* I will call them my People who were not my People, *not only towards the* Gentiles, Rom. 9. 24, 25, 26. *but alſo towards thoſe* Iſraelites *of whom they primarily were ſpoken,* 1 Pet. 2. 10. *And to this the*

(d) Hiſt. Eccl. l. 1. c. 12. p. 31. l. 2. c. 1. p. 38. (e) Comment. on Eſ. 17. f. 60. (f) Adv. Helvid. f. 8. B. C. (g) Ep. Epiph. ad Joh. Hieroſ. f. 57. in l. 58. C. Adv. Pelag. l. 1. f. 95. c. 2. f. 101. E. 103. C. (h) Sect. 10, 12, 17, 30. (i) Sect. 5. (k) Lib. 2. c. 22. l. 3. c. 25. (l) Verb. Jacob. (m) Eſthius in Epiſt. Jacob.

Inſcription

Inſcription ſeems to lead us, it being, ταῖς δώδεκα φυλαῖς, ταῖς ἐν τῇ διασπορᾷ, to the Twelve Tribes, to thoſe who are in the Diſperſion. *That the Places whither theſe Ten Tribes were carried by the* Aſſyrians *were well known to the other* Jews, *ſee proved by Dr.* Lightfoot, *that in* Meſopotamia, Media, *and* Babylon, *where they were placed, the* Jews *abounded in a very great meaſure.* (n) Joſephus *teſtifies, they had there three Famous Univerſities,* Neerda, Sorana, *and* Pombeditha. *We therefore have great reaſon to believe the Goſpel was then Preached among them by the* Apoſtles *of the Circumciſion. See the Preface to the Firſt Epiſtle of St.* John.

There is one farther Obſervation taken notice of by Grotius *and Dr.* Hammond, *That ſome part of this Epiſtle ſeems to be directed not only to Believers, but even to the unbelieving* Jews, *eſpecially the ſix firſt Verſes of the Fifth Chapter, where he ſaith,* Ye have killed the Juſt, and he doth not reſiſt you; *which cannot well agree to the Converted* Jews, *to whom he ſeems to turn his Speech in theſe following Words,* Be patient therefore, Brethren, *ver.* 7. *Yea, the whole Third and Fourth Chapters may be equally directed to both, the name of* Brethren *ſuiting to both, when uſed by a* Jew *writing to them,* Rom. 9. 2.

§. 4. *As for the Occaſion of the Epiſtle, it ſeemeth to be written upon two Accounts,*

1ſt. *To Correct the pernicious Errours both in Doctrine and Manners, which had crept into the Theology of the* Jews, *and had an evil Influence on their Practice. See Note on* Chap. 2. v. 11. *and* v. 14. *to the end of the Chapter.*

2dly. *To Comfort and Eſtabliſh the ſincere Believers under the preſſures which they then ſuffered, or were ſhortly to expect from the Unbelieving* Jews, *or their falſe Brethren. Where note,*

1. *That though the* Jews, *from the beginning of the* Apoſtles *Preaching, were ſtill incenſed againſt the* Chriſtians, *yet ſeeing* Chriſtianity, *whilſt they continued Preaching to the* Jews, *did not ſpread much among other* Nations, *and ſince the* Jews *were under reſtraints in the Time of* Caius, *who had no good Affection to them, they could not proceed far in ſhewing their Hatred to the* Chriſtian *Faith. What Perſecutions therefore happened in thoſe early Times, concern'd only the Churches of* Judæa, *or thereabouts, or ſpent themſelves on the chief Leaders and Aſſerters of the* Chriſtian *Faith, St.* Stephen, *St.* James, *St.* Peter, *and St.* Paul, *or on the Churches converted from the* Jewiſh Synagogues, *and reach'd no farther than the Places where they were converted; and though they were begun by Inſtigation of the* Jews, *yet were they chiefly managed by the* Heathen *Powers, or by their own Country-men. For about the* 39*th Year of* Chriſt, then had the Churches Peace throughout all Judea, Galilee, *and* Samaria, *Acts* 9. 31. *and ſo they ſeem to have continued till after the Council of* Jeruſalem, *the Churches being then* eſtabliſhed in the Faith, and encreaſing in number daily, *Acts* 16. 5. *Yea, when* Paul *comes to* Rome *he receives all that came unto him for two whole Years,* preaching the Kingdom of God, and teaching the things which concerned the Lord Jeſus Chriſt with all confidence, no Man forbidding him, *Acts* 28. 30, 31. *So that at leaſt till the Fourth or Fifth Year of* Nero, *the Goſpel was freely preach'd at* Rome *without any Contradiction either of the* Romans *or the* Jews. *But then in his Sixth Year,* afflicti ſuppliciis Chriſtiani, the Chriſtians were ſubjected to Puniſhment by him, *ſaith* (o) Suetonius; *and it ſeems very probable, ſaith Dr.* Lightfoot, *that even then* Nero *had by ſome Act or Edict ſuppreſſed* Chriſtianity, *not only* at Rome, *but alſo at* Judea, *as he gathers from that Clauſe in* Tacitus, Repreſſaque in præſens exitiabilis ſuperſtitio, rurſus erumpebat non modo per Judæam originem ejus mali, ſed per urbem etiam, *which ſhews that before the Perſecution began, in the Tenth of* Nero, *of which* Tacitus *there ſpeaks,* Chriſtianity *had been by him ſuppreſſed not at* Rome *only, but* Judea. *Here then I place St.* Peter's πύρωσιν πρὸς πειρασμὸν, *burning for Tryal, which forwarded the Defection which was ſo general in the Churches of the* Jews *that had received the Goſpel, they falling to* Moſes *again, or joining the Adheſion to the Law with the Profeſſion of the Goſpel, that ſo they might retain their Liberty, the Religion of the* Jews *not being at all ſuppreſſed by him, and that they might eſcape the Rage of the* Jews, *who doubtleſs, by his Example, would be induced to expreſs that Hatred they had ſtill born againſt the* Chriſtians. *The ſame* Nero *in his Tenth Year renews this Perſecution of the* Chriſtians, *and this he did, ſaith* (p) Oroſius, *not only at* Rome, *but by his Edict* through all the Provinces of his Empire; *and this encourag'd the* Jews *every where to ſhew their utmoſt Rage againſt all thoſe of their Religion, whether* Jews *or* Proſelytes, *who had embrac'd the Faith of* Chriſt *ſincerely; and the more they drew nigh to their final Deſolation, the more did* Satan *inhance their Fury againſt thoſe* Chriſtians, *whom he found the fatal Enemies and Overthrowers of his Kingdom.*

(n) Antiq. l. 18. c. 16. (o) In Neron. c. 16. (p) *Nam primus Romæ Chriſtianos ſuppliciis & mortibus affecit, ac per omnes Provincias pari perſecutione excruciari imperavit.* Lib. 7. c. 7.

§. 5. *Note,*

§. 5. *Note, laſtly, That whereas Mr.* le Clerk *ſaith, Note on* Chap. 5. 3. *That St. James doth not ſpeak here to the* Jews *who had embrac'd the Faith in* Paleſtine, *but to thoſe who were ſcattered abroad, ſeeing he ſpeaks to the whole Twelve Tribes, I doubt not but thoſe of* Paleſtine *muſt be included; but when he adds, that thoſe* Jews only who lived in *Paleſtine*, and the neighbouring Countries, and had riſen up in Arms againſt the *Romans*, were deſtroyed by them, *ſuggeſting that the Jews, diſperſed throughout the other Parts of the* Roman Empire, *received no harm; this is a great miſtake; for theſe being* the Days of Vengeance *upon the Unbelievers of that Nation, God's ſevere Judgments reached them every where, as we may fully learn from the* ruefal Account (q) Joſephus *gives us of their Calamities throughout all their Diſperſions; for, ſaith he*, when the *Romans* had no Enemies left in *Judea*, the danger reach'd, πολλοῖς ἐφ' ἑκατὸν καλοικέσιν, to many of them living the remoteſt from it, for many of them periſhed at *Alexandria*, and *Cyrene*, and in other Cities of *Egypt*, and throughout all *Syria*. *And* Eliazer *in* (r) *Joſephus having reckon'd up many places where they were cruelly ſlaughter'd, concludes thus*, Μακρὸν ἂν εἴη τὰ ἴδια λέγειν, 'twould be too long to ſpeak of all theſe Places in particular.

We know from (ſ) Tacitus *and others, that the* Jews *were a Nation generally hated by all about them, and by thoſe among whom they lived, partly becauſe they uſed*, Ritus contrarios cæteris mortalibus, Rites contrary to all other Nations; *and ſpake, and thought Contemptuouſly of their Deities and Worſhip; partly becauſe they bore*, adverſus omnes alios hoſtile odium, the greateſt Hatred to Men of other Nations, *and ſhewed the greateſt Contempt of them, calling them* Dogs, *and thinking it unlawful to converſe with them, and a Pollution even to touch them. All* Nations *therefore where they lived muſt, upon all Occaſions, be ready to riſe up againſt them, as we may learn from the Slaughter of them in* (t) Cæſarea, Damaſcus, Scythopolis, *and throughout all the Cities of* Syria *about the beginning of the War, of which* Joſephus *gives us the Account. When therefore the* Romans *were very much incenſed againſt them, becauſe when other* Nations *had ſubmitted to their Empire*, ſoli Judæi non ceſſiſſent, they dared to Rebel, *muſt they not be ſure to ſuffer in every Province where they dwelt, not only from the* Roman Governours, *but alſo from thoſe People in every* Nation *who bore ſo great Hatred to them. And hence* (u) Euſebius *informs us, That* they did thus ſuffer in all other Places.

2dly, (x) Joſephus *doth confeſs that the* Jews *in* Judea *did expect*, ἅπαν τὸ ἄνω Εὐφρατίτου ὁμόφυλον ὑμῖν συναφθήσεσθαι, that all of their own Nation, even beyond *Euphrates*, ſhould be aſſiſtant to them in this War; *and doubtleſs they were not wholly diſappointed in their Expectation, for in their War commenced under* Hadrian, (y) Dion *expreſly ſays*, That the *Jews* out of all Nations came to their help. *We therefore reaſonably may conceive this alſo was ſo in the former War under* Veſpaſian *and* Titus, *and then we cannot doubt that they who ſhared in the War, muſt alſo bear a ſhare in the Calamities it brought upon that* Nation *in thoſe* Days of Vengeance *which befel them for their Infidelity, and the Rejection of the true* Meſſiah, *of which the* Jews *who lived in other* Nations, *were as guilty as thoſe who lived in* Judea.

§. 6. *And hence alſo I return an Anſwer to an Objection which I foreſee may be made againſt my Interpretation of ſome Paſſages in the Fourth and Fifth Chapters of this Epiſtle*, viz. *that I reſtrain them to what was done to and by the* Jews *in* Judea; *whereas this Epiſtle is written to* the Twelve Tribes which were ſcattered abroad, *ver.* 1.

For, 1ſt. *As all the* Jews *of the Diſperſion were under the Government of the* Sanhedrim, *and after of the* Patriarch *of the* Jews *reſiding in* Judea, *and obey'd his Pleaſure; ſo many, both of* Jews *and* Proſelytes, *went up out of all Nations to their Feaſts, when the* Holy Ghoſt *fell down on the* Apoſtles *at the day of* Pentecoſt *we find them there*, Acts 2. *and when* Jeruſalem *was beſieged at their* (z) Paſchal *Feaſt; and ſo, even upon that account, they muſt be ſomewhat concern'd in what was done and ſuffer'd in* Judea; *and if they ſided with them in that War, as I have ſhew'd it probable they did, they muſt be more concern'd in theſe Matters. But,*

2dly, Joſephus *tells us that they had Wars about the ſame time in many Places of their Diſperſions with the* Gentiles; *that when the* Alexandrians, *in the Reign of* Nero, *had impeach'd Three of their Brethren as* Enemies and Spies, (a) ἦρθη πᾶν τὸ Ἰουδαϊκὸν ὅπλα ἐπ' ἀμυναν, all the *Jews* there roſe up to their Aid; *and that* Tiberius Alexander, *the Governour of the City, commanded the* Roman Legions *to ſlay*

(q) Lib. 7. c. 36. p. 995. A. c. 37. c. 38. p. 996. (r) Cap. 34. p. 992. (ſ) Hiſt. l. 5. ab initio.
(t) De Bello Jud. l. 2. c. 30. p. 813, 814. c. 41. p. 822.
(u) Καὶ πάντα τόπον ὅλῳ τῷ ἔθνει συνέρρυη κακά. Hiſt. Eccl. l. 3. c. 5. (x) Proem. de Bello. Jud.
(y) Καὶ οἱ ἀπανταχοῦ γῆς Ἰουδαῖοι συνελέγησάν τε, καὶ συνήψαν, καὶ πολλὰ κακὰ ἐς τοὺς Ῥωμαίους τὰ μὲν λάθρᾳ τὰ δὲ καὶ φανερῶς ἐδεδράκεσαν. In vita Adrian. p. 263.
(z) Euſeb. Hiſt. Eccl. l. 3. c. 5. (a) De Bello. Jud. l. 2. c. 36.

them,

them, ἢ τὰς κλίσεις αὐτῶν διαρπάζειν, ἢ τὰς οὐσίας καταφλέγειν, and to ſeize upon their Goods, and burn their Houſes, *which they did, killing Fifty thouſand of them on the ſpot. That the* Jews *invading the Cities and Villages of* Syria, *the* Syrians *fell upon them in all their Cities, and were eſpecially moved thereunto by Covetouſneſs*, τὰς δὲ οὐσίας ὧν ἀναιρεθέντων ἀδεῶς διήρπαζον, for they fell boldly upon the Subſtance of the Slain: *And in theſe and all the other Places mentioned by* Joſephus, *the* Jews *were as forward to take up Arms againſt the* Gentiles, *as they were to ſuppreſs the* Jews. *Here then is a ſufficient Account of their* Wars and Tumults *mention'd Chapter the Fourth, and of their* Riches being Corrupted, *and their* Fleſh eaten by Fire, *Chapter the Fifth.*

A

A Paraphraſe with Annotations ON THE General Epiſtle of St. JAMES.

CHAP. I.

Ver. 1. JAMES *a Servant of God, and of the Lord Jeſus Chriſt* (ſendeth) *to the twelve Tribes which are ſcattered abroad, Greeting.*

James.] That this was *James* an *Apoſtle*, is confirm'd from the Teſtimony of (a) *Euſebius*, who declares of that *James* to whom the Ancients aſcribed this Epiſtle, that he was *the Brother of the Lord.* The ſame we learn from the *Syriack*, *Arabick*, *Vulgar*, and *Ethiopick* Verſions, by all which he is ſtiled *James the Apoſtle.*

Ταῖς δώδεκα φυλαῖς, *to the twelve Tribes.*] That ſome of the ten Tribes remained in, and ſome of them returned to the Land of *Iſrael*, we are aſſured from the Cities of *Manaſſeh*, and *Ephraim*, and *Simeon*, even unto *Nephtali*, purg'd by *Joſiah* from their Idols; 2 *Chr.* 34. 6. from the Money ſent in to repair the Houſe of the Lord, from *Manaſſeh*, *Ephraim*, and *the Remnant of Iſrael*; ver. 9. from the mention made of the Children of *Iſrael* that were come again out of the Captivity, *Eſdr.* 6. 21. and the Sin-offering made by *Ezra* at the Dedication of the *Temple* of *twelve Goats according to the number of the Tribes of Iſrael*, ver. 17. and from theſe following words, Chap. 8. 35. *The children of thoſe which had been carried away, which were come out of the Captivity, offer'd twelve Goats for a Sin-offering*; and laſtly, from the mention of the *twelve Tribes* by the Apoſtle *Paul*, *who inſtantly ſerved God day and night*, Act. 26. 7.

Ἐν τῇ διασπορᾷ, *which are ſcattered abroad.*] That the *Jews* were diſperſed throughout the World, we learn from the words of *Agrippa* in his Oration to them; who tells them, That (b) *there was not a Nation upon Earth where ſome part of them were not ſeated*: and, That *if they of Judea ſhould Rebel, all of them that reſided in other places would be deſtroyed, and every City would be filled with the blood of them.* From the words of *Strabo* cited by (c) *Joſephus*, that *it was not eaſie to find an eminent place in the whole World where the Jews did not reſide.* From *Philo* in his Oration againſt *Flaccus*, where he makes mention τῶν πανταχόθεν τῆς οἰκουμένης Ἰουδαίων (d) *of the Jews diſperſed throughout all the World*, adding, that *one Region could not contain the Jews, but* (e) *they dwelt in moſt of the flouriſhing Cities in* Aſia, *and in* Europe, *in the Iſlands and in the Continents, not much leſs in number than the Inhabitants*; And introducing (f) *Agrippa* interceding to *Cajus* for them as inhabiting in the moſt celebrated Parts of *Africa*, *Aſia*, and *Europe.* And even *Cicero*, in his Oration for another *Flaccus*, declares that (g) *the Gold which the Jews ſent to their Temple at* Jeruſalem *was ſent from* Italy *and all the other Provinces of the Roman Empire.*

Ver. 2. *My Brethren, count it* (matter not of Sorrow, but of) *all Joy when* (through the Divine Permiſſion) *ye fall into divers Temptations* (*i. e.* Afflictions from the World.)

Πειρασμοῖς ποικίλοις, *into divers Temptations.*] Temptations, ſaith *OEcumenius*, are of two Kinds; 1. Such as lead to Sin, which the

(a) Eccl. Hiſt. l. 2. c. 23. (b) Οὐ γὰρ ἔστιν ὅπῃ τὸ οἰκούμενον ἔθνος, ὃ μὴ μοῖραν ὑμετέραν ἔχει, ἢν ἅπαξ, πολεμούντων ὑμῶν ἔνεστι, καταφάγεσθαι τοῖς ἀφεστῶσι. Joſ. de Bello Jud. l. 2. c. 20. p. 808. G.

(c) Καὶ πάντη ἂν δοκεῖ ῥᾳδίως εὑρεῖν τὸ οἰκούμενον, ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον. Antiq. l. 14. c. 12. (d) P. 752. F.

(e) Τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ, καὶ Ἀσίᾳ, καὶ τὰς νήσους, καὶ ἠπείρους ἐνοικοῦσι, Ibid. E. Κίχρη δὲ καὶ τὰ τῆς ἠπείρου καὶ νήσους οὐκ ὀλίγῳ τινὶ τὰς ἐν αὐθεντίαις καὶ πολλῷ τινὶ δοκεῖν ὑπερβάλλειν. Ad Cajum, p. 791. F.

(f) Ibid. p. 798. C. (g) *Cum aurum Judaicum nomine quotannis ex Italia, & ex omnibus veſtris provinciis exportari vetet.* Orat. 24. n. 52. p. 367.

Luſts of the Fleſh, and the Love of Riches, produce in us, 1 *Tim.* 6. 9. againſt which our Lord inſtructs us to pray that *we enter not into* them, and of theſe the *Apoſtle* begins to diſcourſe *ver.* 12. Or ſuch as are ſent for the Trial of our Conſtancy, and Sincerity in the Faith: and to our Patience and Perſeverance under them is promiſed a great Reward in Heaven. And of theſe the Apoſtle ſpeaketh here, and *ver.* 12. See *Luke* 22. 28. *Hebr.* 4. 15.

Ver. 3. *Knowing this, that* (this outward Trouble ſent for) *the Trial of your Faith* (by the help of God's over-ruling Grace, and the Aid of his Holy Spirit then eſpecially reſiding on you, 1 Pet. 4. 14.) *worketh* (in you) *Patience.*

Τὸ δοκίμιον, *the trial of our Faith*] Being attended with theſe Aſſiſtances and Conſolations of the Holy Ghoſt, and theſe firm Hopes of a moſt glorious Reward of all our Sufferings, tends naturally to make us bear them patiently; as the *Apoſtle* ſpeaketh here. But then it is as true, that ὑπομονὴ κατεργάζεται τὸ δοκίμιον, *Rom.* 5. 4. *i. e.* that this Patience worketh the Trial, and by that, in good Chriſtians, the Experience of their Sincerity, and Conſtancy in the Faith: and therefore it concerns you not to faint under theſe Tribulations.

Ver. 4. *But* (to) *let Patience have its perfect work* (in you) *that ye may be perfect and entire, wanting nothing* (to make you perfect in Chriſt Jeſus, and entire as to all Chriſtian Graces.)

Τέλειοι, *that you may be perfect and entire.*] For where there is this perfect work of Patience, there muſt be a ſtrong Faith as the foundation of it, a ſteddy Virtue or Chriſtian Fortitude, enabling us thus to ſuſtain theſe firy Trials; an exact Knowledge of our Duty, to bear theſe Afflictions, with a meek and quiet Spirit, with Forgiveneſs of, Love to, and Prayer for them that perſecute us, which includes the height of Charity under the higheſt Provocations; a great Love to God for whoſe ſake we ſuffer, and a ſtrong Affection to his Service; a greater Fear of his Diſpleaſure, than of the Wrath of Man; an entire Truſt and Dependance on him, and a full Reſignation to his Will of Providence, in which conſiſts the Life of Godlineſs; an exact Temperance as to the Honours, Pleaſures, and temporal Concernments of this preſent Life we loſe by theſe our Sufferings; and a true Charity to our Chriſtian Brethren, for whoſe Example and Encouragement we do thus ſuffer. Now theſe are all the Graces which the Apoſtle *Peter* doth require to make us fruitful and perfect Chriſtians, 2 *Pet.* 1. 5, 6, 7, 8.

Ver. 5. (Εἰ δὲ and) *if any of you lack Wiſdom* (how to exerciſe and preſerve this Patience under the various Temptations he may be ſubject to) *let him ask it of* (that) *God who giveth liberally* (whatſoever he ſees needful for us) *and upbraideth* (us) *not* (for want of this Wiſdom) *and* (if he duly ask) *it ſhall be given him.*

Δοθήσεται, *it ſhall be given.*] Hence it appears, that this Wiſdom depends not on our own Skill or Strength; nor can it be obtained without divine Aſſiſtance.

Ver. 6. *But* (then) *let him* (take care to) *ask in Faith, nothing wavering, for he that wavereth* (in the time of Temptation) *is like a wave of the ſea, driven with the wind, and toſſed* (to and fro by every Temptation.)

Ver. 7. *For let not* (μὴ γὰρ, let not then) *that man think, that he ſhall receive any thing of the Lord.*

Ver. 8. (For) *a double-minded man is unſtable in all his ways* (and therefore cannot pray in Faith, as he that would be heard muſt do.)

Δίψυχος — μηδὲν διακρινόμενος, ἀνὴρ γὰρ δίψυχος.] What is the ἀνὴρ δίψυχος καὶ διακρινόμενος, *the double-minded* and *the wavering Man*, we may learn from *Hermas*, who informs us, that Viſions and Revelations are διὰ τοὺς διψύχους (h) *for the double-minded*, i. e. τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, οἱ λέγουσιν ἐν ἑαυτοῖς, ἢ ἔστιν, ἢ οὐκ ἔστιν, that is, *for them who reaſon in their hearts whether theſe things will be, or not.* And again, (i) *Credite Deo qui eſtis dubii, Believe in God you that are doubtful, for he can do all things. Woe to the doubtful, who have heard theſe things, and contemned them.* And again (k) *They that doubt of God, they are the double-minded, who ſhall receive none of their Requeſts.* See the whole *Mandate* to the ſame effect. And from that of (l) *Barnabas* touching him that walketh in the way of Light, that ἵνα μὴ δίψυχήσῃ, *he will not be doubtful whether a thing will be ſo or not*, from the like Precept of the (m) *Apoſtolical Conſtitutions*, μὴ γίνου δίψυχος, *be not doubtful in thy Prayer whether thy Petition will be heard or not*; and from (n) St. *Clement*, with whom οἱ δίψυχοι *the doubtful*, are οἱ διστάζοντες περὶ τῆς Θεοῦ δυνάμεως, *the Diſtruſters of the Power of God.* This Faith therefore relates to Prayer, and is a firm Belief that God will afford to his ſincere Servants, under all their Sufferings for his ſake, ſuch Aid as will enable them to bear them with true Chriſtian Patience, 1 *Cor.* 10. 13. and ſuch Wiſdom as will direct them to improve theſe Sufferings to his Glory and their Good. He that doubts of this, will be now hoping, and anon deſponding, apt to quit his Dependance on God, and lean on his own

(h) Lib. 1. Viſ. 3. §. 4. (i) Viſ. 4. §. 2. (k) Οἱ γὰρ διστάζοντες περὶ τοῦ Θεοῦ, ἔστι καὶ εἰσὶν οἱ δίψυχοι· οὗτοι ὁτιοῦν αἰτήσωσιν οὐ λήψονται αὐτῶν. (l) Sect. 19. (m) Lib. 7. c. 11. (n) Ep. ad Cor. §. 11. El. 23.

Wiſdom,

Wisdom, and ready to cast off that Religion which subjects him to these Temptations from which he expects no good issue; and therefore wanting that Faith in God which is here made the Condition of an acceptable Prayer, *&c.* he cannot hope to obtain any thing of him.

Ver. 9. (And if Temptations be matter of the Christians joy) *Let the Brother of low degree* (impoverish'd by them) *rejoyce* (still) *in that he is exalted* (to be rich in Faith, and an Heir of the Kingdom of God, *Chap.* 2. 5. *Luke* 6. 20.)

'Ο ταπεινὸς, *the man of low degree*] in the *Old Testament* is the poor and afflicted Man. So 'tis in the *Septuagint* πένης, ταπεινὸς *the poor*, the *afflicted*, עני πτωχία, ταπείνωσις, *Poverty*, or *Lowness of State*: and the sense here is confirmed from the opposition of the *Rich* to him.

Ver. 10. *But let the Rich rejoyce in that he is made low, for as the flower of the Grass he shall pass away*; (*Gr.* For as the flower of the Grass shall pass away when it is scorched with the Sun.)

Ver. 11. (For the Sun is no sooner risen with a burning heat, but it withereth the Grass, and the Grace of the fashion of it perisheth,) *so also shall the rich man fade away in his ways.*

'Ο πλούσιος, *the Rich.*] *Let God*, saith (o) Philo, *be the matter of thy chief Joy, not Riches, Honour, Strength, or Beauty, these being* φαινόμενα πρόσωπα καὶ μεθ' ἡδονῆς βλαστάνοντα *things which wither before they are fully grown up.* Let then the *Christian* consider, that the things he loseth for the sake of Christ are only things of such a fading nature, whereas he doth secure by his Perseverance an everlasting Treasure reserved for him in the Heavens; and then he may rejoyce in his Humiliation. Note also an Ellipsis of the Verb καυχάσθω *let him rejoyce*, ver. 10. to be taken from ver. 9. So *Job.* 15. 4. 1 *Cor.* 4. 15. *Gal.* 2. 7. *Eph.* 1. 12.

Ver. 12. *Blessed is the man that* (thus) *endureth Temptation* (for the sake of Christ) *for when he is tried* (*Gr.* δόκιμος γενόμενος, being approved) *he shall receive the Crown of life which the Lord hath promised to them that love him*, (*i. e.* being by his patient enduring of these Afflictions for the sake of Christ approved as one that loves him more than the World, he shall receive the Reward promised to them that do so.)

Ver. 13. (As for the other sort of Temptations unto Sin) *Let no man say when he is* (thus) *tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man* (to it.)

Ver. 14. *But every man is tempted when he is drawn away by his own Lust, and enticed*, (*Gr.* being drawn and enticed by his own Lust.)

Note here, That the Desires or Lustings of the sensual Appetite put us only under a state of Temptation, not of actual Sin; they are indeed the root of Sin, but so is Temptation to Sin, and the Suggestions of Satan, but they are not our Sins till we consent to them: they are not a Transgression of the Law, for there is no Law given to the sensual Appetite alone, but to the whole Man, who cannot hinder sensual Appetites from arising in him before he perceives them, but he can restrain the Will from consenting to them as soon as he perceives them, and can refuse to admit of them, or suffer them to make stay in, or gain upon his Mind to contemplate them with delight, or assent to them: and this being all he can do, must be all he is oblig'd by the Law to do. There be many Scriptures urged against this Opinion in the *Synopsis*, but they are too impertinent to be insisted on.

Ver. 15. *Then when Lust hath conceived* (*i. e.* obtained any consent to, or approbation and good-liking to the desire of the sensual Appetite) *it bringeth forth* (and engageth the Soul in) *Sin. And Sin, when it is finished*, (in the deliberate outward action, or such endeavours to perform and execute it as want nothing on the part of the Will to the completion of it, and much more when by a customary practice it becomes habitual) *bringeth forth Death* (the Wages of Sin.)

'Αποκύει θάνατον, *bringeth forth Death.*] i. e. Not only deserveth Death, for so doth the consent of the Will, but it renders us obnoxious to Death, and will end in it, without Repentance. Hence therefore note, that not only the Soul harden'd in Sin, and given up to the frequent practice of the same Sin, is guilty of mortal Sin, but every deliberate sinful Action, done against the Convictions and the Checks of Conscience, till by Repentance it is retracted, puts us under that state, as being a breach of the Gospel-Covenant of sincere and impartial Obedience, a departing of the Heart from God, and a wilful and presumptuous Sin; and therefore *David*, after his Adultery and Murder, prays that God would *create in him the clean Heart, and renew in him the right Spirit.* Though therefore God in mercy may and will deal with such Men not according to their particular Failures, but according to the general Tenure of their Lives, yet can they claim no Covenant-Right to such Favour till they have throughly repented of such wilful Sins, and return'd to the sincere Performance of their Duty.

Ver. 16. *Do not err, my beloved Brethren* (by ascribing your Sin, or your Temptations to it, unto God.)

Ver. 17. *Every good gift and every perfect gift is from above, and cometh down from the*

(o) *De victimas offerent.* p. 661. E. F.

Father of lights (the Light of Nature and of Grace) *with whom is no variableneſs, neither ſhadow of turning* (from Good to Evil; he therefore never will deny thoſe Gifts to them that duly ask them, nor will he ever be wanting in his Grace and Favour to them that love him, and much leſs will he tempt any one to depart from him.)

Ver. 18. *For of his own Will begat he us* (Jews) *by the word of truth, that we ſhould be a kind of Firſt-fruits of his* (new) *Creatures.* (We therefore have little cauſe to think he will do any thing to deſtroy that Life, or deny us any thing which he ſees neceſſary to preſerve that Life which he ſo freely gave.)

Λόγῳ ἀληθείας.] Here is a plain Evidence that the Word of God is the ordinary means of our Regeneration, it being the Word preached, the Word we are to hear, *ver.* 19, 22. and to *receive with meekneſs*, by which the new Birth is by God wrought in us, and which ſaith the *Apoſtle*, is *able to ſave the Soul:* and it is ſurely a great Diſparagement to the Word of God, to think that his Perſuaſions, Admonitions, Exhortations, and Threats, ſhould be all inſufficient to prevail with us to turn from our ſinful Courſes, and to turn unto him, when all Men who do uſe theſe Methods towards their Children, Servants, Friends, or Relations, do it in hopes that they ſhall be ſucceſsful by theſe means; only this is not ſo to be underſtood, as to exclude the Bleſſing and Co-operation of God with the Word preach'd, or the Aſſiſtance or his Holy Spirit, ſetting it home upon our Hearts: provided this be not by way of *Phyſical*, but *Moral* Operation, by that Illumination of the Underſtanding from the Word which produceth that Renovation in the Spirit of the Mind, by which we are enabled to diſcern and to approve *the good, and acceptable, and perfect Will of God*, Rom. 12. 2. Eph. 4. 23. *to diſcern what is acceptable to the Lord*, Eph. 5. 10. *to underſtand what the Will of the Lord is*, v. 17. *the things that are moſt excellent.* And if the Word of God be a perfect Rule, *able to make us wiſe unto Salvation, and furniſh us for every good work*, ſure the Good Spirit may by his Suggeſtion of the Truths deliver'd in it, by bringing them to our Remembrance, and opening our Underſtanding to perceive the Scriptures, remove that Darkneſs which is in our Minds either by natural Corruption, or by the Miſts which Satan caſts upon them; whence the *Apoſtle* doth inform us, 2 *Cor.* 4. 3, 4. that *if the Goſpel be hidden from any* to whom it is preach'd, *it is becauſe the God of the World hath blinded the conceptions of their minds, that the Light of the glorious Goſpel ſhould not ſhine into them.* And, 2dly, by making deep Impreſſions on the Mind, of the Advantages and Rewards promiſed to our Converſion and ſincere Obedience, and the tremendous Evils threatned to the Diſobedient, and bringing theſe things oft to our Remembrance, which in the Scripture Phraſe is putting *theſe Laws in our minds, and writing them upon our hearts, that we may not depart from him*, Hebr. 8. 10. See Note on *Hebr.* 8. 10. For, what Reaſon can be given why the Spirit of Wiſdom, having enlightned *the eyes of our Underſtanding, to know what is the hope of our Calling, and the Glorious Riches of the Inheritance of the Saints*, Eph. 1. 18. and theſe things being as firmly believed, and made thus preſent to our Minds, ſhould not have greater prevalence upon our Wills to Obedience, than any temporal Concerns to yield Obedience to the Laws of Sin? 'Tis certain *Satan* can tempt us no other way than by ſuggeſting ſome temporal Allurements and Advantages, or ſome temporal Loſſes and Affrightments to us: Since then the Scripture doth aſſure us *this is our Victory over the World, even our Faith*, 1 Joh. 5. 4. even that Faith which is the *firm Expectation of things hoped for, the Evidence of things not ſeen*, Hebr. 11. 1. Why ſhould not theſe Objects of our Faith, preſented to us and impreſſed upon us by the Holy Spirit, be more powerful to baffle all the Temptations of Sin, Satan, and the World? If beyond this there be ſome *Phyſical* and irreſiſtible Operation on God's part requiſite to make Men know the things which belong to their Peace, and knowing, to chuſe the Good, and refuſe the Evil, this being not wrought in them who are not born anew; why is the want of this New-birth, and this ſpiritual Renovation, ſo oft imputed to Mens want of Conſideration, and of laying to heart the things propounded to them? their not *inclining their Ear to Wiſdom*, and *applying their Heart to Underſtanding?* their *Hatred of Knowledge*, their *rejecting the Counſel of God*, and not *chuſing the Fear of the Lord?* *Prov.* 1. 24, 25, 29, 30. Why is it ſaid that they continue thus unreformed, *becauſe they would have none of God's Counſel, but deſpiſed all his Reproofs*, becauſe *they would not frame their Doings to turn unto the Lord?* to omit innumerable Expreſſions of the like Import. See Note on *Rom.* 10. 17. 1 *Pet.* 1. 23.

Ver. 19. *Wherefore my beloved Brethren* (being regenerated by this Word of Truth) *let every Man be ſwift to hear* (it) *ſlow to ſpeak* (*ver.* 26. or be a Teacher of it, *ch.* 3. 1.) *ſlow to Wrath* (or Contention about it.)

Ver. 20. *For the wrath of Man worketh not the Righteouſneſs of God* (*i. e.* it tends not to beget, or to improve that Faith by which we are righteous before God, but rather to hinder it in our ſelves, and others.)

Ver. 21. *Wherefore lay apart all Filthineſs* (all evil Luſtings, *ver.* 14.) *and all ſuperfluity of Naughtineſs* (all the Diſtempers of your Tongue, and of your angry Paſſions, ver. 19.) *and receive with meekneſs the ingrafted*

grafted Word, which (being thus received) *is able to ſave your Souls.*

Slow to ſpeak.] It was the Imputation which the (p) *Heathens* caſt upon the *Chriſtians*, that they were in *publico muti*, not being enclined, *palam loqui*, to ſpeak openly of their Religion; and this is confeſſed by Chriſtians to be true of the Laity, who were not by Office engaged to preach it to the World; that it was not their Cuſtom to aſſert and defend their Religion publickly, but only to give an Anſwer to them who requir'd *a reaſon of the hope that was in them*; and in this ſenſe good Commentators do expound theſe Words, *viz.* as an admonition to be ſlow to ſpeak of Divine Things, and much more to be Teachers of them.

Βραδὺς εἰς ὀργὴν, *ſlow to Wrath.*] This was an admonition needful for the *Jewiſh Zealots*, who were, ἐξ ἐριθείας, *of contentious Spirits*, ſee Note on *Rom.* 2. 8. filled with Wrath againſt the Preachers of *Chriſtianity*, and eſpecially againſt thoſe who denied the neceſſity of Circumciſing the *Gentiles*, or requiring them to obſerve the Law of *Moſes*, *Acts* 13. 45. 17. 5. they (q) compelling all Men to be Circumciſed if they would abide with them, and looking upon this as a thing of abſolute Neceſſity, without which nothing elſe would ſatisfie them.

Now theſe Diſputes naturally tended to obſtruct that Faith by which Men were juſtified, and not by Circumciſion, or the Works of the Law, and which in the Epiſtles of St. *Paul* is ſtill ſtiled the *Righteouſneſs of God*, ſee Note on *Rom.* 1. 17. 2. They were very prone to ſet up for Teachers of the Law, tho' they underſtood not aright thoſe things of which they ſpake, 1 *Tim.* 1. 7. *Rom.* 2. 18. and this might give occaſion to the other Admonition here, to be *ſlow to ſpeak*. And *Chap.* 3. 1. they alſo were incontinent, and very prone to Luſtings, and to Fornications; ſee Note on *Rom.* 2. 22. 2 *Tim.* 3. 5. *Hebr.* 12. 16. and therefore fitly are admoniſhed to *lay aſide all Filthineſs, and Superfluity of Naughtineſs.*

Τὸν ἔμφυτον λόγον, *the ingrafted Word*,] ſaith *Oecumenius*, is that Principle of Reaſon by which we are enabled to diſcern Good from Evil; but of that the *Apoſtle* would not ſay, that *it is able to ſave our Souls*. But the *Apoſtles*, or Preachers of the Chriſtian Faith being ſaid, φυτεύειν, to plant the Word among their Hearers, 1 *Cor.* 3. 6, 7, 8. *The ingrafted Word* ſeems to be the Word planted in the Heart of Believers by the Miniſters of Chriſt, which St. *Barnabas* ſtiles, ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, *the ingrafted Gift of his Doctrine.* §. 9. p. 6.

Ver. 22. *And* (that it may have this effect upon you) *be ye doers of the Word, and not hearers only, deceiving your own ſelves*, (by thinking that ſufficient to procure Favour with God.)

That many of the *Jews* had conceived an Opinion, that even the Study and Knowledge of the Law would procure them a Reward in Heaven, ſee Note on *Rom.* 2. 13.

Ver. 23. *For if any Man be a hearer of the Word* (only,) *and not a doer* (of it,) *he is like unto a Man beholding his own natural Face* (which he was born with) *in a Glaſs.*

Ver. 24. *For he beholdeth himſelf, and goeth* (preſently) *away, and ſtreightway forgets what manner of Man he was.*

Ver. 25. *But he that looketh into the perfect Law of Liberty*, (*i. e.* the Goſpel which gives the Spirit of Liberty and Freedom from the Power of Sin and Death, and from the Spirit of Bondage, *Rom.* 8. 2, 15. 2 *Cor.* 3. 17.) *he being not a forgetful Hearer, but a Doer of the Word, he ſhall be bleſſed in his Deed.*

Ver. 26. *If any Man ſeems to be Religious among you, and bridleth not his Tongue* (from bitter Zeal, Contentions, and Imprecations, *Chap.* 3. 10, 14.) *but deceiveth* (*Gr.* deceiving) *his own Heart*, (thinks his Zeal for God will bear him out in all this) *that Man's Religion is vain*, (Chap. 3. 14, 15.)

Ἀπατῶν, &c. *deceiving his own Heart.*] That the unbelieving *Jews* had a Zeal for God, the *Apoſtle* bears them record, *Rom.* 10. 2. but then that Zeal wrought ſo great bitterneſs of Spirit in them, that in thoſe very *Synagogues* in which they met to Bleſs God, they imprecated a Curſe upon the *Chriſtians* created anew after his Image, *Chap.* 3. 10. *I being zealous for God, as all you are this day*, ſaith he, *perſecuted this way unto the death*, Acts 22. 3, 4. and in thus doing they thought *they did God ſervice*, John 16. 2. The *Zealots* among them, ſaith their own (r) *Joſephus*, who gave themſelves that name *from their Zeal to what was good, committed all manner of Wickedneſs, and accounted the worſt of Evils good.* And yet *Eleazer*, the Ring-leader of them, repreſents them as Perſons who had (ſ) *cauſe to hope they ſhould be by God pre-*

(p) *Hæc noſtra ſapientia quam tanquam ſtultitiam derident, quia non defendere hanc publicè, atque aſſerere nos ſolemus*, &c. Lact. l. 7. c. 26.

(q) Τότε σεσήμανται τῶν Ἰουδαίων ἀναγκαζόντων, οἱ θέλειν ἢ μὴ παρ' αὐτοῖς. Vita Joſeph. p. 1007. B. Et Antiq. Judaic. l. 2. c. 2. p. 685. B.

(r) Τὸ τῶν ζηλωτῶν κληθέντων γένος—πᾶν κακίας ἔργον ἐξεμιμήσαντο—καίτοι τὴν θεοσεβείαν αὐτοῖς ἀπὸ τῆς ἐν ἀγαθῷ ζηλωτείας ἐπίθεσ—τὰ μέγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. De Bello Jud. l. 7. c. 30. p. 986. D. E.

(ſ) Ἡμεῖς δ' ἄρξ, ἐξ μόνοι τῶν παίδες Ἰουδαίων γένος, ἀπέσαιδν ἀδείσιδε τὴν ἀληθείαν φυλάξαντες, ὥσπερ ἀναμάρτητον παρὰ θεὸν γεγόμενοι, ἐξ μισθαποδοσίας μεταχόντες, οἱ ἐξ τὰς ἄλλας ἐδιδάξαμεν. Lib. 7. c. 34. p. 990. B.

ſerved

ſerved, as having not offended againſt him, and being Guilty of no fault, and who were Teachers of others. That the believing *Jews*, who urged upon the *Gentiles* the neceſſity of Circumciſion had a Zeal for God, we learn from *Gal.* 4. 17, 18. yet that they had the Spirit of Contention and Envy, *Philip.* 1. 15, 16. and were deceitful Workers; the *Apoſtle* doth inform us; ſo that neither of them were truly Religious, and to theſe latter the *Apoſtle* ſeems chiefly to ſpeak in theſe words, *If ye have bitter Zeal and Strife in your Hearts, glory not, and lye not againſt the Truth*, &c.

Ver. 27. *Pure Religion, and undefiled before God and (i.e.* who is) *the Father, is* (viſible in) *this*, (that it engages the Chriſtian) *to viſit the Fatherleſs and Widows in their Affliction, and to keep himſelf unſpotted from the World.*

Ἐπισκέπτεσθαι, *to viſit the Fatherleſs and Widows.*] It is very true that *Ignatius* ſaith of ſome, who maintain'd Opinions contrary to the Grace of God come unto us, That (t) *they had no regard to Charity, to the Widow, and the Orphan, to the Oppreſſed, to thoſe that were in Bonds, to the Hungry and Thirſty.* But then it is not manifeſt from his Words that theſe were the *Gnoſticks*; nothing hinders but what the *Apoſtle* here ſpeaks of may be alſo true of the *Jews*, who, as (u) *Joſephus* notes, were *great Enemies one to another, and wanted Mercy moſt of all*; or to thoſe *Zealots* who ſpared none who would not be of their Opinions, and their bitter Zeal.

CHAP. II.

Ver. 1. *MY Brethren, have not the Faith of our Lord Jeſus Chriſt, the Lord of Glory, with reſpect of Perſons.*

Τὴν πίστιν τῦ κυρίυ ἡμῶν Ἰησῦ Χριστῦ τῆς δόξης, *the Faith of our Lord Jeſus Chriſt, the Lord of Glory.*] This Verſion ſeems obnoxious to this Exception, that the Pronoun ἡμῶν will not ſuffer the word Lord to be join'd with Glory, therefore that which renders the words thus, *The Faith of the Glory of the Lord Jeſus Chriſt*, or, *Hold not the glorious Faith of the Lord Jeſus Chriſt with reſpect of Perſons*, ſeems to be the better and more agreeable to the deſign of the *Apoſtle*, as giving the beſt Reaſon againſt the accepting Perſons on the account of their Riches, or their gay Attire, becauſe their Faith hath clothed them with a greater and more valuable Glory, which renders them more Honourable than any Riches or gay Clothing could do. For this Faith, ſaith the *Apoſtle*, is the Miniſtration of Glory, and by it *we all beholding the Glory of the Lord, are changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord*, 2 *Cor.* 3. 8, 18. See the Note there. And whom God hath *juſtified* by Faith, *he hath alſo Glorified*, by giving them this Spirit of Glory, *Rom.* 8. 30. See the Note there.

Ἐν προσωπολημψίαις, *with reſpect of Perſons.*] Προσωπολημψία is the reſpect of Perſons in Judgment, not purely according to the Merits of the Cauſe, but according to external reſpects which relate not to it. As for Inſtance, the dread of any Man's Power, or the fear of what he may do to us if we judge againſt him. So *Lev.* 19. 15. *Thou ſhalt not Honour the Perſon of the Great, or reſpect the Perſon of the Poor; in Juſtice ſhalt thou judge thy Neighbour.* And *Deut.* 1. 17. *Ye ſhall not reſpect Perſons in Judgment, ye ſhall hear alike the Small and the Great; ye ſhall not be afraid of the Face of Man, for the Judgment is the Lord's.* Or, 2dly, the Poverty of any Man, which renders him leſs able to ſuffer the Puniſhment of his Injuſtice. *Thou ſhalt not reſpect a Poor Man in his Cauſe*, Exod. 23. 3. 3dly, By reaſon of any Gift, or hope of Gain by favouring any Cauſe: *Thou ſhalt not wreſt Judgment, thou ſhalt reſpect Perſons, neither take a Gift*, Deut. 16. 19. 4thly, By reaſon of Relation, Affinity, Friendſhip, or Affection. In Spiritual or Evangelical Matters, it is to have regard to Men in reference to things which render them neither better nor worſe, more or leſs acceptable in the ſight of God. As for Inſtance, to regard them, 1ſt. In reſpect to their Nation, and their Off-ſpring; *Of a truth, I perceive that God is no reſpecter of Perſons, but in every Nation he that feareth him, and worketh Righteouſneſs is accepted of him*, Acts 10. 31. He will have no reſpect to Nations, or external Profeſſions in his future Recompences, *Rom.* 2. 6----10. Or, 2dly, With regard to their Condition, as being Maſters or Servants. Hence Maſters are bid to deal with their Servants, *as knowing they have a Maſter in Heaven, with whom is no reſpect of Perſons*, Epheſ. 6. 9. And Servants to be juſt to their Maſters, becauſe *he that is unjuſt ſhall receive for the wrong that he hath done, and there is no reſpect of Perſons with God*, Col. 3. 25. 1 Pet. 1. 17. Or, 3dly, To their Quality, for *God accepteth not the Perſons of Princes, nor regardeth the Rich more than the*

(t) Περὶ ἀγάπης, ὐ μέλει αὐτοῖς, ὐ περὶ χήρας, ὐ περὶ ὀρφάνυ, ὐ περὶ θλιβομένυ, ὐ περὶ δεδεμένυ, ἢ περὶ ἀπολυμένυ, ὐ περὶ πεινῶντος, ἢ διψῶντος. Epiſt. ad Smyrn. §. 6. (u) De Bello Jud. l. 5. c. 22.

Poor,

Poor, *for they are all the Work of his Hands*, Job 34. 39. And this is the thing here cenſured.

Ver. 2. *For if there come into your Aſſemblies* (or Conſiſtories for Judicature) *a Man with a gold Ring and goodly Apparel, and there come in alſo a poor Man in vile Rayment,*

Ver. 3. *And ye have reſpect to him that weareth the gay Clothing, and ſay unto him, Sit thou here in a good place; and ſay to the Poor, Stand thou there, or ſit here under my Footſtool;*

Ver. 4. *Are ye not then partial in your ſelves,* (do you not both put a difference among your ſelves on theſe accounts,) *and* (alſo are) *become Judges of evil Thoughts,* (in thinking that the Rich is to be preferred in Judgment, and the Poor deſpiſed, *ver* 6. on theſe accounts)?

Εἰς τὴν Συναγωγὴν, *into your Aſſembly.*] That the word Συναγωγὴ reſpects not only Places of Aſſembly for the Publick Worſhip of God, but alſo Conſiſtories for Judicature, we learn from thoſe words of St. *Matthew, Beware of Men, for they bring you into the Sanhedrim, and in their Synagogues chaſtiſe you.* Chap. 10. 17. Chap. 23. 34. And that here the Apoſtle ſpeaketh of ſuch Conſiſtories, is probable, 1ſt. From the accepting of Perſons mention'd *ver.* 1. which in the *Old Teſtament* and in the *New*, as oft as 'tis apply'd to Men, always reſpecteth humane Judicatures. 2dly, From the Footſtool mention'd *ver.* 3. which obtain'd in their Judicial Conſiſtories, and which was proper to *Princes* on their Thrones, and *Judges* on their Tribunals. 3dly, From the Judges mention'd *ver.* 4. and the κεῖσθαι, or *Judgment Seats*, ver. 6. 4thly, From the Law violated by this reſpect of Perſons, *ver.* 8, 9. And laſtly, From the *Canon* of the *Jews*, by which it is provided, That *when the Rich and Poor have a Suit together in their Conſiſtories, either both muſt ſit or both ſtand, to avoid all marks of Partiality.* R. Levi Barcinon. l. 142. Juris Hebraici.

Note alſo, That the *Jewiſh Chriſtians* ſtill aſſembled in the *Jewiſh Synagogues*, and both the *Judges* and the *Judgment Seats* might belong to the *Rulers* of the *Synagogues*; nor do I think there were then any other Church Aſſemblies among the *Jews*: Yea, the *Jews* living among the *Gentiles*, retain'd ſtill a Juriſdiction over Men of their own Nation and Religion, even as to Matrimonial and Pecuniary, as well as to Religious Cauſes, and ſo the *Jewiſh Chriſtians* might be drawn before their Judgment Seats on thoſe accounts, *v.* 6. this being long after forbidden by a Law of *Honorius* and *Theodoſius*. 16. *Cod. Theodoſ. Tit.* 8. *Leg.* 22. *Vid. Not. on Gothfr.* p. 240.

Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς;] Do you not both put a difference or diſcrimination among your ſelves on thoſe accounts, which are alien from the Cauſe. That this is the frequent ſenſe of the Word διακρινόμαι and διάκρισις, ſee *Acts* 15. 9. where οὐδὲν διέκρινεν is rendred, *he put no difference betwixt us and them.* And *Jude* 22. where we read thus, *Of ſome have compaſſion,* διακρινόμενοι, *making a difference.* See Note on *Rom.* 14. 23.

Καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν, *Judges of evil Thoughts.*] *i. e.* Who paſs Judgment from your own evil Thoughts, as judging the Rich worthy of Reſpect in Judgment for his Gorgeous Attire, and outward Appearance, and the Poor fit to be deſpiſed for his outward Meanneſs.

Ver. 5. *Hearken, my beloved Brethren; hath not God choſen the Poor of this World rich in Faith, and Heirs of the Kingdom which he hath promiſed to them that love him?* (and are they fit to be deſpiſed by you who are ſo highly honoured and enriched by him?)

Ver. 6. *But* (ſo it is, that) *ye have deſpiſed the Poor*, (and had a partial reſpect to the Rich, and yet) *do not* (theſe) *rich Men oppreſs you, and draw you before the Judgment Seats*, (on the account of your Chriſtian Profeſſion?)

Ver. 7. *Do not they Blaſpheme that worthy Name by which you are called?*

Ver. 8. *If* (in this matter) *you fulfil the Royal Law* (which is) *according to the Scripture*, (ſaying,) *Thou ſhalt love thy Neighbour as thy ſelf, ye do well*; (for then you will not be Guilty of that reſpect of Perſons, for you would not be deſpiſed becauſe you are Poor, or have a rich Man preferred before you in Judgment)

Νόμον βασιλικὸν, *the Royal Law.*] Not ſo much becauſe it is the Law of *Chriſt* our *King*, it being a Law of the *Old Teſtament*, as becauſe it is the Law which is of all the Laws, which concern our Neighbour, the moſt Excellent, and which governs and moderates other Laws, eſpecially the ceremonial and poſitive Laws, which are to give place to that of Charity and Mercy. Moreover, the *Jews* themſelves ſo interpret this Law, as to forbid the contempt of our Brother, as you may ſee in Dr. *Cartwright*'s *Mellificium* on this place.

Ver. 9. *But if ye have* (ſuch) *reſpect of Perſons* (as to honour the Rich, and deſpiſe the Poor in Judicial Cauſes) *ye commit Sin, and are convinced of* (or by) *the Law* (now mention'd) *as Tranſgreſſors* (of God's Law in the General; this Law comprehending all the Duties of the Second Table, *Rom.* 13. 9. *Matth.* 22. 39.)

Ver. 10. *For whoſoever ſhall keep the whole Law* (in other matters,) *and yet* (knowingly) *offend in one point, is guilty of all.*

Ver. 11. *For he that ſaid, Do not commit Adultery, ſaid alſo, Do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Tranſgreſſor of the Law* (of Love, mention'd *ver.* 8. which comprehends all the Duties

Duties of the Second Table in which here the Apoſtle inſtanceth.)

Παραβάτης νόμου.] Or becauſe the Authority of the Lawgiver is as much deſpiſed by the breaking any one of his Laws, as by the Violation of them all; and he that by it will not be reſtrain'd from the Violation of it in one point, under the like Temptations, will do it in another.

Note farther, that theſe words ſeem to be directly levell'd againſt that looſe Doctrine of the *Jewiſh Doctors*, mention'd by (a) Dr. *Pocock*, That *God gave ſo many Commandments to them, that by doing any of them they might be ſaved.* So *Kimchi* expounds thoſe words of *Hoſea*, *Take away Iniquity*, וקח טוב, *and receive Good*; i. e. ſaith he, *receive in lieu of them any Good*, אחזה מעשה, *any Commandment that we have done.* It was a vulgar Rule among them, ſaith (b) Dr. *Smith*, That *Men ſhould ſingle out ſome one Commandment out of God's Law, and therein eſpecially exerciſe themſelves, that ſo they might make God their Friend by that, leſt in others they ſhould too much diſpleaſe him.* And he cites from them this Rule, (c) *He that obſerves any one Precept, it ſhall be well with him, and his Days ſhall be prolong'd, and he ſhall poſſeſs the Earth.* And this Precept was with them uſually that of the *Sabbath*, of *Sacrifices*, or of *Tythes*; for theſe they look'd upon as the great Commandments of the Law, not thoſe of Mercy and Judgment, which in our Saviour's account were ſo.

Ver. 12. *So* (therefore) *ſpeak ye, and ſo do, as they that* (know they) *ſhall be judged by the Law of Liberty.*

Διὰ νόμου ἐλευθερίας.] *i. e.* By that Law of Love which makes all Men our Neighbours, and frees us from thoſe reſtraints the ceremonial Law, and the Traditions of the *Jewiſh Doctors* lay upon us, of confining our Love and freedom of Converſe to thoſe that were of their own Nation, or were Circumciſed. The *Jews* had great need of theſe Inſtructions, for as they held it unlawful to converſe with *Publicans* and Sinners, *Luke* 15. 1, 2. though to inſtruct them in the way of Life, ſo much more to come to, or converſe with one of another Nation, *Acts* 10. 28. Yea, (d) they would not ſuffer them to be among them, who would not be Circumciſed.

Ver. 13. *For he ſhall have Judgment without Mercy, who hath ſhewed no Mercy*, (and ſo hath highly thwarted the great Law of Love;) *and Mercy rejoiceth againſt* (or triumpheth over) *Judgment*, (*i. e.* it enables the merciful Man to rejoice, as being free from the Judgment of Condemnation.)

And of this Mercy the *Jews* were ſo mindful, that (e) *Joſephus* having ſaid they violated the Laws of Nature, and polluted the Divinity with their Injuſtice towards Men, he adds, That *no good Affection was ſo entirely loſt among them,* ὡς ἔλεος, *as that of Mercy.*

Ver. 14. (And let not any Jew or Chriſtian think his Faith ſufficient to juſtifie and ſave him, without theſe Works of Charity and Mercy, for) *What doth it profit, my Brethren, if a Man ſay he hath Faith* (in God, *ver.* 19. or in Chriſt,) *and have not Works* (to evidence his Faith?) *can* (ſuch a naked, fruitleſs) *Faith ſave him?*

Ver. 15. *If a Brother or Siſter be naked, or deſtitute of daily Food,*

Ver. 16. *And one of you ſay unto him, Depart in peace, be you warmed and filled* (wiſhing only that he may be ſo,) *notwithſtanding ye give them not thoſe things which be needful for* (the clothing or feeding) *the Body, what doth it profit* (him to hear your kind Wiſhes?)

Ver. 17. *Even ſo Faith, if it hath not Works, is dead*, (fruitleſs, and lifeleſs as thoſe words) *being alone*, (without Works ſhewing the truth of it.)

Ver. 18. *Yea, a Man may ſay* (to ſuch a Solifidian,) *Thou haſt* (in thy Pretenſions) *Faith, and I have* (real) *Works, ſhew me thy Faith* (of which thou boaſteſt) *without thy Works*, (which thou canſt never do, ſince Faith being ſealed in the Heart can only be diſcovered by its Effects) *and I will ſhew thee by my Works my Faith*, (as the Cauſe is demonſtrated by the Effect.)

Ver. 19. *Thou* (being a Jew) *believeſt there is one God, thou* (in that) *doſt well*, (but doſt no more than the very Devils, for) *the Devils alſo believe and* (f) *tremble:* (And if thou haſt no better Faith than they, thou haſt the ſame reaſon to tremble which they have.)

Ver. 20. *But wiltſt thou know, O vain Man*, (who boaſteſt of a Faith deſtitute of Works) *that Faith without Works is dead*, (and ſo unable to juſtifie and ſave thee. See it in the Example of that very *Abraham*, in thy Relation to whom thou ſo confideſt.)

Ver. 21. (For) *Was not Abraham* (whom we ſtile) *our Father, juſtified by Works* (proceeding from his Faith,) *when he had offered his Son Iſaac upon the Altar*, (counting that God was able to raiſe him from the dead, *Hebr.* 11. 17, 19.)

Ver. 22. *Seeſt thou how* (*Gr.* thou ſeeſt (by this Example) that) *Faith wrought with his Works* (to produce them) *and by Works was Faith made perfect* (in him.)

(a) In Hoſea 14. 2. p. 774. (b) P. 354. (c) P. 300.
(d) Τύτες σχεδὸν ἅπαντες Ἰουδαίων ἀναγκαζόντων, εἰ θέλοιεν μεθ' ἑαυτῶν, ἐκ ὅσια βιοῦν. In vita Joſ. p. 1007. B. (e) De Bello Jud. l. 5. c. 22. p. 886. (f) Gigantes contremiſcunt Targ. in Job 26. 4.

Ἀναβήναι

ανενεγκας, &c. *when he offered his Son Iſaac.*] This being a greater Act of Faith than that by which he was at firſt juſtified, for that was only Faith in God's Promiſe, that he would raiſe up Seed from his dead Body, and the dead Womb of *Sarah*, *Rom.* 4. 20. This was a belief that he would raiſe up this very Seed conſumed to Aſhes from the dead, and therefore by this Work was his Faith made perfect, *i. e.* advanced to the greateſt height, there being no more noble Act of Faith than this of the Reſurrection of the Dead conſumed to Aſhes, and none by which we give more Glory to God. See *Eccluſ.* 44. 20.

Ver. 23. *And the Scripture was* (again) *fulfilled, which ſaith, Abraham believed God, and it* (*viz.* that Faith which produc'd theſe Works) *was accounted to him for Righteouſneſs, and* (upon that account) *he was called the friend of God.*

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *was accounted to him for Righteouſneſs.*] That is it engaged God to own him as a truly Righteous Perſon, as one that did ſincerely fear him, by ſaying, *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy only Son from me*, Gen. 22. 15. or as one who upon tryal had been found faithful; ſo *Mattathias*, *Was not Abraham found faithful in Temptation, and that was accounted to him for Righteouſneſs*, 1 Maccab. 2. 52. and alſo to deal with him as a righteous Perſon, ſo as to renew the Covenant made with him, and to eſtabliſh it with an Oath, *Gen.* 22. 16, 17, 18. and to give him the high Title not only of his Servant but his *friend*, 2 *Chron.* 20. 7. *Iſa.* 41. 8.

Ver. 24. *Ye ſee then how that by Works* (proceeding from Faith) *a Man is juſtified, and not by Faith only* (alone without them.)

Ver. 25. *Likewiſe alſo was not Raab the Harlot, juſtified by Works* (proceeding from her Faith,) *when ſhe had received the Meſſengers, and had ſent them out another way?*

Ῥαὰβ ἡ πόρνη, *Raab the Harlot.*] That *Raab* had a ſtrong Faith in God the *Apoſtle* teſtifies by ſaying, *By Faith Raab the Harlot periſh'd not with thoſe that believed not, receiving the Spies in peace*, Hebr. 11. 31. And this ſhe ſhew'd by ſaying, *The Lord your God he is God in Heaven above, and in Earth beneath*, Joſh. 2. 11. And this ſhe teſtified by being ſo induſtrious to preſerve the Meſſengers, and to do all things agreed on betwixt them and her, for her ſafety.

Ver. 26. (And ſo it muſt be in all other Perſons who would be ſaved, they muſt ſhew their Faith by their Works.) *For as the Body without the Spirit is dead, ſo Faith without Works is dead alſo*, (and therefore cannot ſave us, or give Life unto us.)

There have been many ways invented how to reconcile theſe words of St. *James* with the Apoſtle *Paul*, aſſerting, *That a Man is juſtified by Faith without the Deeds of the Law*, Rom. 3. 28. As,

1*ſt.* That when *St. Paul* ſaith, *We are juſtified by Faith without the Works of the Law*, and that *to him that worketh not, but believeth Faith is imputed unto him for Righteouſneſs*, Rom. 4. 5. or to Juſtification. Juſtification there aſcribed to Faith only, imports only our Abſolution from Condemnation by reaſon of our paſt Offences, committed before Faith, and our Reconciliation to God by the Pardon, or the not imputing them to Believers. It conſiſts, ſaith the *Apoſtle*, in *the remiſſion of Sins that are paſt*, Rom. 3. 25. it is, ſaith *Peter*, *the Purgation of us from our old Sins*, 2 Pet. 1. 9. It is effected by the Death of Chriſt procuring *Redemption for Sins committed under the Old Covenant*, Heb. 9. 15. This is apparent from the chief Argument the *Apoſtle* uſeth to prove the neceſſity that both *Jew* and *Gentile* ſhould be juſtified freely by his Grace, and not by the Works of the Law, becauſe they were *all under Sin, all become Guilty before God*, all *having ſinned, and come ſhort of the Glory of God*, Rom. 3. 9, 19, 23. Whereas, ſaith he, *being juſtified by Faith we have peace with God, and rejoice in hope of the Glory of God*, Rom. 5. 1, 2. Therefore Chapter the 3d he muſt be ſpeaking of the Condition of *Jew* and *Gentile* before Faith. So again, when the Apoſtle ſaith, the *Scripture hath concluded all under Sin, that the promiſe* (of Juſtification) *by* (the) *Faith of Jeſus Chriſt might be given to them that believe* (in him), Gal. 3. 22, 23, 24. *Wherefore the Law was* (then) *our School-Maſter to bring us to Chriſt, that we might be juſtified by Faith* (in him,) ver. 25. *But now after that Faith is come, we are no longer under a School-Maſter*, (*i. e.* under the Pædagogy of the Law) *v.* 26. *For ye are all the Children of God through Faith in Chriſt Jeſus*, He plainly inſinuates that we cannot be juſtified by the Works of the Law, becauſe the Law leads us to Chriſt for Juſtification; and ceaſeth now the way of Juſtification by Faith in Chriſt is made known. And again, we are juſtified *by Grace, not of Works. For we are his Workmanſhip, created in Chriſt Jeſus to good Works*, Epheſ. 2. 8, 9, 10. where the Argument ſeems plainly to run thus, We cannot be juſtified by Works preceding Faith, becauſe we do no good Works till by Faith we are intereſted in Chriſt Jeſus. Whereas St. *James* ſpeaks plainly of thoſe Works which follow Faith, are wrought by it, and are the Fruits of it, and of their neceſſity in order to our continuance in a State of Juſtification, and freedom from our final Condemnation.

2*dly*, That St. *Paul* excludes from Juſtification only thoſe Works which are oppoſed to Juſtification by an Act of Grace, and make it to be of Debt, and ſo give occaſion to our Glorying in our being Righteous in the

ſight of God, purely by reaſon of our Works, as in theſe words, *If it be of Grace it is no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then it is no more Grace, otherwiſe Work is no more Work*, Rom. 11. 6. And again, *to him that worketh the Reward is reckoned, not of Grace, but of Debt; but to him that worketh not, but believeth, Faith is accounted unto him for Righteouſneſs*, Rom. 4. 4, 5. And again, *Where then is Glorying? it is excluded: by what Law? by that of Works? no; but by the Law of Faith*, Rom. 3. 27. Whereas St. *James* requires only thoſe Works to our Salvation, and our continuance in a State of Juſtification, which proceed from, and are accepted through Grace, and ſo can never render our Juſtification of Debt, or give us a juſt Ground of bouſting.

3*dly*, That St. *Paul* is arguing againſt the *Jews*, who ſought for Juſtification by virtue of the Law of *Moſes*, and ſought it not by Faith, *Rom.* 9. 32. nor ever conceived that ſufficient for that end, declaring againſt that way of Juſtification, becauſe it would confine the Bleſſing of *Abraham to the Circumciſion only*, Rom. 4. 9. And becauſe the Law of *Moſes* was *four hundred and thirty Years after the Promiſe made to Abraham*, ſpeaking of that Law which ſaid, *Do this and live*, *Gal.* 3. 17. which was our *School-Maſter* [illegible] *bring us to Chriſt*, and which was then [illegible] ceaſe, as to the Obligation of it, whereas S[illegible] *James* ſpeaks of Juſtification by Works per[illegible] formed under the Covenant of Grace, and [illegible] Conditions even of that new Covenant. No[illegible] I except not againſt any of theſe ways of R[illegible] conciling theſe two Apoſtles in their Di[illegible] courſe upon this Subject; but then I alſ[illegible] think that we may add this other to them.

4*thly*, That St. *Paul* plainly ſpeaks t[illegible] *Chriſtians* only, concerning their Juſtificatio[illegible] from their paſt Offences by Faith in the Bloo[illegible] of *Jeſus*; but St. *James* ſpeaks as well t[illegible] the unbelieving as believing *Jews*, touchin[illegible] Faith in God, ſuch as *Abraham* had when h[illegible] believed God's Promiſe, *ver.* 23. and ſuch a[illegible] *Raab* the Harlot had, *ver.* 25. ſaying, Tho[illegible] *believeſt there is one God*, ver. 19. without [illegible] the leaſt mention of Faith in *Chriſt*, and who[illegible] perhaps thought it ſufficient to keep them[illegible] in the Favour of God, and render them his[illegible] Friends, that they had caſt off all Idolatry, [illegible] and only owned the true God; proving this[illegible] not to be ſufficient to procure the Divine Favour, unleſs by the Obedience of their Lives they Glorified him as God, ſince otherwiſe they only did in *words profeſs to know him, but in Works deny him, being Diſobedient.*

CHAP. III.

Ver. 1. MY *Brethren, be not many Maſters,* (*i. e.* διδάσκαλοι, Teachers of the Law) *knowing that* (thereby) *we ſhall receive the greater Condemnation,* (for our Offences againſt the Law we teach to others.)

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many Teachers.*] The *Jews* had not only in *Judea*, but in their ſeveral Diſperſions, their רבנים, or *Doctors of the Law*, who being created *Doctors*, *Maſters* or *Rabbins* by Impoſition of Hands, were authorized to teach the Law to others. This Office the *Jews* much affected, διλοῦντες εἶναι νομοδιδάσκαλοι, *affecting to be Teachers of the Law*, 1 Tim. 1. 7. and being confident of their Abilities *to be Guides to the Blind, a Light to them that ſat in Darkneſs, Inſtructors of the Fooliſh, and,* διδάσκαλοι νηπίων, *Teachers of Babes.* Rom. 2. 19, 20. And ſuch eſpecially were the *Zealots* among them. Whence *Eleazer* the chief of them ſaith, they had eſpecial reaſon to expect a ſhare in the Divine Favour, as being (a) blameleſs as to the Obſervation of the Law, and alſo *Teachers of it to others.* This Affectation of that Office the *Apoſtle* here warns them to avoid, as that which would expoſe them to greater Condemnation for their Offences againſt that Law they taught to others, and ſo confeſs'd they knew themſelves.

Ver. 2. (And this we ought the rather to beware of) *For in many things we offend all* (againſt the Law, and more eſpecially in that Member we employ in teaching of others, for) *if any man offend not in word, the ſame is a perfect man, and able to bridle* (curb, and direct the motions of) *the whole Body.*

Τέλειος ἀνὴρ, *a perfect man.*] Is a Perſon fully inſtructed in his Duty. See Note on 1 *Cor.* 2. 6.

Ver. 3. (I uſe the Metaphor of a Bridle as appoſite in this caſe, for) *Behold, we put Bits* (or Bridles) *in the Horſes mouths that they may obey us, and with them we turn about their whole Bodies* (even ſo, if we by any means can bridle, and thereby govern the Tongue, by the like means we may govern the whole Man.)

Ver. 4. *Behold alſo the Ships, which though they be ſo great* (in Bulk) *and are driven*

(a) Ὥσπερ ἀναμάρτητοι πρὸς τὸ θεῖον γενόμενοι, καὶ μυρίαις μεταχόντες, οἱ καὶ τοῖς ἄλλοις ἐδιδάξαμεν. Apud Joſeph de Bello Jud. lib. 7. cap. 34. p. 990. C.

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with fierce Winds, yet are they turned about with a very ſmall Helm whitherſoever the Governour (or Pilot of the Ship) *liſteth.*

Ver. 5. *Even ſo* (is it with) *the Tongue* (as with this Bit and Helm, it) *is a little Member, and boaſteth great things* (ὑ μεγαυχᾶ) but it mightily exalts it ſelf by its great Performances,) *Behold how great a matter* (how much Wood) *a little Fire kindleth.*

Καὶ αὐχεῖ.] This Word ſignifies not only to vaunt of, but alſo to do great things: μεγάλα ἐργάζ) καλὰ ἢ κακά, *it works great Good and Evil*, ſaith *OEcumenius*: Magnificatrix eſt, *it is a doer of great things*; ſo *Faber*: it anſwers to the Hebrew עזר, which ſignifies *to be valid, and move it ſelf violently, to be haughty, and exalt it ſelf*, Pſal. 9. 19. Ezek. 16. 50. Zeph. 3. 11. Eccluſ. 48. 18. And this Signification both the Text and the Reſemblance of the Tongue to Fire, ſeem plainly to require.

Ver. 6. *And the Tongue is* (as) *a Fire, a world of Iniquity* (is kindled by it) *ſo is the Tongue amongſt our Members* (as Fire among Wood) *that it defileth* (*Gr.* ſpotting, *or* blackning) *the whole Body, and ſetteth* (*Gr.* inflaming *or* ſetting) *on fire the Courſe of Nature* (or the Succeſſion of Men in the World) *and is ſet on fire of hell* (*Gr.* being ſet on fire by Hell.)

Ἡ γλῶσσα πῦρ.] The Compariſon of the Tongue to a Fire, firſt blackning, and then waſting the whole World (or *Wood*) is taken from the Scripture, and from the Sayings of the *Hebrew* Doctors. *The froward man bringeth Deſtruction, in his mouth there is a burning Fire*, Prov. 16. 27. And Ver. 28. Λαμπάδες δὸς πυρὸν κακοῖς, *He kindles a firebrand of Deceit to the Wicked.* As the matter of Fire, κατὰ τὴν ὕλην πυρός, *according to the Wood of the Fire ſo it burneth, and the ſtronger they are that contend, the more they will be enflamed*, Eccluſ. 28. 10. *A haſty Contention kindleth a Fire, the Fire burning kindles great heaps*, ſaith *Ben Syra*; which is thus explain'd: *As a little Fire conſumes great heaps of Wood, ſo nothing more waſtes the World than an evil tongue.*

Note, 2dly, If the Original was as our Tranſlation hath it, *a world of Iniquity*, ſomething muſt be added to it to make the Senſe compleat, as I have done in the Paraphraſe, or as the *Æthiopick*, *a world of Iniquity is contained in it.* But the *Syriack* reads thus, *And the wicked World is as the Wood.* And this makes both the Senſe and the Similitude run clear.

Ver. 7. And it reſembles Fire in this alſo, that when it hath once got the Maſtery, it cannot eaſily be ſubdued and extinguiſhed.) *For every kind of Beaſts, and of Birds, and of Serpents, and of things in the Sea, is tamed, and hath been tamed, by Mankind.*

Τῇ φύσει ἀνθρωπίνῃ, *by Mankind*] is the Hebrew Phraſe for *Man*; as ἀνθρωπίνη κλίσις is a *Man*, 1 Pet. 2. 13.

Ver. 8. *But the Tongue* (of others) *can no man tame; it is an unruly evil* (and like the Serpents mention'd ver. 7.) *full of deadly Poiſon.*

Ver. 9. *Therewith bleſs we God, even the Father* (of us all) *and therewith curſe we Men which are made after the ſimilitude of God*, (and upon that account are to be reverenced by us.)

Καταρώμεθα, *Curſe we Men.*] This the Unbelieving (b) *Jews* did towards the *Chriſtians*, *Curſing* and *Anathematizing them in their Synagogues*; as *Juſtin Martyr* often teſtifieth to the Face of *Trypho* the *Jew.*

Καθ' ὁμοίωσιν θεοῦ.] From this 9th Verſe it appears, that Man loſt not the Image of God by the Fall; and thence 'tis probable that it conſiſts not primarily in Holineſs, but in Dominion, *Gen.* 1. 26.

Ver. 10. *Out of the ſame mouth proceedeth Bleſſing and Curſing: My Brethren, theſe things ought not ſo to be.*

Ver. 11. *Doth a Fountain ſend forth, at the ſame place, ſweet Water and bitter?*

Ver. 12. *Can the Fig-tree, my Brethren, bear Olive-berries, or a Vine Figs?* (ſurely no, even) *ſo no Fountain* (can) *both yield Salt-water and freſh.* (And if Nature produceth no ſuch contrary Fruits, much leſs ſhould Grace produce things ſo extremely oppoſite as are Bleſſing and Curſing.)

Ver. 13. *Whoſo* (then) *is a Wiſe-man, and endued with Knowledge among you*, (to which you are great Pretenders,) *le him ſhew out of a good converſation his Works with meekneſs of Wiſdom*, (or the Works of Wiſdom with meekneſs, *i. e.* let him, by his Charity and Meekneſs towards his Brethren, ſhew forth his Wiſdom.)

Ἐπιστήμων ὑμῶν.] That the *Jews* were great Pretenders to Knowledge, ſee *Rom.* 2. 18. That they Gloried in the Title of *Chachamim* or Wiſe-men, ſee Note on 1 *Cor.* 1. 20. 3. 18. Hence their Divines are ſtiled חכמי האמרת *Wiſe-men as to the Truth*, ſaith *Buxtorf.*

Ver 14. *But if ye have bitter envying and ſtrife in your hearts, glory not* (of your Wiſdom) *and lye not againſt the Truth* (in pretending to be wiſe as to it.)

Ζῆλον πικρὸν καὶ ἐριθείαν, *bitter Envy and Strife.*] The unbelieving *Jews* are repreſented ſtill as οἱ ἐξ ἐριθείας, *Men of Contention*, who obey'd not the Truth, *Rom.* 2. 8. Men who were filled with bitter Zeal againſt the Preachers of the Goſpel, *Acts* 13. 45. 17. 5. and very mad

(b) Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας διὰ τ χριστόν, Dial. cum Tryph. p. 234. E. Αὐτοῦ τὸ ὄνομα ἐν τῇ οἷς ἐκεῖνοι πιστεύοντι καταρᾶσθε, P. 323. B. See p. 335. D. p. 363. C.

againſt them. And ſome of them who own'd the Goſpel, did yet preach Chriſt ἐξ ἐριθείας *out of Contention*, and Envy againſt St. *Paul*, *Phil.* 1. 15. and the effect of their Diſputes were, ſaith the *Apoſtle*, φθόνος καὶ ἔρις *Envy and Strife*, 1 Tim. 6. 4. ἔρεις καὶ μάχας νομικὰς *Contentions and Fightings about the Law*: And where they were mix'd with the Converted *Gentiles*, we find eſpecial Cautions againſt Strife and Envy, as at *Rome*, Rom. 3. 13. againſt *provoking one another*, and *envying one another*, Gal. 5. 26. againſt doing things *through ſtrife and vain-glory*, Philip. 2. 3. or Complaints of the abounding of theſe Vices, 1 *Cor.* 1. 11. 3. 3. See eſpecially 2 *Cor.* 12. 20.

Ver. 15. *This Wiſdom deſcendeth not from above, but is earthly* (from the love of earthly things) *ſenſual* (proceeding from the Luſts of the Fleſh, among which Strife and Envy are reckon'd, *Gal.* 5. 20.) *deviliſh* (coming from Satan the Promoter of Strife and Envy, and from Pride and Ambition, by which he fell, 1 *Tim.* 3. 6.

Ver. 16. *For where envying and Striſe is* (as the Root) *there is confuſion and every evil work* (as the Fruit.)

Ἀκαταστασία, *confuſion.*] *i. e.* Tumult, Sedition, and Diſturbance of Peace and Order; for Contention naturally tends to fighting, and Envy to the Deſtruction of him we hate. φθονεῖτε καὶ ζηλοῦτε, *you are envious and zealous againſt one another*, Chap. 4. 2. and then it follows, μάχεσθε καὶ πολεμεῖτε, *ye fight and war.*

Ver. 17. *But the Wiſdom which is from above is firſt pure* (from Senſuality and Earthly-mindedneſs, *ver.* 15.) *then peaceable* (and) *gentle* (in oppoſition to Contention, *ver.* 14.) *eaſie to be entreated* (or perſuaded, in oppoſition to the Inflexibility of the *Jews*,) *full of mercy and good works*, (wanting in them, *ver.* 13.) *without Partiality*, *without Hypocriſie*, (of which things the *Jews* were highly guilty.)

Μεστὴ ἐλέους, *full of mercy.*] Which, ſaith (c) *Joſephus*, *of all good Paſſions was moſt of all loſt among the Jews.*

Ἀδιάκριτος, *without Partiality.*] Or, as the Word ſignifies, without putting a Difference betwixt Men of their own and other Nations, as the *Jews* did, counting all other Nations Dogs, unclean, not fit to be convers'd with, and dealing with them accordingly: for, as (d) *Tacitus* hath obſerved of them, *Apud ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium*; *They would be merciful to Men of their own Religion and Country, but hated all Mankind beſides*: confining Brotherly Love to the Men of their own Nation, as we learn from our Saviour's Parable of the Good *Samaritan.* When they broke into Sects and Parties, they had the ſame Hatred to thoſe of their own Nation who would not think and do as they did. The Zealots, and thoſe that were for War, (e) ſet themſelves againſt, and even *threatned Death to them who were for Peace, looking upon them as no better than Heathens*, ſaith *Joſephus*; whereas true Chriſtian Wiſdom requires us to live peaceably with, and to do Good to all.

Ἀνυπόκριτος, *and without Hypocriſie.*] For which our Saviour ſo ſeverely inveighs againſt the *Scribes* and *Phariſees*, the Leaders of the *Jews.*

Ver. 18. *And the fruit of Righteouſneſs is ſown in peace of* (for *or* to) *them that make Peace.*

Καρπὸς δὲ δικαιοσύνης.] *i. e.* The Reward of Righteouſneſs to them who make it their buſineſs to live peaceably themſelves, and incline others to it, is here ſown happily and quietly by the Preachers of the Goſpel of Peace declaring it to the World, and ſhall hereafter aſſuredly be reaped by them. Or thus: theſe Fruits of Righteouſneſs now ſown by the Chriſtian endued with this heavenly Wiſdom, will yield a plentiful and happy Crop to them who are Promoters of Peace.

CHAP. IV.

Ver. 1. *FRom whence come Wars and Fightings among you* (Jews?) *come they not hence, even of your Luſts*, (or Pleaſures,) *that war in your Members* (againſt the Soul? 1 Pet. 2. 11.)

Πόθεν πόλεμοι.] This Epiſtle ſeems to have been writ about the 8th Year of *Nero*, and the 62d of Chriſt, the Year before the Death of *James*, before which time the *Jews* had great Wars and Fightings, not only with their Neighbours, ſee Note on *Matth.* 24. 6. but even among themſelves in every City and Family, ſaith (a) *Joſephus*, nor only in *Judea*, but in *Alexandria*, *Syria*, and many other places. See the *Preface*, §. 5, 6.

Ver. 2. *Ye luſt and have not; ye kill and deſire to have, and cannot obtain; ye fight, and war, yet ye have not becauſe ye aſk not.*

(c) Οὐδὲν οὕτως ἀπωλώλει χρηστὸν πάθος ἐν ταῖς τότε συμφοραῖς, ὡς ἔλεος. De Bell. Jud. l. 4. c. 22. p. 886. G.

(d) Hiſt. l. 5. Ed. Lipſ. p. 616. (e) Ἦν γὰρ τοῖς ἐφ' ἡσυχίαν τῷ πολέμῳ σπεύδουσι τοῦ δήμου παρὰ τῶν ἀφηνίων ἔνεις χαλεπή. De Bell. Jud. l. 4. c. 10. p. 871. Vid. p. 797. C. D.

(a) Ἐκινεῖτο δὲ ἐκάστη πόλις ταραχῇ καὶ πολέμῳ ἐμφυλίῳ ὅσον τι ἀπὸ Ῥωμαίων ἀνέπνευσεν εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον— καὶ τάσις μὲν ἦν πανταχοῦ. De Bello Jud. l. 4. c. 10. p. 871. Vide reliqua.

Ver.

Ver. 3. *Ye ask, and receive not becauſe ye ask amiſs, that ye may conſume it upon your Luſts.*

Δαπανῆτε, &c.] For Explication of theſe Words, we are to note that the *Jews* were then vehemently luſting after two things:

1. Liberty and Freedom from Tribute; which was, ſay they, the Token of Subjection. (b) *Joſephus* ſaith, they were continually clamouring *to have the Tributes took away*, and that upon this very account; and that the (c) *Zelotes*, the Band of Thieves, and their *Magicians*, were ſtill preſſing the People *to fight for their Liberty from the Roman Yoke.*

2. Dominion over other Nations; for having got this Fancy into their Heads, that their *Meſſiah* was to be a (d) *Temporal Prince, who ſhould enable them to Lord it over the Heathens*, they were zealous to have theſe pretended Prophecies accompliſhed; and *the* (e) *hopes of it encouraged them to fight.* Whence we may Paraphraſe on theſe two Verſes thus.

You luſt for Liberty and Dominion, and you have it not; ye in purſuit and deſire of them kill, and yet you cannot obtain them, becauſe you ask not whether that be according to the Will of God which you ſo greedily deſire: ye ask theſe things, and receive them not becauſe ye ask amiſs, that you may conſume it upon your Luſts; *viz.* That having this Liberty and Empire, you may poſſeſs the good things of this World you luſt after, and may Lord it over the Heathen World.

Ver. 4. *Ye Adulterers and Adultereſſes, know ye not that the Friendſhip of this World* (which ſtands in competition with, and indiſpoſeth you to believe and obey God's Will) *is Enmity to God*, (and ſo Idolatry, which in the Language of the Scripture is Adultery?) *Whoſoever therefore will be* (thus) *a Friend of the World, is the Enemy of God* (having renounced him to have Mammon for his Lord, *Mat.* 6. 24.)

Ver. 5. *Do you think that the Scripture ſaith* (Gr. ſpeaks) *in vain* (againſt this worldly-mindedneſs) *the Spirit that dwelleth in us* (Chriſtians,) *luſteth* (he) *to Envy* (as yours doth? *ver.* 2. Is he not rather the Spirit of Love and Goodneſs, engaging us to love all Men, and eſpecially our Chriſtian Brethren? 1 *Pet.* 1. 22.)

Ver. 6. *But* (ſo far is he from this Envy, that where he dwells) *he giveth more Grace* (*or* Favour,) *wherefore he* (or it, the Scripture) *ſaith, God reſiſteth the proud, but giveth Grace* (*or* ſheweth Favour) *to the humble* (Prov. 3. 34. ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, *Do you think that the Scripture ſaith in vain, &c.*) They who make this whole Verſe one Sentence, are obliged to ſhew where the Scripture hath theſe Words, *The Spirit that dwelleth in us luſteth to Envy*; which no Interpreter hath yet ſucceſsfully attempted. But in the Expoſition given in the *Paraphraſe*, which makes the whole to conſiſt of two Queſtions; this is needleſs. Now in favour of this Expoſition, let it be noted,

1. That nothing is more ordinary than for Particles to be repeated from the precedent Member. So Pſal. 9. 19. *The needy ſhall not alway be forgotten, the expectation of the poor ſhall* (not) *periſh for ever.* See Pſal. 38. 1. 44. 19. 1 Sam. 2. 3. Job 30. 25. 31. 20. Prov. 25. 27. 30. 3. So אם *if* Pſal. 139. 8. Prov. 6. 1. 9. 12. See *Glaſſius de Elliptſi partic.* l. 4. tr. 2. obſervat. 10. p. 721. So here the Particle ἢ may be repeated thus, *Or doth the Spirit that is in you luſt to Envy?* Though the Senſe be full only by reading the words by way of Interrogation. Note,

2dly, That not to ſpeak in vain, is not to do it without Cauſe or juſt Reaſon; as *Ezek.* 6. 10. And God, or the Scripture, is ſaid to ſpeak in vain to them who attend not to, or receive no benefit by his words, *Jer.* 8. 8. So then the Senſe runs thus; *Doth the Scripture ſpeak without juſt cauſe againſt this worldly-mindedneſs? would it not have you attend to, and receive advantage by what it ſaith againſt it?*

Μείζονα δὲ δίδωσι χάριν, *but he giveth more Grace.*] That חן and χάρις throughout the Scripture ſignifie Favour and Good-will, ſee Note on 2 *Cor.* 6. 1. And this Senſe the Oppoſition here requires, God being diſpleaſed with, and oppoſing himſelf to the Proud, but ſhewing Favour to the Humble, and cauſing them to find Favour among Men, *Prov.* 3. 34. What Monſieur *Le Clerk* here ſaith, that *in thoſe times the Jews uſed to produce as out of Scripture, not only the ſenſe of places without regarding the words, but alſo a Jewiſh Tradition or Interpretation of Scripture, and ſo we are not to look for what is here ſaid in the Old Teſtament*, is intolerable: for, is it fit to make an *Apoſtle* giving us thoſe Scriptures

(b) Ἀπαιτῶν τὰ τέλη, De Bell. Jud. l. 2. c. 1. Τῶν τε ἀποτιμητῶν οὐδὲν ἄλλο ἢ ἄπρακτος διελέγετο ὀπτήσεσθαι λέγοντες Antiq. l. 18. c. 1. Vide de Bello Jud.

(c) Οἱ δὲ γόητες καὶ λησεικοὶ ζωαχθέντες πολλὰς εἰς ἀπόστασιν ἐκίνουν, καὶ θεὸς ἐλεύθερίαν παρεκέλευον δύναται ἐπαμύνης τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. L. 2. c. 23. p. 797. C.

(d) Ὅτι μέγας, καὶ δυνάστης, καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἐν αὐτῇ καὶ στρατιῶν κύριος, φασὶν εἶναι τὸν ἐσόμενον. Jud. apud Orig. contr. Celſ. l. 2. p. 78.

(e) Τὰ δὲ ἐπάρατα αὐτοὺς μᾶλιστα θεὸς ἐπὶ πόλεμον ὧν χρησμὸς ἀμφίβολος, ὁμοίως ἐν τοῖς ἱεροῖς ἀνδρὸς γεγραμμένος, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τῆς αὐτῶν ἄρξει τὸν οἰκουμένης. Joſ. de Bello Jud. l. 7. c. 31. p. 961. F. Vid. l. 1. p. 705. D. Tryph. apud Juſt. p. 249.

which

which are to be our Rule of Faith, ſpeak thus; *Do you think the Scripture ſpeaks in vain* what it ſpeaks not at all? and to call a Jewiſh Tradition the Scripture?

Ver. 7. (Be ye then humble, and) *Submit your ſelves to* (that) *God* (who giveth Grace to the humble:) *reſiſt the Devil* (the Author of thoſe Wars, Envyings, and Luſtings which are among you,) *and* (then) *he will fly from you.*

Ver. 8. *Draw nigh to God* (by Prayer, Humiliation, Repentance, and Obedience) *and he will draw nigh to you* (in mercy;) *cleanſe your hands* (from Rapine and Injuſtice) *ye Sinners, and purifie your hearts* (from the love of the World) *ye double-minded* (whoſe hearts are divided betwixt God and Mammon.)

Ἐγγίσατε τῷ Θεῷ, *draw nigh to God.*] The way of drawing nigh to God being now, under the Goſpel Diſpenſation, through Faith in Chriſt, and in his Blood, ſhed for the Propitiation of our Sins, we *being made nigh to him through the Blood of Chriſt*, Eph. 2. 13. and through the Introduction of that better Hope by which ἐγγίζομεν τῷ Θεῷ *we draw nigh to God*, Hebr. 7. 19. it being Chriſt alone by whom we have an Introduction to the Father through Faith in him, *Eph.* 2. 18. 3. 12. and who hath ſuffer'd for us *that he might bring us to God*, 1 Pet. 3. 18. This may be look'd on as an Exhortation to the ἀπίστοις the unbelieving *Jews* to believe in Chriſt, and to the ὀλιγόψυχοι the wavering *Jews* (ſee Note on Chap. 1. ver. 8.) to cleave ſtedfaſtly to the Faith.

Καθαρίσατε χεῖρας, *cleanſe your hands.*] That the hands of the *Jews*, and eſpecially of the *Zealots* among them, were full of Blood and Rapine, we learn from (f) *Joſephus*, who makes very often ſad Complaints of the Murders and Rapines committed by them. (See Chap. 5. 4, 6.) And ſo this Exhortation muſt be very properly directed to them. True alſo is the Note of *Eſtius* here; *Porro ſi jubentur homines emundare manus, & purificare corda, nec jubetur quid impoſſibile, conſequens eſt eos poſſe hæc præſtare.*

Ver. 9. *Be afflicted, and mourn, and weep; let your Laughter be turned to Mourning, and your Joy to Heavineſs.*

Εἰς κατήφειαν.] For now the day of Vengeance upon the unbelieving and backſliding *Jews* approacheth, *Luke* 21. 22. Now the Coming of the Lord to execute Vengeance on them draweth near, *Chap.* 5. 8. when *Wrath ſhall come upon them to the uttermoſt*, Theſſ. 2. 16.

10. *Humble your ſelves* (therefore) *in the ſight of the Lord* (and under his mighty hand that is upon you, 1 *Pet.* 5. 6.) *and he will exalt you* (that he may exalt you ἐν καιρῷ in that ſeaſon of his Viſitation, as he did then his faithful Servants by a wonderful Deliverance, according to his Promiſe. *See Note on Matth.* 24. 31.)

Ver. 11. *Speak not evil one of* (or againſt) *another, Brethren. He that ſpeaketh evil of* (or againſt) *his Brother, ſpeaketh evil of the Law, and judgeth the Law,* (or ſpeaketh againſt the Law, as being evil or imperfect, in that it doth not command or condemn thoſe things which thou doſt command or condemn;) *but if thou* (take upon thee to) *judge the Law, thou art not* (in thy behaviour as) *a Doer of the Law, but a Judge* (of it.)

Ver. 12. (Whereas indeed) *There is* (only) *one Lawgiver, who is able to ſave and to deſtroy; who* (therefore) *art thou that judgeſt another?*

Μὴ καταλαλεῖτε.] For Explication of theſe Words, let it be noted, that the great Exception which both the Unbelieving *Jews* and the *Judaizing Chriſtians* among them had againſt the Believing *Gentiles*, was this, (g) That they obſerved not their Feaſts or Sabbaths, and that they were not circumciſed; whence they concluded they differ'd little from the *Heathens*. This was the thing for which the *Chriſtian Fathers* did contend againſt them; *viz.* That the Ancient *Patriarchs* (h) of old were acceptable to God, and conſequently the *Chriſtians*, and eſpecially the Converted *Gentiles*, might be acceptable to God without the Obſervation of theſe Feaſts, and Sabbaths, or of Circumciſion. Hence the *Apoſtle* is ſo concerned that they ſhould not judge one another on the account of Days, or Meats, *Rom.* 14. 4, 5, 6. Hence he inveighs againſt the *Galatians*, as being brought in Bondage by the *Judaizers* to the Obſervation of Circumciſion, *Chap.* 5. 3. and of *Days, Months, Times*, and *Years*, Chap. 4. 10. and warns his *Coloſſians* not to be induced to follow theſe Rudiments of the World, as being circumcis'd in Chriſt, *Coloſſ.* 2. 11. And ſaith, *Let no Man judge you in reſpect of Feaſts, or new Moons, or of the Sabbaths*, ver. 16. So that the Argument of the *Apoſtle* here ſeems to run thus. Let no Man ſpeak

(f) Πόθοι ἦσαν ἁρπαγῆς ἀναπλέοντοι, καὶ τῆς πλησίον οἴκων ἔρωτα, φόνου τε ἀνδρῶν, καὶ γυναικῶν ὕβρεις ἐπαίζοντο, μιθ' αἵματος τὰ συλληφθέντα κατέπτυον, &c. De Bell. Jud. l. 5. c. 34. p. 897. C.

(g) Ἐκεῖνο γὰρ ἀπορώτατον μάλιστα, εἰ ὑμᾶς, ἐυσεβῶν λέγοντες, καὶ τῆς ἄλλων εἰδώλων διαφέρειν, καὶ μὴν καὶ ἀπολείπεσθε, μὴ βαλλόμενοι ἀπὸ τῆς ἰθνῶν ἐν ὑπείκειν βίον, ἐν τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρῶν, μήτε τῶν νεομηνιῶν ἔχειν. Tryph. apud Juſt. p. 227.

(h) Περὶ τῶν Ἀβραὰμ ἐν ἀκροβυστίᾳ εὐαρεστήσαντος, μὴ περὶ Μωϋσέως περιτμηθέντος καὶ ἑορτῶν καὶ σαββατισμῶν. Juſt. M. p. 240, D. 241, B. 245. B. Iren. l. 4. c. 30. Tertull. adv. Jud. cap. 2.

againſt

againſt his *Chriſtian* Brethren the *Gentiles*, for not obſerving theſe things; for, the Law it ſelf requiring theſe things not of the *Gentiles* that even dwelt among them, but only of the *Jews*, he that ſpeaks againſt them, and judgeth them for the Non-obſervation of theſe things, he in effect ſpeaks againſt, and judgeth this Law as deficient which required not theſe things. And thou who takeſt upon thee to ſay they cannot be ſaved, *Act.* 15. 1. and ſo judgeſt them to Deſtruction without the Obſervation of them, thou even takeſt upon thee the Office of this Great Lawgiver, who alone is able to ſave and to deſtroy, and who, by not requiring theſe things of the *Gentiles*, ſhews he will ſave them without them, and not deſtroy them for Neglect of them. So the *Targum* on *Ezek.* 13. 18. brings in God ſpeaking to the Falſe Prophets thus, *Can you kill or make alive the Souls of my People?* Others indeed refer this to the Law of Chriſtian Love, but that is ſtill ſtiled the Law of Chriſt, *Gal.* 6. 2. or the Law of Liberty, *Chap.* 2. 12. but never abſolutely *the Law*, as here; and therefore I prefer the former Interpretation.

Ver. 13. *Go to now ye that* (preſume to) *ſay, to day or to morrow we will go into ſuch a City, and continue there a Year, and buy and ſell, and get Gain* (as if both Life, and the Advantages of Life, depended wholly on your ſelves, and not at all on Divine Providence.)

14. *Whereas ye* (who ſpeak with ſuch confidence of the Future) *know not what ſhall be on the morrow; for, what is your Life? it is even* (as) *a Vapour, that appeareth for a little time, and then vaniſheth away.*

Ver. 15. (Thus you are wont to ſpeak) *For that* (*Gr.* whereas) *ye ought to ſay, If the Lord will we ſhall live, and do this or that.*

Ἐὰν ὁ Κύριος θελήσῃ, *if the Lord will.*] It was a Rule of *Ben Syra*, [Buxt. Flor. *p.* 4.] *Let no Man ſay he will do any thing, unleſs he firſt ſay, if the Lord will.* Who alſo adds, that one died before night for refuſing to add this. And when (*) *Alcibiades* had ſaid to *Socrates*, *I will do ſo if you will*; *Socrates* tells him he ought to have ſaid, ἐὰν ὁ θεὸς ἐθέλῃ, *if God will*: Not that we are obliged always to ſay thus, *Rom.* 15. 28. but only ſtill to own our Dependence on Divine Providence.

Ver. 16. *But now you rejoyce in your Boaſtings* (of the future;) *all ſuch rejoycing is evil*, (as being an aſſuming to your ſelves what belongs to God only, and ſo an evidence that you do not ſubject your own Will to the Will of God. For ſince this Life is ſo ſhort and uncertain, and thereby teacheth you to think humbly, and ſpeak modeſtly, and with due Dependence on the Divine Providence, with reſpect both to your Lives and future Actions, you, by thus pleaſing of your ſelves in theſe vain Boaſtings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil Exultation, and vain Boaſting.)

Ver. 17. *Therefore to him that knoweth to do good, and doth it not, to him it is Sin.* (If after my Admonition to avoid this and other Crimes, you continue in them, you will be inexcuſably guilty of Sin, *Joh.* 15. 22. and the Guilt of it will abide upon you, *Joh.* 9. 41. as it will alſo in all other things done againſt Knowledge and the Convictions of your Conſcience; for in ſuch things the heart departs from, and rebels againſt the Lord: *He that thus ſins deſpiſeth the Word of the Lord, and reproacheth him that commanded it*, Num. 15. 30, 31.)

CHAP. V.

Ver. 1. GO *to now, ye rich men* (of the Jewiſh Nation, you will have cauſe to) *weep and howl for the miſeries that ſhall come* (*Gr.* are coming) *upon you.*

Ἄγε νῦν, *go to now.*] This is only a form of Tranſition, *Chap.* 4. 13. and converting of Speech to any Perſon; as if he ſhould have ſaid, And now to ſpeak to you that are rich, I call upon you to weep, *&c.*

That this Prediction was exactly fulfill'd by the Slaughter and Spoiling of the Rich *Jews* throughout *Galilee* and *Judea*, (†) *Joſephus* will not ſuffer us to doubt. For he informs us that the *Zealots* ſpared none but thoſe who were πενομένοι διὰ τὸ χαῦν, *poor and low in Fortune*; and that they were ſo inſatiably rapacious, that *they ſearch'd all the houſes of the Rich, killing the Men, and abuſing the Women.* And that it alſo was fulfill'd touching thoſe of the Diſperſion, ſee the *Preface*, §. 5, 6.

Ver. 2. *Your Riches are corrupted* (or as things putrified by being kept too long) *and your Garments* (are become) *moth-eaten.* (They being laid up in your Wardrobes, and not uſed to cloath your naked Brother, ſhall be as uſeleſs to you as if they were devoured by the Moth.)

Ver. 3. *Your Gold and Silver is canker'd* (or eaten out with ruſt) *and the ruſt of them ſhall be a witneſs againſt you* (of your covetous and worldly Minds) *and ſhall eat your Fleſh*

(*) Plat. Alcib. 1. in fine. (†) De Bello Jud. l. 5. c. 20, 34. l. 4. c. 19.

as it were fire; ye have heaped Treaſure together for the laſt days, (Gr. it ſhall eat your Fleſh as fire, you have treaſured it up for the laſt days.)

It ſhall eat your Fleſh as fire, ὡς ἐχάταις ἡμέραις, *in the laſt days.*] As the Ruſt eats into Gold and Silver, ſo ſhall your Fleſh and Subſtance be eaten up as with Fire, as if you had treaſured up Fire in the midſt of it. For,

1ſt. This is a frequent Metaphor among the Prophets who often ſpeak of the fire eating up the Wicked, and devouring their Fleſh, *Thou ſhalt make them as a fiery Oven in the time of thy Wrath,* καὶ καταφάγεται αὐτοὺς πῦρ, *and the fire ſhall eat them up,* Pſalm 21. 9. *The Light of Iſrael ſhall be for a fire, and his holy One for a flame, and it ſhall burn,* καὶ φάγεται, *and eat up his Thorns and Briars in one day,* καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, *and it ſhall eat up from the Soul to the Fleſh,* Iſa. 10. 16, 17. Πῦρ τοὺς ὑπεναντίους ἔδεται, *the fire ſhall eat up the Adverſaries,* Chap. 27. 11. *Behold the Name of the Lord cometh forth from far, burning with Anger,* καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, *and the Anger of his Fury ſhall eat as the fire,* Chap. 30. 11. *Behold I will make my Word in thy mouth fire, and this People wood,* καὶ καταφάγεται αὐτούς, *and it ſhall eat them up,* Jer. 5. 14. *They ſhall go out from one fire,* καὶ πῦρ αὐτοὺς καταφάγεται, *and another fire ſhall eat them up,* Ezek. 15. 7. *I will bring forth a fire from the midſt of thee, and the fire,* καταφάγεταί σε, *ſhall eat thee up.* See *Amos* 5. 6.

2*dly*, This was punctually fulfilled in the Deſtruction of that Nation by their own Seditions, and the *Roman* Wars. For amongſt the *Sicarii*, and the *Zealots*, the Ring-leaders of all their Seditions, it was Crime enough to be Rich, and their inſatiable Avarice induced them ſtill to make, πρὸς πλουσίων οἴκων ἔξοδον, *a ſearch into the Houſes of the Rich.* For them to remain among theſe Tyrants was Deſtruction. (b) *For by falſe Accuſations they were ſlain as Deſerters, for their Subſtance.* Yea, both their Subſtance and their Fleſh were (c) devour'd by the Flames which burnt up the City and the *Temple*, and ſo conſumed both their dead Bodies and their Subſtance, and their Wardrobes; and that which remained became a prey to the Army of the *Romans*. See the like done in their Diſperſions, *Preface* §. 6.

Ver. 4. *Behold, the Hire of the Labourers which have reaped down your Fields, which is of you kept back by Fraud, crieth; and the Cries of them that have reaped* (and are thus defrauded of their Wages by you) *are entred into the Ears of the Lord of Sabaoth.*

Ὁ μισθὸς, *the Hire.*] The Precept in the Law touching this matter running thus, *Thou ſhalt not defraud thy Neighbour*——*The Wages of him that is hired ſhall not abide with thee all night until the morning*, Lev. 19. 13. This keeping of it back is truly ſtiled *Fraud* and *Oppreſſion*, and all Sins of that nature cry to Heaven for Vengeance on the fraudulent Oppreſſor. So the Cry of the *Iſraelites* under their Oppreſſion in the Land of *Egypt* came up to God, *Exod.* 2. 23. 3. 7. The Cry of the afflicted Widow and the *Fatherleſs*, *Exod.* 22. 23. The Cry of the Poor and the Afflicted, *Job* 34. 28. *Pſalm* 9. 12. The Cry of him that wants his Pledge to cover him, *Exod.* 22. 27. And the Cry of him whoſe Wages is kept back. *Thou ſhalt not oppreſs an hired Servant that is poor and needy; at his day thou ſhalt give him his hire, neither ſhall the Sun go down upon it*——*leſt he cry againſt thee to the Lord, and it be Sin unto thee*, Deut. 24. 14, 15.

Ver. 5. *Ye have lived in pleaſure upon Earth, and been wanton, yea, have nouriſhed your Hearts as in* (or for) *a day of ſlaughter.*

Ἐτρυφήσατε, καὶ ἐσπαταλήσατε, *ye have lived in pleaſure, and been wanton.*] The firſt word, ἐτρυφήσατε, ſay Criticks, refers to their luxurious Eating. The ſecond, ἐσπαταλήσατε, to their carnal Luſtings and Laſciviouſneſs, 1 *Tim.* 5. 6. *Ezek.* 16. 49. both which were Vices the *Jews* then were very ſubject to, eating and Drinking to exceſs in their Feaſts. See Note on 1 *Cor.* 11. 21. and were, ſaith (d) *Tacitus*, *Projectiſſima ad libidinem gens, a Nation very prone to Luſt.*

Ver. 6. *Ye have condemned and killed the Juſt, and he doth not reſiſt you.*

——Ἐφονεύσατε, &c.] Here *Occumenius* ſaith, Ἀναστρέφων τὸ ἐφονεύσατε δίκαιον οὐδὲ ἀντεῖπε ἀντέφησε; this is undoubtedly to be referred to Chriſt, who is emphatically ſtiled the Juſt one, *Acts* 3. 14. 7. 52. 22. 14. So (e) *Juſtin Martyr*, Ἀπεκτόνατε τὸν δίκαιον, *ye have killed the Juſt one, and before him the Prophets.* But againſt this Interpretation it is objected by *Eſthius*, 1. That the *Apoſtle* here ſpeaks by way of diſtinction to the Rich, who drag'd the *Chriſtians* before the *Tribunals*, whereas the Death of Chriſt is imputed to the *Princes* and *Rulers* of the *Jews*, and to the People in the General, *Acts* 3. 14. 7. 52. 13. 27, 28.

(b) Τοῖς γε μὴν ἐντόποις, καὶ τὸ μέτριον πρὸς ἀσφάλειαν ἴσον ἦν· πρόφασιν γὰρ αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. De Bello. Jud. l. 6. c. 27. F. Οἱ δὲ ἀξιώματι καὶ πλούτῳ πρὸς τὰς τυραννικὰς ἀνάγκας, τούτων οἱ μὲν ὑπὸ λῃστῶν ὑφῃρέθησαν ἀπαλλάξαντες διεφθείροντο, οἱ δὲ ὡς προδιδόντες Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932. F.

(c) Ἔκαιον δὲ καὶ τὰ χαλκοπλάστεια, ὧν οὔτε ἄπορον μὲν χρημάτων πλῆθος, ἄπορος δὲ οἰκήσεως, καὶ ἄλλα σκεύη, συμπλέκοντι δ' εἰπεῖν, πᾶς ὁ Ἰουδαίων ἐσκευώρητο πλοῦτος ἀναπεπταμένων ἐκεῖ πᾶσι εἴκων καὶ ἐντόπων. Lib. 7. c. 29. p. 959. G. Vide cap. 32. p. 962. B. B. Cap. 37. p. 964. F. Cap. 46. p. 969. B. Cap. 34. p. 990. E.

(d) Hiſt. lib. 5. ab initio. (e) Dial. cum Tryph. p. 234.

2. Be-

2. Becauſe 'tis ſaid in the preſent Tenſe, *and he doth not reſiſt you*, whereas had this been ſpoken of Chriſt it ſhould have been ſaid, *he did not reſiſt you*; and therefore *Oecumenius* doth acknowledge this is to be extended alſo to all theſe Juſt Men, St, *Stephen* and others who ſuffer'd in like manner from the *Jews* according to our Lord's Prediction, *Matth.* 24. 9. and St. *Paul*'s Confeſſion, That before his Converſion he Perſecuted this way unto the Death, *Acts* 22 4. Hence this Paſſage is connected to the enſuing words directed to the *Chriſtians* in General by this Particle *therefore*.

Ver. 7. *Be patient therefore, Brethren, unto the coming of our Lord* (to avenge you of theſe Murtherers;) *behold, the Husbandman waiteth for the precious Fruit of the Earth, and hath long patience for it till he receive the former and the latter Rain*, (the firſt to make the Corn ſown, ſwell and grow up, the latter to make the Ear plump before Harveſt.)

The Husbandman waiteth, &c.] So the *Targum* of *Jonathan*, in 2 *Sam.* 23. 4. compareth thoſe who expect the Years of Conſolation, to the Husbandman, who in a Year of drought waiteth for Rain upon the Earth.

Ver. 8. *Be ye alſo patient, ſtabliſh your Hearts* (in expectation of this advent,) *for the coming of the Lord is at hand.*

Ἡ παρουσία τῦ κυρίυ ἤγγικε, *the coming of the Lord is at hand.*] *He ſpeaks*, ſaith (f) *Oecumenius, of the coming of the* Romans *to captivate the* Jews, *which he calls the coming of our Lord, as St.* John *does*, Chap. 21. 22. And this Expoſition is confirm'd, 1ſt. From the conſtant uſe of the like Phraſe, ἐγγὺς ἡμέρα Κυρίυ, *the day of the Lord is at hand*, Iſa. 13. 6. Ezek. 30. 3. Joel 1. 15. 2. 14. Obad. 15. Zeph. 1. 7, 14. from the Evils which he ſaith are coming on the Rich, *ver.* 1. and which then eſpecially came upon them. 2dly, From his ſaying this coming is *at hand*, and the *Judge ſtandeth at the door*, ver. 9. which in St. Peter's Phraſe is, τὸ τέλος ἤγγικε, *the end is at hand*, 1 Pet. 4. 7. which anſwer exactly to the words of Chriſt touching the Deſtruction of *Jeruſalem*, then *ſhall*, τὸ τέλος, *the end come*, Matth. 24. 14. it is near, ἐπὶ θύραις, *even at the door*, ver. 33. Her Deſolation, ἤγγικε, *draweth nigh*, Luke 21. 20. See Note on *Philip.* 4. 5. And this was a true ground for Patience, and anſwers the Objection of *Eſthius* againſt this Expoſition.

Ver. 9. *Grudge not* (*Gr.* groan not) *one againſt another, Brethren*, (as Men impatient and deſiring Vengeance, uſe to do,) *leſt ye be condemned*, (as wanting in that Patience which ought to have its perfect Work in you, and in that Chriſtian Charity which requires you to pray for Mercy, and not to cry for Vengeance on your Enemies;) *behold the Judge* (who will plead your Cauſe againſt your perſecuting Brethren) *ſtandeth at the door.*

μὴ στενάζετε, *groan not.*] Theſe Groanings in the Scripture have a Voice and Cry, and God is ſaid to hear them. Thus the Children of *Iſrael groaned by reaſon of their hard Bondage*, καὶ ἐβόησαν, *and their cry came up to God*, Exod. 2. 23. and the Spirit is ſaid to intercede in Chriſt's Suffering Members *with groans unuttered*, Rom. 8. 26. Thus *David* prays, That God would *hear the voice of his Groanings, and the Groaning of the Priſoners*, Pſalm 102. 5, 20. Theſe Groanings, when they are only the natural Iſſues of an afflicted Soul, move God to pity, *Judges* 2. 18. and remember us in Mercy, *Exod.* 6. 5. but when they are the Fruits of Impatience under Troubles, and a deſire of Revenge upon our Enemies, they tend to our Condemnation; and the perſecuting *Jews* being of the ſame Stock with the converted *Jews*, their groaning againſt them is ſtiled Groaning againſt one another.

It is the Obſervation of (g) *Juſtin*, That the Converts among the *Gentiles* were not only more than thoſe among the *Jews*, and the *Samaritans*, but alſo that they were better *Chriſtians*, and more truly ſo, for theſe *Jewiſh* Converts were ſtill leavened with an expectation of a temporal Kingdom, and with expectations of Liberty from the *Roman* Yoke, and the Dominion over all *Heathen* Governours. Whence the *Apoſtles* do ſo frequently enjoin them to *be ſubject to the Higher Powers*, Rom. 13. 1. to be *ſubject to Principalities and Powers*, Tit. 3. 1. to be *ſubject to every humane Ordinance*, and not to uſe the Liberty to which they were called, *as a Cloak of Maliciouſneſs*, 1 Pet. 2. 13----16. Now theſe, as Dr. *Hammond* well obſerves, lived intermixed with the unconverted *Jews* and *Zealots*, who were ſtill grudging and contending againſt all that would not ſtand up for Liberty, and fight for this temporal Kingdom, accounting them (h) *no better than the very Heathens* upon that account, and theſe may be the Grudgers here intended.

Ver. 10. *Take, my Brethren, the Prophets who have ſpoken* (to you *Jews*) *in the Name of the Lord, for an Example of ſuffering Afflictions, and of Patience*, (*i. e.* of patient Suffering; for they had experience of cruel Mockings, and of Death, and yet they ſuf-

(f) Λέγει ἡ τῶν Ῥωμαϊκὴν ἐφοδον, ἣν καὶ τῶν αἰχμαλωσίαν τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τῦ Κυρίυ, ὡς ὁ Ἰωάννης. Κεφ. 21. v. 22.

(g) Πλείονες καὶ ἀληθεστέρως τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων, Χριστιανὸς ἀνδρὸς. Apol. 2. p. 88. B.

(h) Οὐδὲν γὰρ ἀλλοφύλων αὐτὸς ἔφασκον διαφέρειν, ὅτων ἀγυιᾶς ἢ ὁπωμέχθων Ἰουδαίοις ἀληθείαν ὀφειλόντες, ἐλευθερίαν αἰρεῖσθαι ἢ τῶν Ῥωμαίοις ἀνομολογεῖτας. Joſeph. de Bello. Jud. Lib. 7. c. 30. p. 985. F.

fered theſe things patiently, *Heb.* 11. 36, 37.)

Ver. 11. *Behold we count them happy that endure* (Afflictions for Righteouſneſs ſake, and for the tryal of their Faith, *Matth.* 5. 12. 1. *Pet.* 4. 14.) *ye have heard of the Patience of Job, and have ſeen* (*i. e.* known) *the end of the Lord, that the Lord is pitiful and of tender Mercy*, (as then he was to him a Deliverer, and a Rewarder of his Patience, ſo will he be to you.)

The Patience of Job.] Hence may we very probably conclude, that what is written in the Book of *Job*, is truly an *Hiſtory* of what happened to him, and not, as ſome conceive, a Parable or Fiction of a thing not truly done. For feigned things contain no ſerious Motives nor juſt Examples to Patience. 2. We find this Holy Man numbred with *Noah* and *Daniel*, as Perſons very prevalent in Prayer, *Ezek.* 14. 14, 20. as therefore *Noah* and *Daniel* were Perſons truly prevalent in their Supplications, *Gen.* 8. 21. *Dan.* 9. 23. ſo alſo *Job* muſt be, as he is repreſented, *Chap.* 42, 8, 10,

Ver. 12. *But above all things ſwear not, neither by Heaven, nor by the Earth, nor by any other Oath, but let your yea be yea, and your nay nay*, (*i. e.* let your Actions be agreeable to your Words. See Note on 2 *Cor.* 1. 17.) *leſt ye fall into Condemnation.*

Μὴ ὀμνύετε, *ſwear not.*] *i. e.* Let not your Afflictions move you to uſe raſh Oaths, as Men are wont to do when much provoked: That raſh Oaths are only forbidden here and *Matth.* 5. 34. See the Note there. The Oaths here forbid being ſuch as our Impatience under Sufferings, and our unbridled Paſſions do produce.

Ἵνα μὴ ὑπὸ κρίσιν πέσητε, *that ye fall not into Condemnation.*] Some Copies read, εἰς ὑπόκρισιν, *into Hypocriſie*; but, 1. This Reading is not found in many Copies. 2. The *Apoſtle* (i) *ver.* 9. puts them in mind of the *Judge ſtanding at the Door*, requiring them not to grudge againſt one another, leſt they be Condemned by him; 'tis therefore far more probable he ſpeaketh alſo here of Condemnation by the Judge. 3. To be falſe unto the Oath of God is Perjury in the proper ſenſe, for which God threatens he will not hold the Offender guiltleſs, but is not properly *Hypocriſie*. If therefore this had been the meaning of St. *James*, *Swear not, leſt you be tempted to the violation of your Oaths*, he ſhould have called that *Perjury*, and not *Hypocriſie*.

Ver. 13. *Is any Man afflicted among you, let him pray* (to God to alleviate and ſanctifie his Affliction;) *is any merry, let him ſing* (Praiſes to that God who hath given him this chearfulneſs of Spirit.)

Ver. 14. *Is any Man ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.*

Ver. 15. *And the Prayer of Faith ſhall ſave the Sick, and the Lord* (in Anſwer to this Prayer of Faith) *ſhall raiſe him up; and if he hath committed* (ſuch) *Sins* (as brought this Sickneſs on him) *they ſhall be forgiven him* (upon this Prayer of Faith.)

Προσκαλεσάσθω τοὺς Πρεσβυτέρους τῆς Ἐκκλησίας, *the Elders of the Church.*] That was the Office of the *Presbyters*, ἐπισκέπτεσθαι πάντας ἀδελφούς, *to viſit all the ſick*, we learn from the Epiſtle of *Polycarp*, *ad Philip.* §. 6. But that theſe *Presbyters* ſhould be *Biſhops* properly ſo called, as ſome conceive, ſeems not very probable; for then it muſt not only be the Office of the *Biſhop* perſonally to viſit the Sick, but the Duty of every ſick Perſon to ſend to him, and to no other. Yea, there muſt be more than one *Biſhop* in the Church of which the ſick Man is a Member, and he muſt be obliged to ſend to more, for the Text runs wholly in the Plural, let him call for *the Elders of the Church*, καὶ προσευξάσθωσαν, *and let them* (not one of them) *pray over him*, and therefore the ſick Man muſt be obliged by this Text to call for more than one of them, where more were to be had, as we know there were in the Primitive Conſtitution of the *Church*.

Anointing him with Oil.] This was agreeable to the Practice of the (p) *Jews*, who anointed the Sick, *pro more, cuſtomarily*, ſaith their Tradition, hence, though our Lord only commiſſioned his Diſciples to heal the Sick, *Matth.* 10. 8. *Luke* 9. 2. yet St. *Mark* informs us, that they added their uſual Ceremony in doing this, for *they anointed many that were ſick with Oil, and healed them*, Mark 6. 13. And St. *James* ſpeaking to the *Elders* of the *Jews*, bids them uſe this Unction in the Name of the Lord, as doubtleſs the *Apoſtles* did, as in caſting out of Devils, *Luke* 10. 17. ſo in healing the Sick, *Acts* 3. 16. 4, 10, 30. And this addition made the Cure miraculous.

Ἡ εὐχὴ τῆς πίστεως, *and the Prayer of Faith ſhall ſave the ſick.*] Among the χαρίσματα, or the miraculous and extraordinary Gifts vouchſafed at firſt to the Preachers of the Goſpel, and to the *Rulers* or *Elders* of the Churches, was the Gift of Faith, as in thoſe words, *to another is given Faith by the ſame Spirit*, 1 Cor. 12. 9. *i. e.* by a ſtrong impulſe of the Spirit, fully perſuading them that God would enable them to do this or that. This ſeems to be that Faith which is ſtiled, πίστις Θεοῦ, *the Faith of God*, to which even the removing of Mountains, or the performing things moſt

(i) See *Light.* in *Matth.* 6. 17.

difficult

difficult and extraordinary is promiſed, *Mark* 11. 22, 23. *Matth.* 21. 21. and of which the *Apoſtle* ſpeaks, ſaying, *If I had all Faith ſo as to remove Mountains*, 1 Cor. 13. 2. and by which they healed the Sick, even by *Faith in his Name*, Acts 3. 16. and therefore this is here promiſed, that where the Prayer of the *Elders* was attended with ſuch a Faith, it ſhould be ſtill ſucceſsful for the healing the Sick, or the raiſing him up again from the Bed of Sickneſs; for, σώσει, *will ſave*, is ἐγερεῖ, he will *raiſe him up*.

And *if he hath committed Sins.*] *i. e.* Such Sins for which God was pleaſed to inflict this bodily Diſeaſe upon him, as he did on the Members of the Church of *Corinth* for their diſorderly celebrating the Lord's Supper, *for which cauſe*, ſaith the Apoſtle, *many are weak and ſickly among you*, 1 Cor. 11. 30. they being thus *chaſtned of the Lord.* ver. 32. And where the Sickneſs is by way of Chaſtiſement, the healing it is a teſtimony of God's Forgiveneſs of it. Hence *thy ſins be forgiven*, is our Lord's uſual Expreſſion when he healed the Sick, *Matth.* 9. 2, 6, 7. See the Note there. According to thoſe Words of the Prophet *Iſaiah*, *The Inhabitants ſhall not ſay they are ſick, the People ſhall be forgiven their Iniquity*, Chap. 33. 24. Hence it is evident, that here is no Foundation for the Sacrament of *Extreme Unction*, called by the *Roman Church the Sacrament of the dying*, and adminiſtred for the *Purgation of their Sins*, when they ſeem paſt hopes of Recovery; for how can they gather a Sacrament of *Extreme Unction* from an Unction that is not Extreme, or a perpetual Ornance from an action that was not extraordinary and miraculous, and is long ſince ceaſed? How can they prove a Sacrament that is proper to dying Perſons, from a Rite uſed only upon Perſons who were not to die, but to be raiſed up from Sickneſs? or promiſe to him Forgiveneſs of his Sins, to whom they cannot promiſe that Recovery which was the token of it? Moreover, the things obſerv'd already afford us a ſufficient Anſwer to the Objections of *Eſthius* againſt our Expoſition, which are theſe:

Object. 1. *Firſt*, That the Grace of Miracles extended not to Spiritual Effects, as the Forgiveneſs of Sins, but Temporal.

Anſw. This is ſaid in that contradiction to our Lord, who doth ſo often Preface his miraculous Cures of the Sick with this Expreſſion, *Thy Sins are forgiven thee*, Matth. 9. 2. Nor was this Forgiveneſs ſo much a Spiritual Effect as Temporal, it being only the Remiſſion of a Temporal Puniſhment of Sin, *viz.* Sickneſs inflicted for it.

Obj. 2. Had the Apoſtle ſpoke of miraculous Cures, he would only have adviſed them to call thoſe who had the Gift of Healing, whether *Presbyters* or not, not all the *Presbyters*, and them only.

Anſw. He reaſonably adviſeth to call them, and them only to pray over the Sick, who were by Office appointed for that Work, and doth here only tell them what they might expect from it, when that miraculous Faith was raiſed in them, which often, in thoſe Times of Miracles, accompanied their Prayers.

Obj. 3. The *Apoſtle* ſpeaks of a ſick Chriſtian Brother to be anointed by a Faithful *Presbyter*, whereas the uſe of Miracles was chiefly for converting Infidels, and hence this Unction was not uſed towards *Trophimus left at Miletum ſick*, 2 Tim. 4. 20. or to *Epaphroditus*, ſick near unto Death, *Philip.* 2. 27.

Anſw. If it were not uſed by St. *Paul* to them, and eſpecially to *Epaphroditus*, 'tis certain that he knew nothing of this Sacrament. 2. *Eſthius* hath no cauſe to aſſert that of Miracles in General, which the *Apoſtle* ſaith only of the Gift of Tongues, that they were only for Believers; the Gift of Healing, for ought he knows to the contrary, might be ſtill exerciſed upon Believers, but only under the Conduct of the Spirit, raiſing up this miraculous Faith which aſſured them of it in reſpect to ſome, and not to others, as he ſaw fit. See Note on *Philip.* 2 27.

Obj. 4. That had the *Apoſtle* intended miraculous Healing, Oil had not been preſcribed, Chriſt having ſaid, they *ſhould lay their hands on the ſick* only, *Mark* 16. 18.

Anſw. One Ceremony excludes not the other; moreover laying on of Hands is there preſcribed in Preaching to the *Gentiles*, anointing with Oil here to the *Jews* as being cuſtomary in caſe of Sickneſs.

Obj. 5. All the other things delivered in this Epiſtle belong the *Chriſtians* of all Ages, this therefore muſt do ſo too.

Anſw. As if this hindred the *Apoſtles*, as they had occaſion, to give Rules touching the Spiritual Gifts proper to their own Times, that, when they ſpake of other Matters not to ceaſe, their Precepts reach unto all Times. St. *Peter* in his following Epiſtle hath one direction concerning thoſe Spiritual Gifts, 1 *Pet.* 4. 10, 11. though the other Precepts contained in that Epiſtle do concern all Ages.

Ver. 16. *Confeſs* (therefore) *your ſins one to another, and pray for one another, that ye may be healed, the effectual fervent* (*Gr.* the inſpired) *Prayer of a Righteous Man availeth much.*

Ver. 17. *Elias was a Man ſubject to like Paſſions as we are, and he prayed earneſtly that it might not Rain, and it rained not upon the Earth by the ſpace of three Years and ſix Months.*

Ver. 18. *And he prayed again, and the Heaven gave Rain, and the Earth brought forth her Fruit.*

Δέησις ἐνεργουμένη, *the inſpired Prayer.*] As

they who were inwardly acted by an evil Spirit were ſtiled ἐνεργούμενοι, ſo they that were acted by the *Holy Spirit*, and inwardly moved by his Impulſes, were alſo ἐνεργούμενοι, in the good Senſe, and therefore it ſeems moſt proper to apply theſe Words not to the Prayer of every Righteous Perſon, but to the Prayer offer'd up by ſuch an extraordinary impulſe, not only from the force of this Expreſſion, but, 2dly, from the ſame thing here mentioned, as the ſubject of this Prayer, that our Sick Brother may be healed, which was to be done by the Prayer of Faith, *ver.* 15. 3dly, From the Example of *Elias*, for his Prayer was the Prayer of Faith in the ſenſe now mentioned, for he abſolutely foretold, and confirm'd it with an Oath, that *there ſhould be no Rain thoſe Years, but according to his word*, 1 Kings 18. 1. And his Prayer for Rain was upon God's Promiſe to *ſend Rain upon the Earth*, Chap. 19. 1.

Three Years and ſix Months.] So *Luke* 4. 35. when therefore it is ſaid, that *Elijah came to Ahab in the third Year, and the Lord ſaid, I will ſend Rain upon the Earth.* Note, that *Elias* tarried before a Year at the Brook *Kerith*, and then in the middle of the third Year came to *Ahab*.

Ver. 19. *Brethren, if any of you do err from the Faith, and one convert him,*

Ver. 20. *Let him know that he who converteth the Sinner from the Error of his way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.*

This ſeemeth to be meant not of the Sins of the Perſon thus converted, for the ſaving of his Soul includes the Remiſſion of his Sins, but of the Sins of him that converts him, *i. e.* this charitable Work ſhall be ſo pleaſing to God, as to prevail with him to cover many of his Sins.

THE

THE PREFACE TO THE First Epiſtle of St. PETER.

CConcerning this Epiſtle, allow'd by the Church *of all Ages to be the Genuine Work of the* Apoſtle Peter, *it may be enquir'd*, 1. *When*, 2. *Whence*, 3. *To whom*, 4. *On what Account it was written. And*,

Queſt. 1. 1ſt. *Whereas it is ordinarily affirm'd by the* Romaniſts, *that this Epiſtle was written in the Forty-fourth Year of Chriſt, as that Opinion ſeems to have been taken up by them in favour of their avowed Tenet that St.* Peter *was Twenty-Years in that See, and therefore he dying in the Year of our Lord* 69. *muſt have come thither in the Year* 44. *So is it eaſily confuted both from this Epiſtle, and by many other cogent Arguments.*

1. *From theſe words of this* Epiſtle, Ch. 4. 8. πάντων ἤγγικε, the end of all things is at hand; *that is, ſaith Dr.* Hammond, *who alſo follows this Opinion*, the great fatal Deſtruction to the Obdurate *Jews* ſo often ſpoken of by Chriſt, and his Apoſtles, is now near at hand; *which could not have been ſaid in the Forty-fourth Year of Chriſt, that is about Twenty-ſix Years before it happened, ſeeing the* Apoſtle *St.* Paul *in his Second Epiſtle to the* Theſſalonians *writ, ſaith the Reverend Dr.* Hammond, A. D. 51. *warneth the* Theſſalonians not to be ſhaken by any Word or Epiſtle as coming from the Apoſtles, *which intimated* that the coming of the Lord was at hand, *and ſo he muſt have contradicted St.* Peter, *had he delivered this poſitively Seven Years before.* 2*dly*, *the* Apoſtle James *hath the like Expreſſions, ſaying*, ἡ παρουσία τοῦ Κυρίου ἤγγικε, the coming of the Lord draweth near, *Chap.* 5. 8. Behold the Judge ſtands, πρὸ τῶν θυρῶν, before the Door; *whence Dr.* Hammond, *and Dr.* Lightfoot *well conclude, That this* Epiſtle *could not be written long before the Death of St.* James, *which happened in the Year* 63. *And this Argument concludes as ſtrongly for this* Epiſtle's *being indicted after the ſame time. Add to this that theſe Expreſſions*, τέλος, *and* ἡ παρουσία τοῦ Κυρίου ἤγγικε, the end, the coming of the Lord is at hand, *and*, πρὸ τῶν θυρῶν, before the Door, *are plainly taken from our* Saviour's *Words in his Prediction of the Deſtruction of* Jeruſalem; *where alſo the Time is fixed by two remarkable Characters*, 1. When you ſhall ſee *Jeruſalem* compaſſed about with Armies, then know ye, ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς, that her Deſolation draweth near, *Luke* 21. 20. *That is, ſaith Dr.* Hammond, when you ſee *Jeruſalem* beſieged by the *Romans*, then know the Deſtruction of the City is near. *Now this happened not at all till the Twelfth of* Nero, *and the Sixty-ſixth Year of our Lord, when* (a) Ceſtius *beſieged* Jeruſalem; *it happened not, ſay the beſt Interpreters, according to the Words of the Evangeliſt, till the Year* 68. *when* Veſpaſian *coming thither, his Army* (b) *compaſſed the City round about.* Theſe, *ſaith St.* Luke, are the days of Vengeance, when all things which are written ſhall be fulfilled, *ver.* 22. *and* then ſhall they ſee the Son of Man coming in the Clouds, *ver.* 27. *Again, our Lord having foretold all the Signs of his coming*, ἡ τὸ συντέλειαν, and of the end of the Jewiſh Age, *adds*, when you ſee all theſe things come to paſs, then know that this Deſolation, ἐγγὺς ἐστιν ἐπὶ θύραις, is nigh, even at the Door, *Matth.* 24. 33. *Mark* 13. 29. *clearly ſhewing that Phraſe importeth ſtill a nearer approach of that great Deſolation.*

2*dly*, That *St.* Peter *was not at* Rome, *nor departed from* Judea, *till a long time after the Forty-fourth Year of Chriſt, is ſo evident from the Hiſtory of the* Acts, *and the Epiſtles of St.* Paul, *that he that runs may read it. For, That St.* Luke *in an Hiſtory deſign'd*

(a) Joſeph. De Bello Jud. l. 2. c. 39. c. 28. p. 893. B.

(b) Εἴργεν ἡ στρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα. Ibid. L. 5.

eſpecially

especially to record the Acts of St. Peter *and St.* Paul, *should omit a matter of such vast Moment and Importance to the whole Christian World, happening within that very time in which he speaketh of St.* Peter; *that speaking of him* Chap. 12. 17. He departed, and went to another place, *he should not say as* Bellarmin *and* Baronius, *that place was* Rome, *but in flat Contradiction to them, that* he went down from Judea to Cæsarea, and there abode, *ver.* 19. *That he should tell us how* Aquilla *and* Priscilla *came from* Italy, *because* Claudius *had commanded that all the* Jews *should depart from* Rome, *but should not tell us, as they do, that St.* Peter *came thence to* Jerusalem *on the same account, and therefore was found present at the Council of* Jerusalem *about Six Years after, but speak of him there, as if he never had left* Jerusalem; *That in this Council he should urge against the Necessity of imposing Circumcision on the* Gentiles, *only the Example of* Cornelius, *and his Kinsmen, converted and not circumcised, and say not one word of the Church of* Rome, *the Seat of all Spiritual Power and Infallibility, and to which all other Churches were to veil and do Homage, converted by him in like manner, and free also from the Yoke of Circumcision; Nay, that he should not mention that ever he was there, in an History continued till the fifth Year of* Nero, *though he mentions his Travels to his Preaching, and abode at several other places; these sure are things sufficient to convince all unprejudiced Persons, that St.* Peter *was not then at* Rome.

3dly, *The same may strongly be concluded from the Epistles of St.* Paul. *For about the Year* 57, *saith Bishop* Pearson, *he writ his Epistle to the* Romans, *in which he spends the greatest part of one Chapter in saluting particular Persons that were there; but yet we find no Salutation to St.* Peter. *Who, had he been then at* Rome, *would doubtless have been mention'd in the first place; and yet in so large an* Epistle, *he neither is directly, nor indirectly taken notice of. Moreover, St.* Paul *himself, in the beginning, intimates his earnest desire to come thither, that he might* impart unto them some spiritual Gifts, to the end they might be establish'd *in the Faith; for which there could be no apparent Cause had the* Apostle Peter *been there so long before him. St.* Paul *himself soon after comes to* Rome, *which when the Brethren heard of, they came to* meet him as far as *Appii Forum*, Act. 28. 15. *but not a word of St.* Peter *either coming or sending to him. When he is come, he goes not to sojourn with, or so much as to salute St.* Peter, *which sure he would have done if he had been there, but dwells in* his own hired House. *Being come, he calls the chief of the* Jews *together, who desire to hear of him what he thought of the Sect of the* Christians, *they knowing this only of it, that* it was everywhere spoken against, *ver.* 22. *And what then had St.* Peter, *the* Apostle *of the Circumcision, been doing all this while among them? And how unlikely is it that there should be then, as* (c) Dr. Hammond *saith, a Church consisting much of the* Jews *residing there? And how reflecting on the supposed Labours of St.* Peter *among the* Jews *there, are the following words*, ver. 26, 27, 28. *that* because they would not hear, or be converted, he would not leave them to St. *Peter*, but turn unto the Gentiles, *who would hear. After his coming to* Rome, *he writes* Epistles *to several Churches, to the* Ephesians, Philippians, Colossians, *and one to* Philemon; *in which two last we have sent from* Rome *the Salutations of* Aristarchus, Marcus, Justus, Epaphras, Luke, *and* Demas, Colos. 4. 10---14. Philem. 23, 24. *but not a word from St.* Peter. *In that to the* Colossians, *he tells them he had no other Helpers, or Fellow-workers unto the Kingdom of God among the* Jews, *which had been a Comfort to him, but* Aristarchus, Marcus, *and* Justus, Chap. 4. 10, 11. *which evidently excludes St.* Peter. *In his Epistle to* Timothy *he saith, that at his first Answer at* Rome, all Men forsook him, 2 *Tim.* 4. 16. *which we can hardly believe, had St.* Peter *been there. He adds, that* only Luke was with him, *that* Crescens *was gone to this place*, Titus *to that, and* Tychicus *was left at another. Strange therefore is it, that if St.* Peter *were then gone from* Rome, *St.* Paul *should take no notice of it. Was he a Person so inconsiderable, as not to deserve to be remembred? Or was he gone upon a sleeveless Errand, not worthy of the Notice of St.* Paul? *Or was he not rather one who being not at* Rome, *could give St.* Paul *no reason to take notice of him when he writ from thence. But this Subject is so fully handled, and the Hypothesis of* Baronius *so learnedly confuted by* (d) Dr. Cave, *that 'tis superfluous to insist longer on this Subject.*

Quest. 2. *To the Second Enquiry*, Whence this *Epistle* was Indited? *I have returned a sufficient Answer in the Note upon these words*, Chap. 5. 13. The Church which is at *Babylon* saluteth you, *by shewing that by* Babylon Rome *is to be understood; whence this* Epistle *must be therefore written. And then it must be written after the Persecution in the* 10*th of* Nero, *when neither* Paul *nor* Peter *were at* Rome.

Quest. 3. *That it was written to the* Jews *dispers'd through* Pontus, Galatia, Cappadocia, Asia (minor) *and* Bithynia, *the Inscription* (e) *shews; but that it must be also written either to the* Gentiles *proselyted to the* Jewish

(c) Preface to the Epistle to the *Romans*. (d) In the Life of St. *Peter*. (e) Whence by *Tertullian in Scorp.* and by St. *Cyprian*, *l.* 3. *Test.* §. 39. it is stiled, *Epistola Petri ad Ponticos.*

Religion,

Religion, *of whom ſee the Note on* 1 Pet. 1. 1. *or to the Converts of the twelve Tribes ſcatter'd among the* Heathens, *and there ſerving their Gods, according to the Threat denounced upon them* Deut. 28. 36, 64. *that* they ſhould ſerve other Gods which neither they nor their Fathers had known, *ſeems evident from theſe words, that* they were deliver'd from their vain Converſation delivered to them from their Fathers, *Chap.* 1. 18. See the Note there, that *in times paſt they were not the People, but now are the People of God*; that they had *not obtained mercy, but now had obtained mercy*, Chap. 2. 10. which words were ſpoken of the Ten Tribes; *Hoſ.* 1. 10. 2. 23. and that *the time paſt might ſuffice them to have done the Will of the Gentiles, when they walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Banquettings, and abominable Idolatries*, Chap. 4. 3.

To imagine that the *Apoſtle* is here ſpeaking of the Diſperſion mention'd *Acts* 8. 1. is to ſpeak what is very improbable, they being diſperſed only into the Countries of *Judea* and *Samaria*, ſaith the Text there; nor is it ſaid that any of them travell'd any farther than *Phœnice*, *Cyprus*, and *Antioch*, Chap. 11. 19. Nor is it likely that many of them travell'd ſo far, the Churches of *Judea* and *Samaria* having Peace ſoon after this Diſperſion, *Act.* 9. 31. That any of them went to all, or any of the Places here mention'd by St. *Peter*, we have no reaſon to imagine, but that there was long before a great Diſperſion of the *Jews* throughout theſe Parts of *Aſia*. See the Note on *Jam.* 1. 1.

Laſtly, Upon what Account this *Epiſtle* was written, we may beſt learn from the *Epiſtle* it ſelf; which informs us, 1*ſt*. That it was written to encourage them to perſevere, and to continue conſtant under thoſe *manifold Temptations*, Chap. 1. 6. thoſe *fiery Trials*, Chap. 4. 12. and *Perſecutions*, Chap. 2, 3, 4, 5. they were then ſubject to. 2*dly*, To preſerve them from being concern'd in the *Jewiſh* Wars, or bearing any part in that Rebellion againſt *Cæſar* and his Officers, which was then beginning among the *Jews*, Chap. 2. from ver. 12. to the 23d, and Chap. 3. 16, 17, 18. And 3*dly*, To engage them to lead a Chriſtian Converſation, that ſo they might bring over others to the Chriſtian Faith, Chap. 2. 12. Chap. 3. 1. and might ſtop the mouths of thoſe who ſpake againſt them as Evil-doers, *Chap.* 3. 16.

A Paraphrase with Annotations ON THE First Epistle of St. *PETER*.

CHAP. I.

Ver. 1. PETER *an Apostle of Jesus Christ* (writeth) *to the Strangers scatter'd throughout Pontus, Galatia, Cappadocia, Asia* (minor) *and Bithynia.*

Παρεπιδήμοις, *to the Strangers.*] He writes especially to the Dispersion of the *Jews* to whom the word Strangers or Foreigners here chiefly doth belong; but not them only, for he speaks to them also, *Who in time past had walk'd according to the will of the Gentiles in abominable Idolatries*, Chap. 4. 3. and of them who formerly *were not the People of God*, and had *not found mercy*; We therefore are to understand that among them were many devout *Greeks* and *Proselytes* of the *Gentiles* converted with them to the Christian Faith: Thus when St. *Paul* and *Barnabas* preached in a Synagogue of the *Jews* at *Iconum a great multitude both of Jews and Greeks believed*, Act. 14. 1. and *Paul* Preaching at *Ephesus*, and thereabout, two years, prevailed so, that *all that dwelt in Asia heard the word of the Lord Jesus both Jews and Greeks*, Act. 19. 10. See Chap. 17. 4, 12. 18. 4. In the *Acts* of the *Apostles* we read of *Proselytes of all Nations.* They were reckoned in the days of *David* and *Solomon* 153600 Persons, 2 *Chron.* 2. 17. In the days of *Artaxarxes*, we are told that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ ἰουδάϊζον, *many of the Heathens were circumcised, and turn'd Jews*, Esth. 8. 17. And so it was also in the succeeding Ages; for *Josephus* informs us, that after the times of *Antiochus Epiphanes*, the *Jews* in *Antioch*, and other places, (a) *always converting to their Worship, a Great many Greeks, made them as it were a part of themselves and at Damascus* he saith *they would have destroy'd the Jews among them, but that they feared their own Wives* (b) *who all except some few, were Converts to the Religion of the Jews.*

Διασπορᾶς, *of the Dispersion.*] *i. e.* dispers'd through *Pontus*, &c. The *Apostle* speaks not of the Dispersion made by the Persecution mention'd *Act.* 8. 1. for that scattered the Christians only through *Judæa*, and *Samaria*, ibid. Nor were they afterwards dispersed farther by the malice of the *Jews*, but went themselves to preach the word, not in *Asia*, but in the parts of *Syria* in *Phœnice*, *Cyprus*, and *Antioch*, Act. 11. 19. Of their Dispersion thence into *Asia* we read not one word, but that there were before Great Dispersions of the *Jews* through the places here mentioned from the time of the Captivity under *Salmanasser*, we learn from *Agrippa*'s Address to *Caius* where he informs him that they possess'd (c) *most parts of Asia, to the outmost borders of Bithynia and Pontus.*

Ver. 2. (That is to those of them who are) *Elect according to the foreknowledge of God the Father through Sanctification of the Spirit unto Obedience and* (to the) *sprinkling of the Blood of Jesus*, (wishing that) *Grace to you and Peace be multiplied.*

Ἐκλεκτοῖς, *Elect.*] *i. e.* to the converted *Jews* stiled the Elect *Mat.* 24. 22. See Note on Chap. 2. 9.

Κατὰ πρόγνωσιν, *according to the foreknowledge of God.*] Discovered in the *Prophetical* Writings which foretold of these Blessings to be conveyed to them by the *Messiah*, who also is said to be *foreknown before the Foundations*

(a) Ἀεὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος ἑλλήνων, καθάπερ τέθραφ πού μοῖραν αὐτῶν ἑαυτῶν, De Bell. Jud. l. 7. p. 973. B.

(b) Ἀπέσας πλὴν ὀλίγων ἀπησθάσας τῇ Ἰουδαϊκῇ θρησκείᾳ, L. 2. c. 41. p. 822. B.

(c) Πολλὰ τῆς Ἀσίας ἄχει Βιθυνίας καὶ τῆς Πόντου μυχῶν, Phil. legat. ad Caium, p. 798. C.

of

of the World; i. e. prophesied of from the beginning, *Gen.* 3. 15. but manifested in the last times for them, *ver.* 20.

Ἐν ἁγιασμῷ, *through Sanctification of the Spirit.*] The great Principle of all true Obedience; so *ver.* 22. having sanctified your Souls or Lives to the Obedience of the Truth through the Spirit.

Καὶ ῥαντισμὸν, *and sprinkling of the Blood of Jesus.*] By way of Obsignation of that Covenant by which we are engaged to that Obedience; for so it was in the Delivery of the Old Law. For upon reading of that Covenant in the Audience of all the People, and upon their professing, *All that the Lord hath said we will do, and be obedient*; *Moses* took the Blood, and sprinkled it upon the People, and said, *Behold the Blood of the Covenant which the Lord hath made with you concerning all these words*, Exod. 24. 7, 8. So Dr. *Hammond*. Or to that *sprinkling of the Blood of Jesus Christ* which *cleanseth us from all Sin*, 1 Joh. 1. 7. *i. e.* from all the sinful Imperfections which cleave to our Obedience, and by which the full Pardon of our past Sins is obtained, and we obtain an Entrance into the Holiest of all, *Hebr.* 10. 19, 20. and which procures for us not only Acceptance upon Earth, but an Inheritance in Heaven, *Hebr.* 9. 15. 12. 24.

Ver. 3. *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again into a lively* (*Gr.* living) *hope by the Resurrection of Jesus Christ from the dead.*

Ver. 4. (We being begotten by his Resurrection, as the first-fruits of ours, 1 *Cor.* 15. 20. 23.) *to* (the hope of) *an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you* (Believers.)

Ὁ θεὸς καὶ πατὴρ, *the God and Father of our Lord Jesus Christ.*] Here, saith *Schlictingius*, as formerly the God of *Abraham*, *Isaac*, and *Jacob* distinguished the one true God from any other, so now this Phrase distinguisheth him from Jesus Christ, whose God and Father he is called. But yet the *Primitive Fathers* thought otherwise; for they stiffly maintained, against the *Gnosticks*, who held there was another God above the God of *Abraham*, &c. or the God of the *Jews*, that (d) *He was the God and Father of all*, supra quem non est alius, and yet that *Jesus Christ was God*, as being *in the Father from all Eternity*, and receiving the Divine Nature from him.

Εἰς ἐλπίδα ζῶσαν, *to a living Hope.*] *i. e.* Either Hope that giveth Life, as ὕδωρ ζῶν *living Water*, Joh. 4. 10, 11, 14. ὁ ἄρτος ὁ ζῶν *the living Bread which came down from Heaven, of which if a man eat, he shall live for ever*, Joh. 6. 51. 7. 38. λόγια ζῶντα *the living Oracles*, Act. 7. 38. which if a Man observe, saith *Moses*, he shall live by them, *Levit.* 18 4. ὁδὸς ζῶσα *a living way*, Heb. 10. 20. as leading to Life eternal. And ζωὴς πηγαὶ *living fountains of Waters*, Rev. 7. 17. for by Hope we are saved, *Rom.* 8. 24. Or a Hope that makes us active and lively, joyful and comfortable in our Lives, *rejoycing in hope of the glory of God*, Rom. 5. 2. In which sense it is said of the Word of God, that it is ζῶν καὶ ἐνεργὴς *living and active*, Hebr. 4. 12. of the Members of Christ's spiritual House, that they are λίθοι ζῶντες, i. e. *living Stones*, 1 Pet. 2. 5. And we are bid to offer our Bodies, θυσίαν ζῶσαν, *a living Sacrifice*, Rom. 12. 1. Hence it seems to follow, that the *Jews* before had not this lively Hope, which our Lord's Resurrection ministers.

Ἀμίαντον, *undefiled.*] The Land in which Men who are Sinners dwell on Earth, is said to be defiled by their Sins. *Lev.* 18. 28. *Num.* 5. 3. 35, 34. *Deut.* 21. 23. *Isa.* 24. 5. *Jer.* 2. 7. 16. 18. Heaven, into which no unclean thing can enter, being the only Inheritance undefiled.

Ver. 5. *Who are kept by the power of God through faith unto* (the) *Salvation ready to be revealed in the last time.*

Ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως, *who are kept by the power of God through Faith.*] Not that all who have true Faith are kept by the power of God, so as that they certainly shall continue in the Faith; but, that they shall be thus preserved, *if they continue in the Faith rooted* and *setled, and are not removed from the hope of the Gospel*, Col. 1. 23. *If they keep the beginning of their confidence firm unto the end*, Hebr. 3. 14.

Εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *the Salvation ready to be revealed in the last time.*] *i. e.* Say some, the Deliverance ready to be vouchsafed to the *Christians* at the Destruction of the Church and Polity of *Jerusalem*, this being the Salvation then ready to be revealed. But this seems not very probable; 1. Because in this Salvation Christians are said to *rejoyce greatly*, or *to exult for joy*, Ver. 6. which it becomes not them to do for temporal but for spiritual Blessings. 2ly, Because 'tis the Salvation not of our Bodies but our Souls, even that Salvation which is the end of Faith, ver. 9. See the Note there. To the Argument produced for that sense from the words,

I Answer, 1. That though the last Times, and

(d) Justin M. de Angelo Domini Mosæ apparente, κύριον αὐτὸν ὄντα καὶ θεὸν σημαίνῃ. Τὸν αὐτὸν λόγῳ ὄν καὶ πλησίον τοῦ λελεγμένου ὑπάρχοντα τοῦ ὑπὲρ πάντων θεοῦ ὃν ἄλλον οὐκ ἔστι σημαίνῃ. Dial. cum Tryph. p. 284. A. & p. 275. D. Ὁ δὲ χριστὸς, καὶ θεὸς, καὶ κύριος, p. 251. D. 287. B. 354. A. 355. B. Solus & verus Deus super quem alius Deus non est, Iren. l. 3. c. 6. neminem alium Deum vel dominum vocaverunt Apostoli nisi solum Deum verum patrem & verbum ejus qui in omnibus principatum ejus habet, l. 3. c. 16.

Days in the Plural, do moſtly ſignifie the times of the Goſpel-Diſpenſation concurring with the laſt Times of the *Jewiſh* State; yet in the Singular, it often ſignifies the time of the Reſurrection, or the laſt Judgment, eſpecially when it is joyned with the Reſurrection of the Body mentioned here, ver. 3. So *John* 6. 39. *I will raiſe him up,* ἐν τῇ ἐσχάτῃ ἡμέρᾳ *in the laſt day.* See ver. 40, 44, 45. Chap. 11. 24. *I know that he ſhall riſe in the laſt day,* and Chap. 12. 48. *the word that I have ſpoken ſhall judge him in the laſt day.*

2*ly.* As there is mention of a double Revelation of Jeſus Chriſt; one when he appeared as a Prophet to the World, ſtiled uſually φανέρωσις *the manifeſtation of Jeſus Chriſt,* another at the Day of Judgment, ſtiled ἀποκάλυψις *the Revelation of our Lord Jeſus Chriſt,* 1 Cor. 1. 7. *the Revelation of Jeſus Chriſt from Heaven,* 2 Theſ. 1. 7. *his Glorious Revelation,* 1 Pet. 4. 13. and here emphatically *the Revelation of Chriſt,* ver. 7. 13. So is there a double Revelation of the Salvation promiſed in the Goſpel, one by the Preaching of the Goſpel which brought Life and Salvation to light, 2 *Tim.* 1. 10. and a farther Revelation of it to be made hereafter, *when Chriſt who is our Life ſhall appear,* Col. 3. 3, 4. 1 Joh. 3. 2. ſtiled *the Glory ready to be revealed when the great Shepherd ſhall appear,* 1 Pet. 5. 4. *the Glory ready to be revealed at the Redemption of our Bodies,* Rom. 8. 18, 23. to which this Paſſage may refer.

Ver. 6. *Wherein* (i. e. on the account of which) *you Greatly rejoyce, though for a ſeaſon, if need be, ye are in heavineſs through manifold temptations.*

Εἰ δέον ἐστί, *if need be.*] This is great conſolation under all the Afflictions of God's Servants, that they then only ſhall befall them when God ſees them needful for the promotion of his Glory, or for the furtherance of our Salvation, as when they tend to make us Partakers of his Holineſs, and to work in us the comfortable fruits of Righteouſneſs, *Hebr.* 12. 10, 11. or work for us an eternal and exceeding weight of Glory, 2 *Cor.* 4. 17. by conforming us to him in Sufferings to whom we ſhall be like in Glory, 1 *Pet.* 4. 13. *Rom.* 8. 17. 2 *Tim.* 2. 11.

Ver. 7. *That the trial of your faith being* (which is) *much more precious* (and advantageous to you) *than the trial of Gold that periſheth, though it be tryed by fire* (or, though upon trial it endure the fire) *might be found to your praiſe, honour, and Glory, at the appearance of Jeſus Chriſt* (in Glory.)

Διὰ πυρὸς δοκιμαζομένου.] Proved to be Genuine by the Fire it endures, as your Faith is by patiently enduring fiery Trials. See Note on *Chap.* 4. 12.

Ver. 8. *Whom, having not ſeen, ye love, in whom, though now you ſee him not, yet* (*Gr.* not now ſeeing but) *believing, ye rejoyce with joy unſpeakable and full of Glory.*

Ὃν οὐκ εἰδότες.] If this reading be true, it is moſt proper to tranſlate the words thus, *Whom having not known*; if ὃν οὐκ ἰδόντες, as other Copies have it, and all the Verſions do tranſlate it, be the true reading then our Tranſlation is right alſo.

Ver. 9. *Receiving the end of your Faith, even the Salvation of* (your) *Souls.*

Σωτηρίαν ψυχῶν.] The preſervation of your Lives, ſo Dr. *Hammond*, but there is no ὑμῶν in the Greek, to Anſwer to the word *your* in the Engliſh, and the Salvation of Lives ſeems not ſo properly aſſigned as the end of our Faith, as the Salvation of Souls, as we may learn alſo from the following words.

Ver. 10. *Of which Salvation the Prophets have enquired, and ſearched diligently, who prophefied of the Grace that ſhould come unto you* (i. e. of the Grace to be brought unto us at the Revelation of Jeſus Chriſt, ver. 13. *Mat.* 13. 17.)

Ver. 11. *Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignifie,* (or to what time he did relate,) *when he teſtified, before hand the Sufferings of Chriſt* (in Himſelf, and his Members) *and the Glories that ſhould follow* (them, *Dan.* 9. 24.)

Εἰς τίνα ἢ ποῖον καιρὸν.] The particle ἢ is oft redundant. See *Nald.* p. 66, 67. and p. 464. or it may here be rendred *de, of what time,* as 2 *Cor.* 12. 6. let no Man think εἰς ἐμὲ *of me,* more than he ought to think, *Eph.* 5. 32. I ſpeak εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν *of Chriſt and the Church,* Act. 2. 25. *David* ſpake εἰς αὐτὸν *of him.* So *Act.* 25. 20. *Hebr.* 7. 14. εἰς ἣν φυλὴν *of which Tribe.*

Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ *the Spirit of Chriſt which was in them.*] That is, ſay the *Socinians,* the Spirit in them which ſpake of Chriſt; as the Word of Life, and of Salvation, is the Word which ſpeaks of Life, and of Salvation. But in this ſenſe he might as well have been ſtiled the Spirit of *Antichriſt*, or the *Falſe Prophets,* becauſe he alſo ſpake of them. All the Ancients agree in the other Senſe, that Chriſt ſpake by his Spirit in the (e) *Prophets,* they

(e) Ἐμπνεόμενοι ὑπὸ τοῦ Χριστοῦ ἀυτοῦ· τὸ πνεῦμα τὸ προφητικὸν ἐδίδασκεν αὐτὸν προφητεύειν, Ign. Ep. ad Magneſ. §. 8, 9. Spiritus Prophetarum, πνεῦμα κυρίου, Barnab. §. 9. ἀπὸ τῆς κινήσεως αὐτοῦ δηλοῖ λόγον, Juſt. M. Ap. 1. p. 49. A. Ap. 2. p. 76. D. αὐτὸς ἐν Ἡσαΐᾳ, ὁ κύριος αὐτὸς ἐν Ἡλίᾳ, ἐν σώμασι προφητῶν αὐτός. Clem. Al. adm. ad Gent. p. 7. B. & Strom. 6. p. 642. B. Theoph. ad Autol. l. 2. p. 88. Iren. l. 4. 2. 9. Hippol. de Antichriſto, §. 2. Tertull. adv. Marcion, l. 2. c. 27. adv. Prax. c. 16.

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being inſpired with his Grace, and taught by his Spirit, their words proceeded from the Divine Word moving them, and by him they propheſied; he ſpake in Iſaiah, *in* Elias *and in the mouth of the Prophets. So the Fathers.*

Ver. 12. *To whom it was revealed; yet not unto themſelves, but unto us they did miniſter the* (ſame) *things which are now reproved,* (or have been now declared) *to you, by them who have preach'd the Goſpel to you, by the Holy Spirit ſent down from heaven, which things the Angels deſire to look into.*

Ἐν πνεύματι ἁγίῳ, *by the Holy Spirit ſent down from Heaven.*] Hence it is evident that the *Apoſtles*, in all thoſe Writings in which they declared the Goſpel of Chriſt were θεόπνευστοι Men aſſiſted by the Holy Ghoſt, and that they in preaching, and enditing the Goſpel were acted by the ſame Spirit who moved formerly the *Prophets*. See the General Preface to the Epiſtles.

Παρακύψαι, *Angels deſire to look into.*] And ſhall holy Prophets be ſo deſirous to know the time when theſe things ſhould happen, and holy Angels ſo diligent to look into theſe Glorious Revelations: and ſhall we to whom, and for whoſe happineſs this Goſpel was revealed, neglect not only to obtain, but even to know this Great Salvation? Some refer this to *Dan.* 8. 13.

Τὰ εἰς χριστὸν παθήματα, *the Sufferings of Chriſt.*] Not only in himſelf, but in his Members, and the Glories which ſhould be after as well to them, as to their Saviour, *Rom.* 8. 18. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. as appears from ver. 13. where this Glory is ſtiled *the Grace to be brought to us at the Revelation of Jeſus Chriſt.*

Ver. 13. *Wherefore Girding up the loins of your mind, be ſober* (*Gr.* Vigilant,) *and hope to the end, for the Grace that is to be brought* (Gr. that is brought) *to you at* (by) *the Revelation of Jeſus Chriſt*, (who hath brought life and immortality to light by the Goſpel, 2 Tim. 1. 10.)

Note, that from this and the foregoing Verſe we have ſeveral Arguments, to prove theſe things relate not to the temporal Deliverance of Chriſtians from the Perſecutions of the *Jews*, but to their Deliverance from the guilt of Sin by the Blood of Chriſt, ver. 19. and that eternal Deliverance which is the the Object of the Chriſtians hope. For, 1ſt. that cannot properly be ſtiled *the Grace which is to come to us by the Revelation of Jeſus Chriſt*, that being the Grace which brings Salvation, *Tit.* 2. 11, 13. 2ly. That was not the thing which they who preached the Goſpel did ἀναγγέλλειν ἡμῖν, *declare unto us*; but as St. *John* informs us, they did ἀναγγέλλειν ζωὴν αἰώνιον, *ſhew unto us eternal life*, 1 John 1. 2. 3ly, They could not be the things the *Angels* did *deſire to look into.* 4ly, The motive to Perſeverance to the end is not a temporal Deliverance from the *Jews*, but a Spiritual and Eternal Deliverance, *Rom.* 8. 18. 2 *Cor.* 4. 17. *Hebr.* 10. 35, 36.

Ver. 14. *As* (it becometh) *Children of obedience, not faſhioning your ſelves according to the former luſts* (you practis'd) *in your ignorance.*

Ver. 15. *But as he* (God the Father, ver. 17.) *who hath called you is holy, ſo be ye holy in all manner of converſation.*

Ver. 16. *Becauſe it is written* (thus,) *be ye holy for I* (the Lord your God) *am holy* (Lev. 11. 44. 19. 2.)

Ἐγὼ ἅγιός εἰμι.] The Holineſs of God in Scripture, hath reſpect unto a double Object, *viz.* Sin; and ſo it doth import his perfect freedom from, his hatred of, and oppoſition to all Impiety. 1. His entire freedom from all Impurity, *for God is light*, ſaith the Apoſtle, *and in him is no darkneſs at all*, 1 Joh. 1. 5. *He is a juſt God, and without iniquity*, Deut. 32. 4. *A God of purer Eyes than to behold evil*, Hab. 1. 13. *i. e.* without the greateſt Deteſtation. 2ly, His perfect hatred of it; whence he is ſaid to *loath, deteſt*, and to *abhor it*, and the Workers of it; and it is ſtiled *the abominable thing which his Soul hateth*, Jer. 44. 4. And ſince God's Nature is immutable, his Holineſs unchangeable, he muſt for ever hate with a moſt perfect hatred whatſoever is unholy, and impure; and to ſuppoſe an Interruption in his Hatred of evil Doers, is to imagine he can ceaſe to be a pure and holy God. And, 3ly, From this Hatred naturally flows a juſt aſſurance of his Oppoſition to all Impiety and Unholineſs that he by *no means will clear the Guilty*, Exod. 34. 7. or *let the Sinner always go unpuniſhed*, Nah. 1. 2. And this ſeems to be the Import of the Holineſs of God we are here called to imitate, becauſe it ſtands in Oppoſition to the former luſts of their ignorance: or 2ly, God's Holineſs reſpects ſuch Perſons as are by Conſecration, or by Reſemblance of him, holy; and ſo it intimates his Great Affection to them, and Concernment for them.

Ver. 17. *And if ye call upon the Father, who without reſpect of Perſons judgeth according to every mans works, paſs the time of your ſojourning here in fear* (of condemnation from this impartial judge at that day)

Ἀπροσωπολήπτως.] *i. e.* without difference of Nations, whether *Jew* or *Gentile*, or without reſpect had to any mans *Progenitors* in the Great day of his Account, *Act.* 10. 34, 35. *Rom.* 2. 58. See Note on *James* 2. 1.

Ver. 18. *For as much as ye know that ye were not redeemed with corruptible things*, (ſuch) *as* (are) *Silver and Gold*, (ſuch as the Jews brought up to Jeruſalem to buy their offerings,) *from* (the demerit of) *your vain converſation received by tradition from your Elders* (*Gr.* Forefathers;)

Ver. 19. *But with the precious blood of Chriſt* (who was delivered up to Death for you) *as a lamb without blemiſh, and without ſpot.*

Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *from your vain Converſation.*] Two Expreſſions in this Chapter ſeem to intimate that the *Apoſtle* ſpeaks here not only to the native *Jews* but alſo to the converted *Gentiles*. 1ſt. His Exhortation to them *not to faſhion themſelves according to their former luſts* ἐν τῇ ἀγνοίᾳ ὑμῶν *in your ignorance*, which Phraſe in the New Teſtament hath ſtill relation to the times of Ignorance in which the *Gentiles* lay before the preaching of the Goſpel to them. So *Act.* 17. 30. τοὺς χρόνους τῆς ἀγνοίας, *the times of ignorance God winked at*, Eph. 4. 18. *being darkned in your mind* διὰ τὴν ἄγνοιαν, *by the ignorance that is in you.* 2ly, This of their Converſation *received by tradition from their Foreſathers*, for though the *Scribes* and *Phariſees* had delivered traditions to the People, which rendred the *Worſhip of God vain*, *Mat.* 15. 9. *yet a vain Converſation received by Tradition from their Foreſathers*, ſeems rather to reſpect the Converſation of the *Heathens*, ἀναστροφὴ being the word by which the Converſation of the *Gentiles* is deſigned, *Epheſ.* 2. 3. 4. 22. 2 *Pet.* 2. 7, 18. and μάταια here added to it determining the Converſation to the *Worſhip of vain Gods*, Act. 14. 15. Eph. 4. 17. Their Plea for their Religion and vain Worſhip being alſo this, that they received it from their *Fathers*. Their great Plea for it being this, they (f) *were not to be moved by any perſwaſions from the Religion which they had receiv'd from their Foreſathers.* But yet I confeſs theſe things may relate to the *Gentile Proſelytes* among the *Jews* which were very numerous. See Note on ver. 1.

Ὡς ἀμνοῦ ἀμώμου, *a lamb without blemiſh.*] Chriſt being perfect, and without ſpot of Sin, was typifyed by the Lamb offer'd daily for their Sins; and that Lamb being bought with the half Shekel, every one gave for the buying of the daily Sacrifice, *Exod.* 30. 14, 15, 16. and which was therefore ſtiled *Keſeph Kippurim*, *the money of Expiations*, and was ſent up to *Jeruſalem* from every City of *Judea*, and all the *Provinces* where the *Jews* liv'd, in Silver, and Gold, the Apoſtle may here allude to this when he ſaith, *you were not redeem'd with Silver and Gold by which the daily Sacrifice was bought which made atonement for your Souls*, but with the precious Blood of Jeſus, who ſhed his Blood for our Redemption from that Death which by our Sin we had contracted. Others refer this to the *Paſchal* Lamb, by the ſprinkling of whoſe Blood, they were delivered from Deſtruction when the firſt born of the *Ægyptians* periſhed, *Exod.* 12. 11, 17. Both theſe Lambs were to be perfect, and without Spot that they might be accepted, *Exod.* 12. 5. *Lev.* 22. 21.

Ver. 20. *Who verily was foreordained* (Gr. foreknown, *i. e.* deſigned as the Meſſiah) *before the foundation of the world, but was manifeſted in theſe laſt times for you* (i. ſakes.)

Προεγνωσμένου, *foreknown.*] The (g) *Jews* ſay, that 'When God created the World he 'held forth his hand under the Throne of 'Glory, and created the Soul of the *Meſſiah*, 'and his Company, and ſaid to him, wilt 'thou heal, and redeem my Sons after ſix 'thouſand years? He anſwered Yes. God 'ſaid to him, if ſo, wilt thou bear Chaſtiſe-'ments to expiate their Iniquity, according 'to what is written *Iſa.* 53. 4. *Surely he bore our Griefs?* He anſwered, I will endure them with joy. And to this Repreſentation of this Covenant made with the *Meſſiah* before the Creation of the World, it may be the *Apoſtle* here refers. See the Note on *Eph.* 1. 4. In the Stile of (h) *Philo*, he is ἀΐδιος λόγος, *the eternal word, the firſt-born and the moſt ancient Son of the Father, by whom all the Species were framed.* This therefore is according to the received opinion of the *Jews*.

Ver. 21. *Who by* (Faith in) *him* (thus riſen) *do believe in God which raiſed him up from the dead, that your Faith and Hope* (of a bleſſed Reſurrection) *might be in God.*

Πιστοὺς εἰς θεὸν, *by him do believe in God.*] Here the *Socinians* object thus, He by whom we believe in God, is not that God in whom we believe, for the means of faith can never be the object of it, but Chriſt is he by whom we believe in God, *ergo*, Chriſt is not God. To this I Anſwer, That Chriſt according to the Nature which dyed for us, and which was raiſed from the dead, is he by whom we believe in God, *i. e.* own him to be able to raiſe us alſo from the dead; and according to the ſame Nature we acknowledge him not to be God, but that hinders not his being God according to that Nature by which he had Power to, and did actually raiſe himſelf from the Dead, *Joh.* 10. 18. 2. 19.

But ſtill they object, that *by him we believe in him that raiſed him from the dead, that our Faith and Hope might be in God*, to wit, the *Father*; Faith therefore and Hope in Chriſt, is not Faith and Hope in God. Anſw. 1. It only follows hence that it is not Faith and Hope in God the Father; but 2ly, The *Apo-*

(f) Plato Tim. p. 1053. E. Cicero de Natur. Deorum, l. 3. n. 3. 6. (g) Cartw. Mellif. l. 1. p. 2574, 2575.

(h) De Plant. Noe. p. 169. D. Τοῦτον μὲν γὰρ πρεσβύτατον υἱὸν ὁ τῶν ὅλων ἀνέτειλε πατὴρ, ὃν ἐπῳδὸν προσηγόρευσε σύνθημα, ᾧ ὁ γνησιώτατος μιμούμενος τὰς τοῦ Πατρὸς ὁδούς, πρὸς παραδείγματα ἀρχέτυπα ἰδέαν ἰδέαις ἐπέφηνε πᾶσι. De Confuſ. Ling. p. 258. A. B.

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ſtle here ſaith, that by believing in him who raiſed up Chriſt from the Dead we believe in God, becauſe we believe in that divine Power which can raiſe us alſo from the Dead; ſince therefore the Holy Scripture expreſly and frequently aſſerts that we ſhall be raiſed up from the dead *by the voice of the Son of God*, Joh. 5. 25, 28. and that becauſe *as the Father hath life in himſelf*, and ſo is able to give Life to the Dead, *ſo hath he given to the Son to have life in himſelf*, ver. 26. Seeing Chriſt often ſaith of him that believeth in him, *I will raiſe him up at the laſt day*, Joh. 6. 39, 40, 44, 54. for *I am the reſurrection and the life*, Joh. 11. 24, 25. Since the *Apoſtle* ſaith *he hath dominion over the dead and over the living*, Rom. 14. 9. that *by him all men ſhall be made alive*, 1 Cor. 15. 22. and that *he will change our vile bodies into the likeneſs of his Glorious body according to the mighty power whereby he is able to ſubdue all things to himſelf*, it rather follows hence that our Faith and Hope in Chriſt thus raiſing us from the Dead, as his *Father* did him, is Faith and Hope in God.

Ver. 22. *Seeing ye have purified your Souls, in* (by) *obeying the truth through the Spirit*, (by whom you are enabled to perform this Obedience,) *to unfeigned love of the Brethren* (which is one part of that Obedience,) *ſee that you love* (*Gr.* ye will love) *one another from a pure heart fervently.*

Ver. 23. *Being born again not of corruptible ſeed* (as is that from which you had your firſt Nativity, whence you alſo who are thus begotten are corruptible,) *but of incorruptible*, (as being born again) *by the word of God which liveth, and abideth for ever.*

Ver 24. *For all fleſh is as Graſs, and all the glory of man as the flower of Graſs*, (as then) *the Graſs withereth and the flower of it falleth away*, (ſo will it be with our Body of Fleſh.)

Ver. 25. *But the word of the Lord* (ſaith the Prophet, *Iſa.* 40. 8.) *abideth for ever* (in its ſelf as being of eternal Truth, and in its Effects upon us as nouriſhing us to Life eternal) *and this is the word which by the Goſpel is preached to you.*

Ἀλλὰ ἀφθάρτου, *being born again of incorruptible ſeed.*] Here is a farther Evidence, that the word of God is the ordinary means of our new Birth. For 'tis τὸ ῥῆμα τὸ εὐαγγελισθὲν, the word preached, *(not any inward word infuſed)* which is here ſtiled that incorruptible ſeed from which this new Birth is derived.

Διὰ λόγου ζῶντος θεοῦ, *the word of God liveth.*] This Epithete is aſcribed to the word of God, *Hebr.* 4. 12. and that this is not ſpoken of the living God, is evident, becauſe in the Greek it is not διὰ λόγου θεοῦ ζῶντος, but ζῶντος θεοῦ, i. e. *not by the word of the living God but by the living word of God.* 2ly, That it is to be underſtood of the word preached is clear, becauſe the Epithete living and abiding forever, agrees to the ſame thing. Now the *Apoſtle* ſaith it is the word preached which abideth for ever, and ſo the Prophet *Iſaiah* had ſaid before him. Chap. 40. 8. τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

CHAP. II.

Ver. 1. *Wherefore laying aſide all malice, and all guile and hypocriſies, and envies, and all evil ſpeaking*, (Vices to which the Jewiſh Nation was then very prone, and for which they are ſeverely taxed by their own *Joſephus*; *See the parallel place* Jam. 1. 21. and which are contrary to the great Chriſtian command of Love and obſtructive of the Word of Truth by which we are born again.)

Ver. 2. *As new born Babes, deſire the ſincere milk of the word, that* (as you were begotten, Chap. 1. 23. ſo) *you may grow thereby* (unto a perfect Man in Chriſt Jeſus, *Eph.* 4. 13.)

Τὸ λογικὸν γάλα.] The Milk which rational Creatures feed on; ſo λογικὴ λατρεία is the Service performed by Men of Reaſon, *Rom.* 12. 1. It ſeems to be the ſame in ſence with the ſame ingrafted word, *Jam.* 1. 21.

Ver. 3. *If ſo be* (εἴπερ ſince) *ye have taſted that the Lord is gracious*, (as having pardoned them who crucified him, and procured the favour of God to them. That εἴπερ ſignifies *ſince*, ſee Note on *Eph.* 3. 2.)

Ver. 4. *To whom coming as to a living ſtone, diſallow'd* (*Gr.* rejected) *indeed of men, but choſen of God, and precious,*

Ἀποδεδοκιμασμένον, *diſallowed or rejected of men.*] i. e. Of the *Jewiſh Sanhedrim*, the Builders mentioned *Pſal.* 118. 22. So R. *Solomoh Jarchi* on thoſe words of *Mich.* 5. 2. *out of thee ſhall come a Governour that ſhall rule my people Iſrael*, i. e. *the Meſſiah, the Son of David, ſhall come from thee, as it is written* Pſal. 118. 22. *the Stone which the Builders refuſed is become the head Stone in the Corner.* And ſo our Lord expounds theſe words of the *High Prieſts Scribes*, and *Phariſees*, Mat. 21. 42, 45. Luk. 20. 17, 19. So *Peter* full of the Holy Ghoſt, *Act.* 4. 11.

Ver. 5. *Ye alſo as lively* (*Gr.* living) *Stones, are built up a ſpiritual houſe, and are an holy Prieſthood, to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.*

Ὡς λίθοι ζῶντες, *a living Stone* ver. 4. *living Stones.*]

Stones.] The Chriſtian Church being not a Building made up of Materials without Life, as was the *Temple* of *Jeruſalem*, but a ſpiritual Building conſiſting of the Members of Chriſts Body living by the Spirit communicated from Chriſt their head, and the fountain of Life to them, *Eph.* 4. 16. *Col.* 2. 19. He who Communicates this Life to them is therefore ſtiled *a living Stone*, and they who receive it from him are alſo *living Stones*; and being by this Spirit thus fitly put together, compacted, and edified into one building, *Rom.* 14. 19. 1 *Theſ.* 5. 11. are ſaid to be *built up a Spiritual Houſe.*

Ἱεράτευμα ἅγιον, *an holy Prieſthood.*] The legal Sacrifices were to be offer'd by the *Prieſts* alone, and only in the *Temple*; accordingly the *Chriſtian* Church is here repreſented as God's *Temple*; the Praiſes they offer up to God in their Aſſemblies are ſtiled *ſpiritual Sacrifices acceptable to God*, through *Jeſus Chriſt*, Hebr. 13. 15. the Perſons who offer them an *holy Prieſthood.* See ver. 9.

Πνευματικὰς θυσίας, *ſpiritual Sacrifices.*] Thus *Philo* having ſaid, agreeably to the *Pſalmiſt*, that God delights not in *Hecatombs*, ſince the whole World is his, and he can want nothing, adds (a) that *Men* πῶς ἀεὶ σὺν ἀνάσῃ θυσίας ὑμνοις ἅμα καὶ ἰυμνήμασι τὸν σωτῆρα γεραίροντες, *then offer the beſt Sacrifice when they honour their Benefactor and Saviour with Hymns.* He adds, that *the Altar for burnt offerings was made of ſtone, and placed in the Court before the Tabernacle, but the Altar of Incenſe was of Gold, and in the holy place within the Veil.* Whence he infers, that *as much as Gold is better than Stone, and the Holy Place more ſacred than the Court,* (b) τοσούτῳ κρείττων ἡ διὰ τοῦ ὀνειδισμοῦ ἐυχαριστία ἢ διὰ τῶν αἱμάτων, *ſo much is the Thankſgiving offer'd up with Incenſe better than that of Sacrifices.* And laſtly, he ſaith, that the Fire always burning on the Altar was τὸ σύμβολον τῆς ἐυχαριστίας, (c) *a Symbol of Thankſgiving.* And this Thankſgiving ſent up to God, with the Oblation of Bread and Wine in the *Euchariſt* in Commemoration of our Saviour's Paſſion, and with Prayer for our Acceptance through this beloved, is by the *Primitive Chriſtians* ſtiled their *ſpiritual Sacrifice*, and that *pure Incenſe* which, according to the Prophet *Malachi*, chap. 1. 11. the *Gentiles* were to offer to God throughout the World.

Ver. 6. *Wherefore it is contain'd in Scripture*, Iſa. 28. 16. *Behold I lay in Zion a chief corner-ſtone, elect, and precious; and he that believeth on him ſhall not be confounded* (Gr. aſhamed.) (And it is alſo written in the ſame Scripture, Behold I lay in Zion a ſtone of ſtumbling, and a rock of offence, *Iſa.* 8. 14, 15. *Rom.* 9. 33.)

That both theſe Stones relate to the *Meſſiah*, ſee *Voyſin* in *Rom.* 9. 33. and *Pug. Fid.* part 2. c. 5. §. 2. p. 274.

Ver. 7. *To you therefore that believe he is precious* (Gr. ἡ τιμὴ, belongs the honour of being thus built upon the corner-ſtone to a ſpiritual houſe;) *but to them who are diſobedient* (belongs what is written, *Pſal.* 118. 22.) *the ſtone which the Builders diſallowed the ſame is made the head of the corner.*

Ver. 8. *And* (alſo what is written *Iſa.* 8. 14, 15.) *a ſtone of ſtumbling, and a rock of offence* (or falling,) *even to them who ſtumble at the word being diſobedient, whereunto alſo they were appointed.*

Εἰς ὃ καὶ ἐτέθησαν, *whereunto alſo they were appointed.*] That is, ſaith the Reverend Dr. *Hammond*, they that diſobey the Goſpel, that ſtand out obſtinately againſt it, were appointed by God to ſtumble and fall at that Stone, *i. e.* to be bruis'd, and ruin'd by that means, to be deſtroy'd among the Crucifiers of the *Meſſiah*, and condemn'd with them hereafter, it being juſt with God, that they who will not reform and amend at the preaching of the Goſpel, and ſo receive benefit by it, ſhould for their Obſtinacy be condemn'd, and ſo the worſe for it, Chriſt being ſent for the *falling* as well as the *riſing of many in Iſrael*, Luke 2. 34. and the Goſpel being a *ſavour of death to them that periſh*, 2 Cor. 2. 15, 16. And they being thoſe whom ἔθετο ὁ θεὸς εἰς ὀργὴν, *God hath appointed for wrath*, 1 Theſſ. 5. 9. And to be ſure it cannot ſignifie that God abſolutely ordained the unbelieving *Jews* εἰς ἀπείθειαν, for then the Diſobedience would be a compliance with the Divine Ordinance, or Will, and ſo could not deſerve the Name of Diſobedience; nor could this Diſobedience be objected to them as their Crime, unleſs Compliance with his Ordinance and Will be ſo, and it be a Fault to be ſuch as God by his immutable Counſel and Decree hath ordain'd we ſhould be, or that ſhould render Men criminal and obnoxious to Puniſhment, that they have not made void God's abſolute Decree, or done what that made it impoſſible for them to do. Wherefore this Paſſage cannot ſignifie that the unbelieving *Jews* were appointed to Diſobedience, but only that being diſobedient to the Goſpel ſo clearly revealed, and by ſo many Miracles and *Diſtributions of the Holy Ghoſt* confirmed, they were appointed to the Puniſhment of that Diſobedience, to fall and periſh: for ſo the Hebrew נכשל, and the Greek σκῶμμα and σκάνδαλον import, *viz.* the Ruin and Fall of them who ſtumble at this Stone, as hath been proved Note on *Rom.* 14. 13. See *Prov.* 16. 19. *Iſa.* 8. 14, 15. *Jer.* 6. 21. *Ezek.* 3. 20. 21. 15. *Zech.* 12. 3. *Matth.* 21. 41. *Luke* 20. 18. So *OEcumenius* on the place, *This is not ſpoken as if they were by God appointed*

(a) De Vict. Offer. p. 657. F. (b) P. 698. B. (c) Ibid. F.

to this; ὑβρία δὲ αἰτία ἀπωλείας ἦν τῷ πάντας ἀνθρώπους δίλογον σωθῆναι βεβούλεται. ἀλλὰ τοῖς ἑαυτὸν σεβομένοις ἀγαπητὸν ἔργον, καὶ ἃ ἀπείθεια ἐπακολούθησεν, καὶ οἷς τῶν σωθέντων ἑαυτὸν τάξιν ἐτίθησι. Or, 2dly, The Words may be thus construed to them who are disobedient, and through that Disobedience stumble at the Word, this other Character of the Stone belongs, of a Stone of stumbling, *whereunto these Stones were put*, one for Honour to the Believer, the other for a Stone of stumbling to the Unbeliever, and disobedient, for to both these Stones the Apostle *Paul*, Rom. 9. 33. and St. *Peter* here, do put this Preface, *Behold, I lay in Zion a Stone.* And this agrees with that of *Simeon*, *Behold, the Child is placed for the fall and rising of many in Israel*, Luke 2. 34.

Ver. 9. *But ye* (who are built upon him) *are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the Praises of him that hath called you out of Darkness into his marvellous light.*

Τὰς ἀρετὰς, *his Praises*] or *Glory*, תְּהִלָּה, is so rendred by the *Septuagint*, Isa. 42. 8. *I will not give my Glory to another*, οὐδὲ τὰς ἀρετάς μου, *nor my Praise to graven Images.* And ver. 12. *Let them give Glory to the Lord*, τὰς ἀρετὰς αὐτοῦ ἀναγγειλάτωσαν, *let them shew forth his Praises in the Islands.* And *Chap.* 43. 21. he stiles Israel *my Elect*, as here *my peculiar People* τὰς ἀρετάς μου διηγεῖσθαι, *to shew forth my Praise.* See also *Chap.* 63. 7. *Habb.* 3. 3. *Zech.* 6. 13.

The Titles here given to the Christians, are the same which formerly were given to the whole *Jewish* Nation, and are accordingly to be interpreted.

Γένος ἐκλεκτὸν, *a chosen or elected Nation.*] Not only the righteous and obedient Persons among them, but the whole Nation of the *Jews*, are stiled *the elect of God*, throughout the old Testament; thus *Deut.* 4. 37. *because he loved thy Fathers Abraham, Isaac*, and *Jacob*, therefore ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτὸν ὑμᾶς, *he chose you their seed after them, and brought you out of Ægypt by his mighty power.* Where it is evident that their whole Seed, even all that came out of *Ægypt*, were the elect, *Deut.* 7. 6, 7. *Jehovah thy God hath chosen thee to be a peculiar people to himself, above all people that are on the face of the Earth. The Lord did not set his love upon you because you were more in number than any people, but because the Lord loved you, and because he would keep the oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondmen.* Where evident it is, 1st. That their being chosen before other Nations to be God's peculiar People, is their Election. 2ly, That all that were brought out of *Ægypt* were thus beloved, and thus elected. 3ly, That to these elect and chosen People God only promiseth to keep Covenant and Mercy, provided they would love him and obey him, and that he threatneth to destroy them and to repay them to their Face, if they neglected so to do. In the tenth Chapter, ver. 14, 15, 16. he speaks thus, *The Lord hath a delight in thy Fathers to love them* καὶ ἐξελέξατο, *and he elected you their seed after them above all people; circumcise therefore the fore-skin of your hearts, and be no more stiff-necked.* Where, again, evident it is, that the whole Seed of *Abraham* by *Isaac*, even the stiff-necked of them, were the beloved and elect of God. Chapter the 14. he saith to all to whom the following Precepts did belong, and therefore doubtless to all *Israel*, *Thou art an holy people to the Lord thy God*, καὶ σὲ ἐξελέξατο ὁ κύριος, *and the Lord hath chosen thee out to be a peculiar people above all Nations.*

And with this Notion of the Words accords the constant use of the same Phrase in all the *Prophets*, and sacred Writers of the *Old Testament.* Thus *Solomon* saith, 1 *Kings* 3. 8. *Thy Servant is in the midst of thy people or* ὃν ἐξελέξω *which thou hast elected, a great people that cannot be numbred, nor counted for multitude*, Psal. 105. 6. 43. In the Book of *Psalms* the *Jews* in general are stiled *the seed of Israel his Servant, the Children of Jacob* ἐκλεκτοὶ αὐτοῦ, *his Elect.* Psal. 135. 4. There doth he say ὁ Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ κύριος, *the Lord hath chosen Jacob to himself, and Israel for his own inheritance*, Psal. 106. 5. There doth he tell us, that the *Lord brought forth his People with joy*, καὶ τοὺς ἐκλεκτοὺς αὐτοῦ, *and his elect with gladness.* There he desires of God, χρηστότητα τοῦ ἐκλεκτοῦ *the Good of his elect, to rejoyce in the gladness of his Nation*, so that throughout the *Psalms* God's Servants, his People, his Nation, his Inheritance, and his Elect, are the same Persons.

In the *Evangelical Prophet* we read God speaking of *Jacob* ὃν ἐξελεξάμην *whom I have elected, and Israel whom I have loved*, Isa. 41. 8, 9. and to whom he speaks thus, *Thou art my Child whom I have chosen*, Chap. 43. 20, 21. There God declares he *will make Waters in the Wilderness and Rivers in the Desarts*, ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν *to give Drink to my chosen Generation, my People whom I have chosen to shew forth my Praise*, Chap. 45. 4. There we read of *Jacob my Servant*, and *Israel mine Elect*, Chap. 65. 9. and of a Mountain which *his Elect shall inherit*, and in which his Servants shall dwell.

In the Prophet *Jeremy* we find God is displeas'd with them who said, the two Families אשר בחר יהוה בהם *whom the Lord had chosen, he hath even cast them off*, Jer. 33. 24. The Prophet *Ezekiel* speaks of the Day when the Lord *chose Israel, and lifted up his hand to the Seed of the House of Jacob*, Ezek. 20. 5. The Prophet *Zechariah* stiles God, *the Lord who hath chosen Jerusalem*, Zech. 3. 2. And

Daniel

Daniel ſpeaks of a time when οἱ ἐκλεκτοὶ ἀυτῦ *his Elect ſhould not be able to ſtand before their enemies*, Dan. 11. 15.

And, to carry on this Phraſe even to the Times of the *New Teſtament*; In the Book of *Eſther* we are told of a Time in which τὸ ϛόμ ἐκλεκτὸν *the choſen Generation ſhould have periſhed*, Eſth. 16. 21. *i. e.* in which the wicked *Haman* deſigned to cut off the *Jews*. In the Book of *Eccleſiaſticus* we are informed that *Joſhua was made great* ἐπὶ σωτηρίᾳ ἐκλεκτῶν ἀυτῦ *for ſaving the Elect of God, and taking vengeance on their Enemies that roſe up againſt them*, Eccl. 46. 1. that he might ſet *Iſrael* in their Inheritance.

Thus have I traced this Phraſe throughout the whole *Old Teſtament*, and ſhew'd, that it belongs not to particular Perſons, but the whole *Jewiſh* Church and People in the General, to the Bad as well as to the Good among them, to them to whom God threatneth the worſt of Evils, as well as them to whom he promiſed the greateſt Bleſſings.

When in the New Teſtament this Phraſe is applied to the *Jews*, it plainly ſignifies as many of them as were converted to the *Chriſtian* Faith, though afterwards too many of them fell off from it, or brought not forth thoſe Fruits of Righteouſneſs which *Chriſtianity* required, and is applied to them all in general, and without diſtinction. And it is highly reaſonable to conceive it ſhould be ſo, for the *Apoſtles* writing to that Nation, who had been ſtill accuſtomed to this Notion of the Word, and were all ſtiled the *Elect*, they muſt be ſuppoſed to uſe the Words of the *Old Teſtament* in that ſenſe in which they always underſtood them: That the *Apoſtle* doth here ſo uſe the Word, is evident from this Conſideration, that the *Holy Nation*, the *Peculiar People*, the *Royal Prieſthood*, joined with it, are Expreſſions belonging primarily to that *Nation*, and from them derived to the *Chriſtians*. 2dly, That this *Epiſtle* is writ to *the Elect*, that is, the Strangers of the Diſperſion of *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, they all being ſtiled the *Elect*, i. e. ſuch as profeſſed *Chriſtianity*, and ſo were viſible Members of the Church of Chriſt, whereas too many of them were not ſo according to that Meaning of the Word *Elect*, which makes it to import Men abſolutely deſigned for eternal Happineſs, as this and the *ſecond* Epiſtle may inform us. 3dly, That the ſecond *Epiſtle* ſent to the ſame Perſons, writes only to them who had *obtained like precious Faith with us*, and ſo informs us that the Faithful and Elect are in St. *Peter*'s Phraſe the ſame: and that this is the Notion of the Word in all the other places of the *New Teſtament*, ſee proved in the Notes upon them; and that it is apply'd to whole Churches, and ſcarce ever to any private individual Perſon in that ſenſe in which it hath ſo generally been uſed by ſome late *Divines*.

Βασίλειον ἱεράτευμα, *a Royal Prieſthood.*] Exod. 19. 6. *A Kingdom of Prieſts*: *Kings and Prieſts*, ſaith the *Chaldee*. And ſo St. *John* declares, that *Chriſt hath made us Kings and Prieſts to God*, Rev. 1. 6. 5. 10. *Kings to reign with him*, Chap. 20. 6. and *Prieſts to offer up unto him our ſpiritual Sacrifices*. See here ver. 5.

Ἔθνος ἅγιον, *an Holy Nation.*] *i. e.* a People ſeparated to God from all other *Nations*, and from their *Idolatry* and falſe or antiquated Worſhip, to ſerve him in an acceptable manner. On which account all *Chriſtian* Churches being called out of the World, and dedicated to the Service of God by *Jeſus Chriſt*, are in the Preface to St. *Paul*'s Epiſtles ſtiled *Saints*. See Note on 1 *Cor.* 1. 2.

Λαὸς εἰς περιποίησιν, *a peculiar People.*] A Treaſure, as the word *Segullah* ſignifies, a People in Covenant with God, and ſo become his *Peculium*, whom he will be careful to protect and preſerve, and to whom belong his peculiar Favours and Privileges.

Ver. 10. *Who in times paſt were not the people, but now are the people of God; who had not obtained mercy, but now have obtained mercy.*

Οἱ ποτὲ οὐ λαός.] Theſe Words plainly relate to God's dealing with the Ten Tribes of *Iſrael*, when he had given them a Bill of Divorce, *Jer.* 3. 8. and ſent his Prophet *Hoſea* to ſay unto them, *You are not my People, neither will I be your God*, Hoſ. 1. 6, 9. And again, *I will no more have mercy on the houſe of Iſrael, but will utterly caſt them away.* And indeed, God having ſo expreſly ſaid that the Children of *Judah* and *Iſrael* ſhould be gathered together, and appoint themſelves one Head, that he *would have mercy upon her who had not obtained mercy*, and would ſay to them *who were not his People thou art my People*, Hoſ. 1. 11. 2. 23. and that they ſhould ſay *thou art my God*, and that the Houſe of *Judah ſhould walk with the Houſe of Iſrael*, I doubt not but that there was a conſiderable Return of the Ten Tribes, or at the leaſt a conſiderable Converſion of them in the places where they were: and though they being mixed with the *Heathen*, did many of them *ſerve their Gods*, as he threatned they ſhould, *Deut.* 28. 36, 64. and ſo may alſo be ſaid to be called *from darkneſs unto this marvellous light*; yet ſince the *Apoſtle Paul* applies this Paſſage to the *Gentiles*, Rom. 9. 25. I doubt not but that in the myſtical ſenſe it muſt relate to them alſo.

Ver. 11. *Dearly beloved, I beſeech you as Strangers and Pilgrims* (to) *abſtain from fleſhly luſts which war againſt the Soul.*

Ὡς παροίκους, *as Strangers and Pilgrims.*] They whoſe *Citizenſhip* is in *Heaven*, and whoſe Names are *written in Heaven*, Philip. 3. 20. Hebr. 12. 23. muſt be Pilgrims and Strangers upon Earth. See Note on *Hebr.* 11. 13.

Στρατεύονται,

στρατεύονται, *war against the Soul.*] For whereas the natural motion of that Spiritual Being is towards spiritual and heavenly things, these Lusts, saith *OEcumenius*, draw down and captivate the Soul to sensual and worldly things: as therefore Strangers and Pilgrims are not wont to be affected much with the Objects which they see in their Travels, so neither should we, who profess to be *Pilgrims* in this World, be much affected with sensual Objects.

Ver. 12. *Having your Conversation honest* (*Gr.* honourable) *among the Gentiles, that whereas they speak evil of you as of evil doers, they may by your Good Works which they shall behold* (be induced to) *glorify God in the day of Visitation.*

Καταλαλοῦσιν ὑμῶν, *speak Evil of you as of evil doers.*] Here *OEcumenius* gives this Relation from *Irenæus Bishop* of *Lyons* concerning the *Martyrs*, *Sactus* and *Blandina*; that the Heathens apprehending the Servants of some Christians, and compelling them to declare what Evil they knew of them, these Servants having heard from the *Christians* that the Holy Sacrament was the Body and Blood of Christ, and thinking that it was τῷ ὄντι, *verily* and *substantially* his Flesh and Blood, related this to these Enquirers, and they thinking ὡς αὐτόχρημα, that this was done *in very deed* by *Christians*, told this to other *Heathens*, and compell'd the Martyrs, *Sactus* and *Blandina*, by Torments to confess it. To which *Blandina* answered, *How can they be guilty of such things, who by Exercise* (*i. e.* through Temperance) *permit not themselves to enjoy lawful Flesh.*

Ἐν ἡμέρᾳ ἐπισκοπῆς, *in the day of Visitation.*] That is, when they afflict and persecute you, so ἐπισκοπὴ, and ἡμέρα ἐπισκοπῆς often signify in the *Septuagint*, Isa. 10. 3. *What will you do, ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, in the day of Visitation, when your Affliction shall come from far?* Jer. 6. 15. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Visitation they shall perish*, and again, Chap. 10. 15. Wisd. 3. 7. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Visitation they shall shine.* Eccluſ. 2. 14. *Woe to them who have lost Patience, what will they do, ὅταν ἐπισκέπτηται ὁ Κύριος, when the Lord visits.* And Chap. 18. 20. *Before the Judgment examine thy self, καὶ ἐν ὥρᾳ ἐπισκοπῆς, and in the hour of Visitation thou shalt find Propitiation.*

Ver. 13. *Submit your selves* (*Gr.* be subject therefore) *to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme.*

Ver. 14. *Or unto Governors as to them who are sent by him for the Punishment of evil doers, and for the Praise of them that do well.*

Δι' αὐτοῦ, *by him.*] That is *by God*, saith *Esthius*, because these Governors were not always sent by *Cæsar* for these Good Ends, but it is sufficient that this was the general End of Government, to be *for the Punishment of evil doers*, &c. and therefore they in Charity must be supposed to be sent by *Kings* and *Emperors* for those Ends.

Ver. 15. *For this is the Will of God* (concerning you) *that* (so) *with well doing you may put to silence the Ignorance of foolish Men.* (*i. e.* of those Gentiles which estimating you by the turbulent Jews, are apt to represent you also, as ἔθνος δύσαρκτον καὶ δυσπειθὲς φύσει πρὸς τὴν Βασιλείαν, a People naturally averse from Subjection to Kings. *Joseph. de Bello Jud. l.* 2. *c.* 8. *p.* 782. F.

Ver. 16. *As free men and* (but) *not using your Liberty for a Cloak of Maliciousness* (as the Jews do,) *but as* (those who are) *the Servants of God*, (and so for Conscience towards him are subject to his Ordinance.)

Πᾶσαν ἀνθρωπίνην κτίσιν.] That the *Gnostoicks* pretended to any such Liberty as exempted them from Subjection to Superiors I find not in *Church-History*, but that the *Jews* to whom St. *Peter* writes, and especially the *Zealots* among them, were notorious for this Doctrine, and were practising it at the writing of this Epistle is evident. For,

1*st.* They held themselves obliged to own (d) *God alone as their only Lord and Governor in Opposition to Cæsar*, and all Kings which were not of their own Nation, and did not govern them by their own Laws, or his immediate Appointment.

2*dly.* They, many of them, rebell'd against the *Romans*, and against the Governors sent by them upon this very Pretence, That (e) *they were a Free People, and ought to preserve their Liberty.* And thus they used their Liberty for a Cloak of Maliciousness.

Ver. 17. *Honour* (therefore) *all Men* (even Heathens), *love the Brotherhood, fear God, honour the King.* (Who then was *Nero* the worst of Kings, and the Persecutor of Christians.)

Ver. 18. *Servants* (also) *be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.*

Οἱ οἰκέται, *Servants be subject.*] This also was a Lesson needful for the *Jews*, because

(d) Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. μόνος γὰρ ἔστος ἀληθὴς ὢν, καὶ δίκαιος ἀνθρώπων δεσπότης. Eleazar. apud Joseph. l. 7. c. 34. p. 989. G. Ἔστιν δ' ἐλευθερίας ἀντιποιεῖσθαι, καὶ Ῥωμαίους μὲν μηδὲν κρείττους ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεῖσθαι δεσπότην. Cap. 37. p. 995. B. Vide D, E, F. & Notas in 2 Thes. 2. 4.

(e) Πρὸς ἐλευθερίαν ἐπειρῶτων, θάνατον ἐπιτιμῶντες τοῖς πεπαρχῶσι τῇ Ῥωμαίων ὑγεμονίᾳ. Ib. l. 2. c. 23. p. 797. C. D. Vid. l. 2. c. 28. p. 804. E. l. 3. c. 25. p. 851. F. l. 4. c. 13. p. 874. C. l. 7. C. 30. p. 985. F.

the *Eſſens* among them, ſay *Philo* and *Joſephus*, thought it againſt the Law of Nature to be Servants to any; and their *Rabbins* allow'd not a *Jew* to be a Servant to an *Heathen*. See Note on 1 *Tim.* 6. 1, 2.

Ver. 19. *For this is thankworthy, if a Man for Conſcience towards God endure Grief, ſuffering wrongfully.*

Τῦτο γὰρ χάρις.] This will procure the Divine Favour and Reward. So what is, ποία ὑμῖν χάρις, *What thank have you?* Luke 6. 32, 33. is τίνα μισθὸν ἔχετε, *What Reward have you?* Matth. 5. 46. and in the following Verſe this Phraſe is rendred, *this is acceptable.*

Ver. 20. *For what* (Ground) *of Glory is it* (to you), *if when ye be buffeted for your Faults, you do take it patiently? but if when ye do well, and* (yet) *ſuffer for it, ye do take it patiently, this is acceptable to God.*

Note 1*ſt*. From comparing this and the preceding Verſe, that to ſuffer, V. 19. and to take our Sufferings patiently, V. 20. in the Scripture Import is the ſame thing.

2*ly*. That to do that which is truly acceptable to God, is alſo Matter of our Glory. See Note on 1 *Cor.* 9. 16. *Jer.* 9. 24. *Rom.* 2. 7, 10.

Ver. 21. (And it is alſo ſutable to their Profeſſion) *For hereunto were ye called: becauſe Chriſt alſo* (whoſe Followers ye profeſs to be) *ſuffered for us, leaving us an Example*, (both of well doing and patient ſuffering) *that that ye ſhould follow his Steps:*

Ver. 22. (For he was one) *Who did no Sin, neither was Guile found in his Mouth*, (and ſo he could not ſuffer for evil doing.)

Ver. 23. (And alſo one) *Who when he was reviled, reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth Righteouſly*, (and ſo was an Example of perfect Patience.

Ver. 24. *Who* (was not only to us an Example of Sufferings, but) *his own ſelf bare our Sins in his own Body on the Tree, that we being dead to Sin, ſhould live unto Righteouſneſs, by whoſe Stripes ye were healed.*

Ἀνήνεγκεν, *bare our Sins.*] If theſe Words be truly render'd, *he bare our Sins*, 'tis certain that an innocent Perſon can only bear them by bearing the Puniſhment due to them. And that this is the proper import of thoſe Words, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident both from the Prophet's Expoſition of them, when he ſaith of the ſame Perſon, αὐτὸς ἁμαρτίας πόλλων ἀνήνεγκε, *he bore the Sins of many*, Iſa. 53. 12. and expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to* Death *for their Iniquities*; and from the uſual import of the Phraſe in the Old Teſtament, as when we read in the Book of *Leviticus*, Chap. 7. 18. *He that eateth of the Peace-Offering in the third day it ſhall not be favourably accepted,* τὴν ἁμαρτίαν λήψεται, *he ſhall bear his Iniquity.* And again, *Thou ſhalt not hate thy Brother in thy Heart; thou ſhalt in any wiſe reprove him,* καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear Sin for him*, Lev. 19. 17. And in the Book of *Numbers* thus, *Your Children ſhall wander in the Wilderneſs Forty Years,* καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, *and ſhall bear your Whoredoms*——*Ye ſhall bear your Iniquities Forty Years*, Numb. 14. 33, 44. When we hear the Prophet *Jeremy* complaining, *Our Fathers have ſinned and are not*, uſabalim; τὰ ἀνόμηματα αὐτῶν ὑπέχομεν, *and we have born their Iniquities*, Lam. 5. 7. When we hear God ſaying to *Ezekiel*, *Lie thou upon thy left ſide, and lay the Iniquity of the Houſe of Iſrael upon it, according to the Number of the Days that thou ſhalt lie upon it,* λήψῃ τὰς ἀνομίας αὐτῶν, *thou ſhalt bear their Iniquities*, Ezek. 4. 4, 5, 6. When it is farther ſaid, *The Soul that ſinneth it ſhall die; the Son,* οὐ λήψεται, *ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son*, Ezek. 18. 20. When we read ſo often in the Law of *Moſes*, that ſuch Perſons have been Guilty, *and* (f) *ſhall bear their Iniquity, they ſhall die for it*; and find ſo many Cautions there given to the *Jews* that they offend not in ſuch a Kind, (g) that *they bear not Iniquity, and die*; or, *leaſt they bear Iniquity and die*; in all theſe Places neither *Socinians*, or any other Perſons do fancy any other Import of theſe Words, but that by bearing of Iniquity, and Sin, is meant bearing the Puniſhment of Sin: And in theſe latter Places being puniſh'd with Death for it, when therefore the ſame *Jews* found it foretold of their *Meſſiah*, by their own *Prophet*, that *he ſhould bear their Iniquity*, that he ſhould *bear the Sin of many*, what could they underſtand by theſe Expreſſions but that he was to ſuffer the Puniſhment, and bear upon him the Burthen of their Sins. When the *Apoſtle* informs thoſe very *Jews* who were ſo well acquainted with the import of this Phraſe, that *Chriſt was once offered*, or given up to Death *to bear the Sins of many*; and when St. *Peter* writing to the ſame *Jews*, informs them, that *he bare our Sins in his own Body on the Tree*, how can we think otherwiſe than that they both apprehended, and that the Bleſſed *Apoſtles* did deſign to teach them, that he ſuffered this Death as the Puniſhment of their Iniquities? Let Mr. *le Clerk* continue if he

(f) Τὴν ἁμαρτίαν λήψεται, Lev. 5. 1. 7. 18. 24. 15. Numb. 9. 13. Ezek. 23. 49. Ἁμαρτίαν ἀνομίας, Lev. 20. 17. Ἁμαρτίαν ἀποίσουσι, Ver. 19, 20.

(g) Ἵνα μὴ λάβωσι, δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι, Lev. 22. 9. Καὶ ὁ λήψεται δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε, Numb. 18. 22, 32.

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please, to be confident that *it is not so much the Expiation of Sins, as the Mortification of them that is here signified*; whilst we poor Mortals rather think our Sins must be mortified in us, than on a Tree, and in our own Bodies, than in Christ's, or in the Sufferings of his Body; and that 'tis not very good Sense to say, *he mortified our Sins, that we might die unto them.*

Ver. 25. *For ye were as Sheep going astray* (from), *but are now returned to the Shepherd and Bishop of your Souls.*

These and the former Words are taken from *Isa.* 53. 7. where the Words are, *We as Sheep have gone astray, and the Lord hath laid on him the Iniquity of us all.* Hence are both *Jews* and *Gentiles* represented as *lost Sheep*, and Christ as the *good Shepherd* who goes after them, and brings them Home upon his Shoulders. See *Isa.* 40. 11. *Ezek.* 34. 23. Here then is a farther Confutation of the *Socinian Gloss* upon the former Verse, *viz.* That Christ *took away our Sins* by his own Body Crucified upon the Cross, procuring our Absolution from them by his Sufferings, (h) *Not that He underwent the Punishment of our Transgressions, but because his voluntary Death prevail'd with God to give him Power to absolve his Servants at the last, and to reward them with eternal Glory.* For were this the whole Import of the Words, why is it added, in plain Allusion to those emphatical Words of the *Prophet Isaiah*, *He bare our Sins, the Chastisement of our Peace was upon him, and by his Stripes we are healed?* Why is it so emphatically noted, That He *who did no Sin*, V. 22. yet *bore our Sins?* Doth not this lead us to this Sense, That He thus suffered not for his own, but for our Sins? Why is he said to *take away our Sins in his own Body?* Doth not that seem to intimate that the Punishment of our Sins was laid upon his Body? Why is he said to do this *upon the Tree?* Must not that intimate that what he did to *take away our Sins* was done upon the Cross? especially if we consider that the Cross was the Altar upon which he suffered, and that ἀνενεγκεῖν, ἀναφέρειν δὲ τὸ θυσιάσειν, *to carry up upon the Altar*, is the usual * Phrase for offering the Sin-Offering, or the Burnt-Offering upon the Altar. And so the Import of this whole Sentence seems to be this; *He bore*, or *took away our Sins in his own Body offered upon the Altar for us.* Moreover, if this be chiefly done after Christ's Resurrection, and the great Day of Recompence, and only by Christ's Death, as it prevail'd with God to give him Power then to absolve us from our Sins, why doth the Author to the *Hebrews* make such a plain Distinction, if not an Opposition, betwixt Christ's *bearing our Sins*, and his second Coming to give a final Absolution from them, saying, *Heb.* 9. 27, 28. *Christ was once offered to bear the Sins of many, and to them that look for him, he will appear a second time*, χωρὶς ἁμαρτίας, *without a Sacrifice for Sin, unto Salvation?* *Crellius* allows that χωρὶς ἁμαρτίας signifies, *without a Sin-Offering*; and doth it not hence follow, that his First Coming to *bear our Sins* was his coming with a Sin-Offering for them? Since then the Sin-Offering still suffered in the Sinner's stead, and bore the Punishment of his Iniquity, it follows that he who came to be a Sin-Offering for us, must come to suffer in our stead, and bear the Punishment of our Iniquities.

Lastly, Admit the Words may be translated thus, *He took away our Sins*, it is most reasonable so to interpret them as this Phrase is used in Scripture, when 'tis applied to the same Purpose. Now when it is there used of taking away Sin by a Sacrifice offered up to God for Sin, it always hath Relation to an *Atonement* made by the Sacrifice for that Iniquity; and that Sin-Offering is said to bear away the Iniquity, by taking it upon himself. So when 'tis said that the Sin-Offering is given, ἵνα ἀφέλῃ τὴν ἀμαρτίαν τῆς συναγωγῆς ἐξιλάσασθαι περὶ αὐτῶν ἔναντι Κυρίου, *to take away the Iniquity of the Congregation*, it is there said to do it by *making an Atonement for them before the Lord*, Lev. 10. 17. So it is said of the Scape Goat, That *he shall bear away all their Iniquities*; but then he must be presented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, *to make Atonement with*, or *upon him*, Lev. 16. 10. i. e. *Aaron must confess their Iniquities upon his Head, and he shall bear upon him all their Iniquities*, λήψεται ἐφ' ἑαυτοῦ τὰς ἀμαρτίας αὐτῶν, *he shall take their Iniquities upon himself, and shall bear them away into the Wilderness.* So Deut. 21. 9. *Thou shalt take away innocent Blood from among you*; but this is to be done by *making an Atonement for the innocent Blood shed.* When therefore it is said that *Christ was manifested to take away Sin*, 1 Joh. 3. 5. and that *He took away our Sins on his own Body, and was offered to take away the Sins of many*, Heb. 9. 28. is it not reasonable to suppose he did this by taking the Punishment of them upon himself, and making Atonement for them before God? especially if we consider that he is speaking to those *Jews* to whom these Phrases were familiar.

(h) *Neque enim Christus perpessionibus suis iram Dei in nos conceptam exsatiavit, aut debita nostra propriè loquendo exsolvit, sed tantâ suâ & tam gratâ Deo obedientiâ, & sibi cœlestem Gloriam, & suis omnibus peccatorum remissionem, Regni cœlestis hæreditate conjunctam, Dei beneficio, comparavit.* Schlictingius in locum.

* Lev. 3. 5, 11, 17. 4. 10, 26. 6. 10, 15. 8. 16. Numb. 5. 25, 26.

CHAP. III.

Ver. 1. (AND to proceed to the other Relations of Man and Wife) *Likewiſe ye Wives, be in Subjection to your own Husbands, that if they* (be ſuch as) *obey not the Word, they alſo without the Word* (*i. e.* without attending to the other Demonſtrations of the Truth of it) *may be won* (to the Faith) *by the Converſation of the Wives:*

Ver. 2. *Whilſt they behold your Chaſt Converſation coupled with Fear.*

Τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.] *i. e.* That they obſerving that the Fear and Reverence of that God you ſerve produceth in you all due Subjection and Obedience to them, great Chaſtity and Freedom from all Suſpicion of Luſt, great Meekneſs and Quietneſs of Spirit in the Family, Sobriety in your Apparel, and Care of their Concerns, you may by theſe things commend to them, not only your own Perſons, but that Faith which produces in you theſe good Fruits.

Ver. 3. *Whoſe Adorning, let it not be that outward Adorning, of plaiting the Hair, and wearing of Gold* (Chains), *or of putting on* (gorgeous) *Apparel.*

Ver. 4. *But let it be* (that of) *the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which in the ſight of God is of great Price.*

Ἐμπλοκῆς τριχῶν, *not the outward Adorning*, &c.] Theſe in the Words of (a) *Clemens* of *Alexandria* are, τὸ ἑταιρικὸν καλλώπισμα, *the Ornament of Whores*; and ſuch as demonſtrate τὸ ὑβριστὸν, καὶ ἁβρωδέστατον, *their Arrogance, Softneſs, and Laſciviouſneſs*; the Plaiting of the Hair was, ſaith he, *a Sign of corrupt Women*, (b) τὰς δὲ καὶ ἐμπλοκὰς τριχῶν ἑταιρικὰς; And they that uſe them, ſaith he, were ἑταιρικῶς κομώμενοι, *attired like Whores*. And as for the wearing of Gold, (c) *Jamblichus* in the Life of *Pythagoras* ſaith, τὸ χρυσὸν ἐλευθέραις μηδαμῶς φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no free Women wore Gold, but Whores only*. The precious Apparel is the thing which all the *Comedians* mention as the Attire which ſuch Women ſought after, and gloried in. Theſe things therefore, when they are uſed as ſuch Marks of Diſtinction, are abſolutely forbid chaſt Women. But when they ceaſe to be ſo, they may be worn by Chriſtian Women, provided they do it without Pride, or much concern about them; and ſtill remembring that Gravity in Apparel is ſtill more honourable, and becoming Chriſtian Matrons; and that the Ornaments of the Mind, which are not ſubject to Corruption, are much to be preferred before them.

Ver. 5. *For after this manner the holy Women alſo who truſted in God, adorn'd themſelves*, (with Chaſtity and Subjection,) *being in Subjection to their own Husbands*;

Ver. 6. *Even as Sarah obeyed Abraham* (in token of that Subjection,) *calling him Lord: whoſe Daughters ye are as long as ye do well, and are not afraid with any amazement.* (*i. e.* And be not moved by your Fears to deny the Truth, as ſhe was, ἐφοβήθη γάρ, for ſhe was afraid, *Gen.* 18. 15.)

Ver. 7. *Likewiſe alſo ye Husbands, dwell with them according to* (the) *Knowledge* (of your Chriſtian Duty, which requires you to love and cleave to your Wives, forſaking all other, and to render them due Benevolence,) *giving Honour* (or Conjugal Affection) *to the Wife as to the weaker Veſſel*, (and ſo leſs able to contain, and more liable to Temptations,) *and as being Heirs together of the Grace of Life; that your Prayers be not hindred* (as they muſt be if you refuſe to cohabit with them.)

Οἱ ἄνδρες ὁμοίως.] I am very uncertain what is the true Senſe of theſe Words. The Reverend Dr. *Hammond* interprets them thus; 'Let 'the Husbands in like manner live conju-'gally with their Wives, as Chriſtianity re-'quires of them; giving them Maintenance, 'as Perſons leſs able to provide for them-'ſelves, and conſidering that they are by God's 'Appointment Co-partners with them of the 'good Things of this Life; that ſo they may 'not be diſturbed in their Prayers by their Di-'ſtractions and Sollicitudes for this World. Which Interpretation I ſhould acquieſce in, could I find that the Phraſe συγκληρόμοι τῆς χάριτος ζωῆς or ζώσης, *being Heirs together of the Grace of Life*, was ever uſed, only with reſpect unto the Good Things of this preſent Life: or that ἀκωλύτους τὰς προσευχὰς, ſignified only *to be diſtracted in Prayers*, and not rather to have them wholly hindred.

Others interpret them thus, Let the Husbands live with their Wives as *Chriſtianity* requires, not irritating or provoking them, *Col.* 3. 19. nor deſpiſing their Company; but giving Honour to them as moſt needing it, and as conſidering that they are equal to them in reſpect of Spirituals, that by their diſcontents, Diſpleaſure againſt, and Separation from one another, *your Prayers be not hindred.*

Others, as in the *Paraphraſe*, refer this to Conjugal Relation, and to Conjugal Duties; as all the *Ancients* who have ſpoken of theſe Words interpret them. *Oecumenius* ſaith, he thinks they are to be interpreted, περὶ τῆς γα-

(a) Pædag. l. 2. c. 12. (b) L. 9. c. 11. p. 248. (c) L. 1. c. 31. p. 163.

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μετὰ γνώσεως, *of the Conjugal Use* of one another; and the Word συνοικοῦντες seems to plead for this Sense; but then I find not that the Word τιμὴ beareth any such Sense. Only to this it may be answered, That *Origen* seems to Point the Words thus; *Let the Husband dwell with the Wife according to Knowledge*, as being more infirm, *giving Honour to them also, as being Heirs of the Grace of Life.* And seeing συνοικεῖν signifies to Marry, or contract Matrimony, the Words may be thus paraphrased, Likewise ye Men, be ye joined in Marriage with the Women as you find them endued with the Knowledge of *Christianity*, they being the weaker Vessel, and so more subject without this Knowledge to miscarry: Giving Preference in your Choice to such as be *Heirs* together with you of the Grace of Life, that through Difference in *Religion* your Prayers be not cut off.

Ver. 8. *Finally, be ye all of one Mind*, (minding the same Things,) *having Compassion one of another* (under all your Afflictions), *love as Brethren, be pitiful*, (as being the internal Motive to) *be Courteous*, (that being an Effect of Love.)

Ver. 9. *Not rendring Evil for Evil, or Railing for Railing*, (things contrary to Love, as shewing Rancour in the Heart and Tongue): *but contrariwise, Blessing; knowing that ye are thereunto called*, (i. e. for this very End) *that you might inherit a Blessing* (and so by blessing, others will imitate your Gracious God, and show how willing you are the same Mercies may be conferred on others).

Ver. 10. *For he that will love Life*, (i. e. who is desirous of a quiet pleasant Life,) *and* (would) *see good* (i. e. prosperous) *Days, let him refrain his Tongue from Evil* (speaking, that so Men may refrain from speaking Evil of him again), *and his Lips that they speak no Guile.*

Ver. 11. *Let him eschew Evil, and do Good; let him seek Peace, and ensue it.* (That so Men may be disposed to speak Uprightly, and do Good to you, and live Peaceably with you, and you may live under the Protection of the Divine Providence.)

Ver. 12. *For the Eyes of the Lord are over the Righteous*, (to protect them from Evil), *and his Ears are open to their Prayers: but the Face of the Lord is against them that do Evil*, (to return it upon their own Heads.)

Ver. 13. *And* (this Deportment doth also naturally tend to preserve you from Evil, for) *who is he that will* (be so unnatural and ungrateful as to) *harm you, if ye be Followers of that which is good* (and obliging to them)?

Ver. 14. *But if* (it should so happen, that notwithstanding) *ye* (should) *suffer for Righteousness sake, happy are ye*; (Chap. 4. 14.) *and* (therefore) *be not afraid of their Terror*, (i. e. of what they threaten,) *neither be ye troubled*, (for what they can inflict upon you).

Ver. 15. *But sanctifie the Lord God in your Hearts: and be ready always to give an Answer* (or Account) *to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.*

Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their Fear.*] These and the following Words, *Sanctifie the Lord God in your Hearts*, are plainly taken from *Isaiah* 8. 12. and they there are an Exhortation not to fear the *Assyrians*, nor to be dismayed, as those *Jews* were, who out of Fear were desirous to confederate with them: and so accordingly they must here signifie, that *Christians* were not so to dread those by whom they suffered for the sake of Righteousness, not any that out of Fear conspired with them to avoid Persecution, as too many of the *Jews* did, *Gal.* 6. 12, 13.

Κύριον ἁγιάσατε, *but sanctifie the Lord God in your Hearts.*] This Phrase in Scripture seems to import these things:

1*st*, That we should always have upon our Spirits such an Holy Fear and Reverence of God as will prevail upon us to dread more his Displeasure, than any thing which we can suffer from the Hand of Man, *Matth.* 10. 28. and so enable us to stick close to our Duty, and to endeavour to secure his Favour, whatsoever we may suffer by so doing. So *Isa.* 8. 12, 13. *Fear not their Fear; but sanctifie the Lord of Hosts himself: and let him be your Fear, and let him be your Dread.* So Chap. 29. 23. *They shall sanctifie the Holy One of Jacob, and shall fear the God of Israel.*

2*ly*, To Sanctifie the Lord God in our Hearts, is from the Heart to own and to believe the Truth of all that God delivers by his Word and Promise: as when God saith to *Moses* and *Aaron*, *Because ye believed me not to sanctifie me in the Eyes of the Children of Israel, therefore ye shall not bring this Congregation into the Land which I have given them*, Numb. 20. 12. Hence the *Apostle*, having told the *Christians* he writeth to them of the Engagements God had made, that *his Eyes should be over the Righteous, and his Ears open to their Prayers*, and minded them of the Hope that was in them, requires them *thus to sanctifie the Lord God in their Hearts.*

3*ly*. This Phrase imports a firm Belief of his Almighty Power, which makes him able to protect his People against all their Enemies; and an Affiance in his Goodness and especial Providence towards them: *Sanctifie the Lord God in your Hearts, and he shall be for a Sanctuary, Isaiah* 8. 13. So *Ezek.* 36. 22, 23, 24.

4*ly*, To Sanctifie the Lord, is to acknowledge and believe his Justice, and that he is a God who will be sure to execute his Judgments on the Wicked, and more especially upon the Persecutors of his People. So when he executed his *Judgments* on *Nadab* and *Abihu*, *Moses* declares, *This is the thing the Lord*

had

had ſpoken, I will be ſanctified in thoſe that come nigh me. So *Numb.* 20. 13. *This is the Water of Meribah becauſe the Children of Iſrael contended with the Lord, and he was ſanctified in them,* by puniſhing their Rebellion, ſaith the *Targum.* So God declares he would be *ſanctified upon Sidon,* which had been to the Houſe of *Iſrael* a *pricking Briar, and a grieving Thorn,* Ezek. 28. 24. And upon *Gog,* the great Enemy of *Iſrael,* Chap. 38. 3. So the *Rabbins* ſay, That *when God doth Judgment, he ſanctifies himſelf before his Creatures*; according to theſe Words of the *Prophet* Iſaiah, *The Lord of Hoſts ſhall be exalted in Judgment, and God that is Holy ſhall be ſanctified in Righteouſneſs,* Chap. 5. 16.

Πρὸς ἀπολογίαν.] This *Apology* for the Hope that was in them, ſeems rather ſuch as ſhould be made by Works, than Words, againſt them who accuſe the Profeſſors of it as evil doers, rather than againſt them who only doubt of the Truth of it. And

Ver. 16. *Having (or* retaining) *a good Conſcience*; *that whereas they ſpeak evil of you as of evil doers,* (and conſequently repreſent your Faith as inſtigating you to evil Practices,) *they may be aſhamed* (of ſuch falſe Accuſations,) *when they behold your good Converſation in* (the Faith of) *Chriſt.*

Ver. 17. (This care of retaining a good Concience is neceſſary, that you may have Comfort in your Sufferings, and be conformed to Chriſt by them.) *For it is better, if the Will of God be ſo,* (and he ſees fit to permit it,) *that you ſuffer for well doing, than for evil doing.*

Ver. 18. *For Chriſt alſo hath once ſuffered for Sins, the Juſt for the Unjuſt, that he might bring us to God, being put to death in the Fleſh, but quickned in the Spirit.*

Περὶ ἁμαρτιῶν ἔπαθε, *hath ſuffered for Sins.*] Here note that Chriſt is not only ſaid to ſuffer for us, but to ſuffer for our Sins. Now was ever any Man ſaid to ſuffer for his own Sins, who did not ſuffer the Puniſhment of his Iniquity? Why therefore ſhould our Lord be ſaid to ſuffer for our Sins, if he did not ſome way ſuffer the Puniſhment of our Iniquity? Again, is not the Sin-Offering in the Old Teſtament ſtiled, above ſixty times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, *the Offering for Sin*; when therefore the Oblation of our Lord is alſo called, τὸ περὶ ἁμαρτίας, *an Offering for Sin,* Rom. 8. 3. when he is ſaid to ſuffer, περὶ ἁμαρτιῶν, *for Sins,* 2 Cor. 5. 21. what could the *Jews,* to whom the *Apoſtle* writes, conceive to be the proper import of theſe Words, but that he ſuffer'd to make Atonement for their Sins, as did all their Sin-Offerings, by ſuffering in their ſtead, the Puniſhment of their Iniquity? See the Notes on *Rom.* 8. 3. 2 *Cor.* 5. 21.

Ὁ δίκαιος ὑπὲρ ἀδίκων, *the Juſt for the Unjuſt.*] That is, ſaith (d) *Schlichtingius, That the Unjuſt might not ſuffer Death, nor bear the Puniſhment of their Iniquities; for the Victim ſuffers leaſt the Guilty ſhould be puniſhed.*

Ἵνα προσαγάγῃ, *that he might bring us to God.*] This Phraſe in all other places of the New Teſtament, where it is uſed with reſpect to Chriſt, imports his procuring to us Freedom of Acceſs to God, who by our Sins were formerly excluded from him, and baniſhed from his gracious Preſence. *By him we have,* ſaith the Apoſtle *Paul,* προσαγωγὴν εἰς τὸν πατέρα, *Admiſſion to the Father*; by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγὴν, *a Freedom of Acceſs to God with Confidence.* Eph. 2. 18. 3. 12. This is obtained, ſaith the ſame *Apoſtle,* by Virtue of his Blood; for we, who ſometimes were afar off, are by the Blood of Chriſt brought nigh unto him. We are brought nigh to him, ſaith St. *Peter* here, by his ſuffering for our Sins. Muſt not then we who were excluded and baniſh'd from him by our Sins, be brought nigh to and reconciled to him by the Blood of Chriſt, and by his Sufferings for us on the Croſs?

Ver. 19. *By which* (Spirit) *alſo he went and preached to the Spirits in Priſon*;

Ver. 20. *Which ſometime were diſobedient, when once the long ſuffering of God waited in the Days of Noah, while the Ark was preparing, wherein few, that is eight Perſons, were ſaved by Water.*

Τοῖς ἐν φυλακῇ πνεύμασι, *to the Spirits in Priſon.*] Or as other Copies read, πνεύματι, *by which Spirit going he preached to thoſe in Priſon.* For Explication of which Words, note,

1*ſt*, That by thoſe in Priſon we may underſtand the *Gentile* World in Bondage and Captivity to Sin and *Satan,* held in the Chains of their own Luſts, and in the Bonds of their Iniquity. For by this Phraſe the *Evangelical Prophet* doth thrice Expreſs the Preaching of the Goſpel by our Lord Chriſt: As in thoſe Words, *I gave thee for a Covenant to the People, for a Light to the Gentiles, to open the blind Eyes, to bring* ἐκ δεσμῶν δεδεμένους, ἐξ οἴκου φυλακῆς, *the Priſoners out of Priſon, and them that ſit in Darkneſs out of the Priſon-houſe,* Iſai. 42. 7. And again, *I will give thee for a Light to the Gentiles, that thou mayeſt be my Salvation to the Ends of the Earth, that thou mayſt ſay,* τοῖς ἐν δεσμοῖς, ἐξέλθατε, *to the Priſoners, Go forth,* Chap. 49. 9. And a third time, *The Spirit of the Lord is upon me, for he hath ſent me to proclaim Liberty to the Captives, and the opening of the Priſon to*

(d) *Ne injuſti paterentur mortem æternam, & ſuorum peccatorum pœnas darent, victima enim patitur ne reus puniatur.*

thoſe

those that are bound. Accordingly *Philo* doth often represent Men brought in bondage to their Lusts (e), ὡς ἐν δεσμωτηρίῳ κατειργασμένην ἀνθρωπίνην ψυχήν, *as Persons whose Souls are shut up in a Prison-house*; and those who have overcome their Lusts and sinful Pleasures (f), ὥσπερ ἐξ εἱρκτῆς ἀπολελυσόσιν ἢ δεσμῶν εἰς ἐπιστῆσον διαφυγόν, *as Persons who are come out of Prison, and have put off their Chains:* adding, that God promiseth Liberty to the Souls that seek to him for it (g), ὃ μόνον λύσιν δεσμῶν ἢ ξύλου ἐκ ἀπορρυμένης εἱρκτῆς παρέχων, *not only affording them freedom from their bonds, and an Exit from the Prison in which they were kept, but giving them provisions for their journey, and safe conduct.* Now the *Antidiluvians*, who lived about the time of *Noah*, were ἐν φυλακῇ *in prison* upon a double Account: 1st, By reason of their bondage to Sin; for then *all flesh had corrupted their way, their wickedness was great upon the earth, and every imagination of their heart was to do evil, and that continually*, Gen. 6. 5, 6, 12. And 2dly, They were in Prison or ἐν φυλακῇ, as having from God received the Sentence of Destruction, if they repented not within a hundred and twenty years: according to these words, *My Spirit shall not always strive with man for that he is flesh, yet his days shall be a hundred and twenty years*, Gen. 6. 3. *i. e.* so long will I expect his Reformation before I bring the Flood upon them. Thus *the long suffering of God waited for them in the days of Noah*, expecting their Repentance, and keeping them as it were in Prison for the day of Slaughter, if they did not repent. During this time, and before, God sent unto them his Prophets, denouncing by his Spirit his Judgments against the Wicked; for to them *Enoch*, the seventh Prophet from *Adam*, prophesied, saying, *The Lord cometh with his thousands of Angels to do judgment against all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard speeches which ungodly sinners had spoken against him*, Jude 14, 15. And he sent also *Noah* to them, *a Preacher of Righteousness*, 2 Pet. 2. 5. who by preparing an Ark before them for his own Preservation, in obedience to the Oracle delivered to him, condemned the Old World, *Heb.* 11. 7. Thus did *Christ*, by his Spirit, preach to them in the days of *Noah:* and therefore the *Antidiluvian* Age is even by the *Jews* stiled *the Age of the Holy Ghost*; according to those words, *My Spirit shall not always strive with man*, that is, say *Ainsworth* and the *Bishop of Ely*, *My Spirit in my Prophets* Enoch *and* Noah, *shall not be always chiding, and reproving, and thereby endeavouring to bring men to Repentance*, but shall proceed to punish them. Now this Punishment being the drowning of the Old World, their Spirits have been ever since, Spirits kept in Prison, or reserv'd in chains of Darkness to the Judgment of the Great Day: for, by the consent of the *Jewish* Nation (h) *The Generation of the Old World have no portion in the World to come, neither shall they stand up in Judgment; for it is said, My Spirit shall not always judge with Man.* The Phrase *my Spirit*, saith Dr. *Fuller*, is never used of any other but the Spirit of God, and therefore must here be interpreted of the same Spirit.

Now from that time to our Saviour's *Advent*, God sent no *Prophet* to the whole *Heathen* World, no Person with Commission to *preach to all Nations*, or teach *the Gospel to every Creature*, but *suffer'd them to walk in their own ways*, Act. 14. 16. whence they are said to have been disobedient only *once of old time, in the days of* Noah.

Ver. 21. *The like figure* whereunto (*Gr.* the Anti-type of which Ark is that) *Baptism* (which now) *saveth us, not* (merely as it is) *the putting away the filth of the Flesh, but* (as it is) *the Answer* (or Stipulation) *of a good conscience towards God* (and the Salvation it works for us,) *by* (vertue of) *the Resurrection of Jesus Christ.*

Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *by the Resurrection of Jes. Chr.*] Who died for our Sins, and rose again for our Justification, *Rom.* 4. 25. hath *by his Resurrection begotten us to a lively hope of an inheritance incorruptible*, 1 Pet. 1. 3, 4. is risen *as the first-fruits of them that sleep*, 1 Cor. 15. 20. and so hath assured us, that they who are Christ's shall also be raised by him to eternal Life, *ver.* 23. 2 *Cor.* 4. 14. 1 *Thess.* 4. 14. and who being risen, is now in Heaven promoting our Salvation, *ver.* 22. and preparing Mansions for us, *Joh.* 14. 2.

Ἐπερώτημα, *the answer of a good Conscience.*] Therefore, say the *Anabaptists*, Baptism cannot be salutary to those *Infants* who cannot make *this answer of a good Conscience.* To this I answer, that St. *Paul* also saith, that the *true Circumcision* before God, is not *the outward Circumcision of the Flesh*, but *the internal Circumcision of the Heart and Spirit*, *Rom.* 2. 29. But will any one hence argue, that the *Jewish* Infants, for want of this, were not to be admitted into Covenant with God by Circumcision? And yet the Argument is plainly parallel: *the Answer of a good Conscience* is required that Baptism may be salutary; therefore they only are to be baptized who can make this Answer. And the *inward Circumcision of the Heart* is required as the only acceptable Circumcision in the sight of God: therefore they only are to be circumci-

(e) Quis Hær. Rer. Div. p. 387. E. (f) Quod omnis probus liber, p. 672. A. (g) Quis rerum Div. Hæred. p. 405. F. (h) Sanhedr. per 10. Halec. 3.

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ſed who have this inward Circumciſion of the Heart. The *Jews* did not admit *Proſelytes* to Circumciſion without *this Anſwer of a good Conſcience*; but yet they admitted their Infants to it without any ſuch thing. Why therefore may we not allow the *Chriſtian* Church, in the adminiſtration of Baptiſm, to obſerve the ſame Cuſtom, admitting the Children of their *Proſelytes* to Baptiſm, as they admitted them both to Circumciſion and Baptiſm.

Ver. 22. *Who is* (Gr. being) *gone into heaven, and is at the right-hand of God,* (there interceding for us, and inveſted with all Power to give eternal life to thoſe whom God hath given him, and who is able to ſave us to the uttermoſt who come unto God by him, *Heb.* 7. 25.) *Angels and Authorities and Powers being made ſubject to him.* (Who therefore will uſe the good Angels as miniſtring Spirits ſent forth to miniſter to them who are Heirs of Salvation, *Heb.* 1. 14. and will preſerve them from thoſe Authorities, and Powers, and evil Spirits, which oppoſe, and perſecute them, and ſeek their ruin.)

CHAP. IV.

Ver. 1. *FOraſmuch then as Chriſt hath ſuffer'd for you in the Fleſh, arm your ſelves with the ſame mind* (or reſolution to be conformed to him in his Sufferings, as being buried with him in Baptiſm, *Rom.* 6. 4. and ſo planted together with him in the likeneſs of his death, *ver.* 5. the old man being crucified with him that the body of Sin might be aboliſh'd, that henceforth we might not ſerve Sin), *for he that is* (thus) *dead hath ceaſed from Sin,*

Ver. 2. (Inſomuch) *that he ſhould no longer live the reſt of his time in the fleſh* (in obedience to the luſts of men ignorant of the Truth, 1 *Pet.* 1. 14.) *but to the will of God* (Rom. 6. 10, 11.)

Ver. 3. *For the time paſt of our life may ſuffice us to have wrought the Will of the Gentiles, when we walked in laſciviouſneſs,* (fleſhly) *luſts, exceſs of wine, revellings, banquettings, and abominable Idolatries,*

Ἀθεμίτοις εἰδωλολατρείαις,] *i. e.* In Idolatries joined with divers Abominations (i. e. *with Drunkenneſs, Uncleanneſs, unnatural Cruelties to our own Children, Homicide.*)

Note here, that this is an Evidence that this Epiſtle was directed not only to the *Jewiſh* Nation, but to the *Gentile* Converts.

Ver. 4. *Wherein they think it ſtrange* (Gr. wonder) *that you run not with them to the ſame exceſs of riot, ſpeaking evil of you.*

Ver. 5. *Who ſhall give* (an) *account* (of theſe Sins againſt Nature) *to him that is ready to judge the quick and the dead.*

Ver. 6. *For, for this cauſe was the Goſpel preached alſo to them that are dead* (*i. e.* to the Gentile World, dead in Treſpaſſes and Sins,) *that they might be judged* (might judge, condemn, and oppoſe their former life led) *according to men* (not enlightned by the Goſpel,) *in the fleſh, but* (and might) *live according to God in the ſpirit.*

For Explication of theſe Words, Note,

1. That οἱ νεκροὶ *the dead*, in Scripture doth often ſignifie not thoſe who in a natural ſenſe are dead by diſſolution of the Soul and Body, but thoſe who are ſpiritually ſo, as being *alienated from the life of God, and dead in treſpaſſes and ſins*; as when the *Apoſtle* ſaith, *The Widow that liveth in pleaſure is dead whilſt ſhe liveth*, 1 Tim. 5. 6. And *Chriſt* unto the Church of *Sardis*, *Thou haſt a name to live, and art dead*, Rev. 3. 1. And when he ſpeaks to one of his Diſciples thus, *Follow thou me, and let the dead bury their dead*, *Matth.* 8. 22. This is a Phraſe ſo common with the *Jews*, that, as *Maimonides* informs us, they proverbially ſay (a) *Impii etiam viventes vocantur mortui, the wicked are dead even whilſt they live*: for *he*, ſaith (b) *Philo, who lives a life of Sin* τέθνηκε ἀνδίμωνα *is dead as to a life of Happineſs*; his Soul is dead, and even buried in his Luſts and Paſſions. And becauſe the whole *Gentile* World lay more eſpecially under theſe moſt unhappy circumſtances, whence the *Apoſtle* ſtiles them *Sinners of the Gentiles*, Gal. 2. 15. it was proverbially ſaid by the *Jewiſh Doctors*, Populi terrarum, *i. e.* Ethnici, non vivunt, *the Heathens do not live*; and they in Scripture are more peculiarly intended by that Phraſe. Hence the *Apoſtle* ſaith to the *Epheſians* and *Coloſſians*, Epheſ. 2. 1. Col. 2. 13. that they were νεκροὶ τοῖς παραπτώμασι *dead in Treſpaſſes and Sins*; and brings in God thus ſpeaking to the *Gentiles*, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life*, Epheſians 5. 14.

2. The Ends for which this Goſpel was revealed to theſe *Gentiles* thus ſpiritually dead, and buried in Senſuality, were theſe:

1. Ἵνα κριθῶσι κατὰ ἀνθρώπους σαρκὶ, that they might condemn, might ſtrive againſt, might mortifie thoſe ſenſual Deſires and carnal Appetites, which they indulged to whilſt they liv'd κατὰ ἀνθρώπους as *natural Men*, wanting the

(a) More Nevoch. lib. 1. (b) Leg. Alleg. l. 1. p. 45. quod deter. potior. p. 127.

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Knowledge of God's Will, and the Aſſiſtance of his Grace and Spirit. This I conceive to be the genuine Import of the *Greek*: for, 1. The word Fleſh being here ſet in oppoſition to the Spirit, not of Man, but God; or at the leaſt to the renewed Spirit of Man, cannot be reaſonably thought to ſignifie that fleſhly Body which we bear about us, but rather that ſinful Fleſh which luſts againſt the Spirit, *Gal.* 5. 17. that *Law of our Members which wars againſt the Law of our Minds*, Rom. 7. 23. that φρόνημα τῆς σαρκὸς, or *fleſhly Wiſdom which is not ſubject to the Law of God*, Rom. 8. 7.

This being ſo, κριθῆναι τῇ σαρκὶ cannot be duly rendred to be condemn'd, judg'd, and puniſh'd in the Fleſh, that is, the Body, but to ſtrive with, to mortifie, and ſubdue the Fleſh, with its Affections and Luſts; which is the common import of the word κριθῆναι both in the *Septuagint* and the *New Teſtament*. So *Job* 9. 3. ἐὰν βούλῃ κριθῆναι αὐτῷ, *if he will contend with God, he cannot anſwer him one of a thouſand.* And Chap. 13. 19. Τίς ὅστις ὁ κρινόμενός, *who is he that contendeth with me?* Iſa. 43. 26. *Put me in remembrance* ἵνα κριθῶμεν, *and let us plead together.* Chap. 50. 8. *He is near that juſtifieth me,* τίς ὁ κρινόμενός μοι, *who is he that contendeth with me.* And Chap. 66. 16. ἐν πυρὶ κριθήσεται ὁ κύριος, *by fire will the Lord plead with all fleſh.* *Hoſ.* 2. 2. Κρίνεται μετὰ τῆς μητρὸς ὑμῶν, κρίνεται, *plead with your Mother, plead.* And *Mich.* 6. 1. *Ariſe* κρίνεται πρὸς τὰ ὄρη, *contend againſt the Mountains.* So alſo *Matth.* 5. 40. Θέλοντι σοι κριθῆναι is *to him that will contend with thee*, and *Jude* 9. τοῦ διαβόλου διακρινόμενος is *contending with the Devil.* And this I think ſufficient to juſtifie the rendring theſe words Actively, without referring to *Glaſſius*'s *Canon* [L. 3. Tr. 3. Can. 24.] that Verbs Paſſive ſometimes ſignifie Actively.

Note 3dly, That the Phraſe κατ' ἄνθρωπον in the *New Teſtament* doth always ſignifie to live, ſpeak, or act after the manner of mere natural Men, not yet acquainted with the Mind of God, or not aſſiſted by his Spirit: as in thoſe Paſſages of the Apoſtle *Paul*, *Speak I theſe things* κατ' ἄνθρωπον, *according to the Dictates of mere humane Wiſdom? ſaith not the Law the ſame alſo?* 1 Cor. 9. 8. *My Doctrine is not* κατ' ἄνθρωπον, *the product of man's Wiſdom, but I receiv'd it from the Revelation of Chriſt Jeſus*, Gal. 1. 11. Κατ' ἄνθρωπον λέγω, *I ſpeak what men would from the mere ſtrength of Reaſon argue*, Rom. 3. 5. And again, κατ' ἄνθρωπον λέγω, *I ſpeak what is acknowledg'd among men, that a man's teſtament is accounted ſacred, and no man addeth to it, or taketh from it*, Gal. 3. 15. *If I have fought with beaſts at Epheſus* κατ' ἄνθρωπον, *after the Heathen manner, what advantageth it me if the dead riſe not?* 1 Cor. 15. 32. And laſtly, *Whereas there are contentions among you, are you not carnal, and walk* κατ' ἄνθρωπον *as natural men?* 1 Cor. 3. 3. not as men acted by the Spirit?

So that κριθῶσι κατ' ἄνθρωπον σαρκὶ is, to condemn their former Life led as natural men, or as mere *Heathens* in the Fleſh, or to ſtrive againſt that Fleſh which they indulg'd to in their *Heathen* ſtate; and to live unto God in the Spirit, which is the ſecond End for which the Goſpel was preach'd unto the *Gentiles*, is by the Aſſiſtance of the Holy Spirit to live according to the Will, and the Example of an Holy God.

To this Interpretation of this Text the Context plainly ſeems to lead; for the Apoſtle's Argument runs thus: *Chriſt having ſuffer'd for us in the fleſh*, it doth become us alſo, in a ſpiritual ſenſe, to ſuffer in the Fleſh by the mortification of our fleſhly Luſts; that tho we ſtill *live in the fleſh*, we may not henceforth live *unto the luſts of men, but to the Will of God*, ver. 2. I ſay, the Chriſtian muſt no longer live after the Will of the *Gentiles* in *Laſciviouſneſs, Luſts*, &c. ver. 3. for which things *Heathens* will be obnoxious to God's juſt Diſpleaſure at the great day of their Accompts, ſince for this cauſe *the Goſpel hath been preach'd unto them*, that they might be engaged by it to condemn, and ſtrive againſt that fleſhly Converſation, in which they lived formerly, according to the Luſts of Men not yet acquainted with the Mind of God, and might henceforward *live according to God in the Spirit.*

Ver. 7. *But the end of all things* (belonging to the Jewiſh State mention'd *Matt.* 24. 6. *Mark* 13. 7. *Luke* 21. 9.) *is at hand, be ye therefore ſober, and watch unto Prayer*, (according to our Lord's advice in that caſe, *Luk.* 21. 34, 36.)

Τὸ τέλος ἤγγικε, *the end of all things is at hand.*] This Phraſe, and the Advice upon it, ſo exactly parallel to what our Lord had ſpoken, will not ſuffer us to doubt that the *Apoſtle* is here ſpeaking not of the End of the World, or of all things in general, which was not then, and ſeems not yet to be at hand, but only of the End of the *Jewiſh* Church and State, mention'd in the Enquiry of the *Apoſtles*, thus, *Tell us when* πάντα ταῦτα *all theſe things ſhall be finiſh'd?* Mark 13. 4. and in our Saviour's Anſwer, thus, *This generation ſhall not paſs away* ἕως ἂν πάντα γένηται *till all things be fulfill'd*, Luke 21. 32. that is, πάντα ταῦτα *all theſe things*, Matt. 24. 34. Mark 13. 30. And 'tis the Obſervation of Interpreters upon theſe words τοῖς πᾶσι γέγονα τὰ πάντα, *I became all things to all men*, 1 Cor. 9. 22. and πάντα μοι ἔξεστιν *all things are lawful for me*, Ch. 10. 23. that the word πάντα muſt be reſtrained to the ſubject matter.

Ver. 8. *And above all things have fervent Charity among your ſelves, for Charity will cover the multitude of ſins*, (which you may have been guilty of in the time of your Enmity to Chriſt and his Servants, or thoſe manifold Infirmities you may have committed in

building Hay and Stubble on the Foundation, to your own great hazard, 1 *Cor.* 3. 12, 15. Or, it covers the Sins of others, preventing them by Patience, not taking notice of them when committed, and concealing them from others: To this ſenſe the words of the Wiſeman lead, *Prov.* 10. 12.)

Ver. 9. *Uſe hoſpitality one towards another without grudging*, (or murmuring that you beſtow your Charity on them who are not of your own Nation, or are not circumciſed, and obedient to the Law, as you think your ſelves obliged to be.)

Ver. 10. *As every man hath received the gift* (of the Spirit,) *even ſo* (let him) *miniſter the ſame one to another, as becomes good Stewards of the manifold grace of God* (to do.)

Ver. 11. *If any man ſpeak (i. e.* teach) *let him ſpeak as* (he is inſtructed from) *the Oracles of God*; *if any man miniſter* (as a Deacon) *let him do it as of the ability that God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion* (aſcribed) *for ever and ever, Amen.*

χάρισμα, *the Gift.*] That the Gift ſhould here ſignifie *Wealth*, I cannot think; for tho χάρις ſometimes bears that ſenſe, yet χάρισμα is never uſed to ſignifie *Wealth*, but always hath relation to the ſpiritual Gifts vouchſaf'd then to the Church of Chriſt. 2dly, Becauſe the *ſpeaking as the Oracles of God* ſeems plainly to be the ſame with *Propheſying according to the Analogy of Faith* mention'd *Rom.* 12. 6. and the *miniſtring* here with the διακονία *there*; both which are mention'd as ſpiritual Gifts according to the Grace given to them. See Note there, and on the helps mention'd 1 *Cor.* 12. 27.

Ver. 12. *Beloved, think it not ſtrange concerning the fiery trial which is come to try you, (Gr.* wonder not at the burning that is among you, and is befallen you for trial,) *as though ſome ſtrange* (and unexpected) *thing* (had) *happened to you*, (this being only that which was foretold by us, 1 *Theſſ.* 3. 4. to which you were appointed, and to which you were called, 1 *Pet.* 2. 21.)

Ver. 13. *But rejoyce* (in it rather) *in as much as you are* (thus made) *partakers of* (Sufferings reſembling) *Chriſt's ſufferings, that* (ſo) *when his Glory ſhall be revealed, ye may* (reſembling him then in Glory as you do now in Sufferings, *Rom.* 8. 17. 2 *Tim.* 2. 11, 12, &c.) *be glad alſo with exceeding joy.*

Τοῖς τῶ Χριστῶ παθήμασιν, *or partakers of Chriſt's ſufferings.*] Becauſe he looks upon the Sufferings of his Members as his own, *Acts* 9. 4. *Coloſſ.* 1. 24.

Ver. 14. (And) *if* (it ſo happen that) *ye be reproached for the name of Chriſt, happy are ye* (in ſuch Sufferings,) *for the Spirit of Glory and of God reſts upon you*; (ſo that though) *on their part* (who are Unbelievers) *he* (i. e. Chriſt) *is evil ſpoken of, but* (*Gr.* yet) *on your part he is glorified.*

Πνεῦμα τῆς δόξης, *the ſpirit of Glory*; or, as ſome Copies read τῆς δόξης καὶ δυνάμεως *of Glory and Power*] Is doubtleſs that Holy Spirit which attended the Preaching of the glorious Goſpel, and made it to be the Miniſtration of the Spirit ἐν δόξῃ in Glory, and by partaking of which Spirit, we *Chriſtians* are ſaid to be *transformed from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 9, 18. and who is alſo ſtiled πνεῦμα δυνάμεως *the Spirit of Might*, 2 Tim. 1. 7. and being promiſed, and given to thoſe who ſuffer'd for Chriſt's ſake to abide with them for ever, as their Comforter, and to help their Infirmities, *Rom.* 8. 26. 2 *Tim.* 1. 7, 8. muſt make them happy Sufferers, and being alſo that Spirit by which they were enabled to work many Miracles, and endued with extraordinary Gifts, Chriſt muſt be glorified by him, as he foretold he ſhould, *Joh.* 16. 14.

Ver. 15. *But let* (eſpecial care be taken that) *none of you ſuffer as a Murtherer, or as a Thief, or as an Evil-doer, or as a buſie-body in other mens matters.*

Ὡς φονεύς, &c.] Whoſoever reads *Joſephus*, will find there was the greateſt reaſon to give theſe Cautions to the *Jewiſh* Nation, which then prodigiouſly abounded with Thieves, were continually employ'd in murthering not only *Heathens*, but their own Brethren, were κακοποιοὶ, or as ſome Copies read κακῶν, to ſuch an high degree, that he ſaith *they practis'd all manner of Injuſtice and Wickedneſs that was ever thought of or committed*; and ἀλλοτριεπίσκοποι, Men who would have the government of other Mens Conſciences, and over-rule their Actions, eſpecially the *Zealots*.

Ver. 16. *Yet if any man ſuffer as a Chriſtian, (i. e.* only on that account) *let him not be aſhamed, but let him glorifie God on that behalf.*

Δοξαζέτω τὸν Θεὸν, *let him glorifie God.*] i. e. Let him give Glory to God, who enables him thus patiently to ſuffer for his ſake; or, let him be careful ſo to behave himſelf under his Sufferings, that he may glorifie God by them in the day of Viſitation, *Chap.* 2. 12. which day is now at hand.

Ver. 17. *For the time is come that Judgment muſt* (according to our Lord's Prediction, *Matth.* 24. 21, 22. *Mark* 13. 13. *Luk.* 21. 16, 17.) *begin at the houſe of God: and if it firſt begin at us* (believing Jews) *what ſhall be the end of them that obey not the Goſpel of God?*

Τὸ τέλος, *the End.*] Foretold by Chriſt of the unbelieving *Jews*. See Note on *ver.* 7.

Ver. 18. *And if* (ſome of) *the Righteous ſcarcely be ſaved, (i. e.* preſerved from this Burning, *Ver.* 12. being ſaved yet ſo as by Fire, 1 *Cor.* 3. 15.) *where ſhall the Ungodly and the Sinner appear* (in Safety from theſe dreadful Judgments which are coming on the Jewiſh Nation)? *Prov.* 11. 31.

Ver.

Ver. 19. *Wherefore* (ſeeing the Sufferings of Chriſtians then will be ſo little, in compariſon of thoſe which ſhall befal the Unbelievers, *Ver.* 17. 18. Seeing the Spirit of Glory and Power ſhall ſupport and comfort them under theſe Sufferings, *Ver.* 14. and Chriſt hath promiſed them Protection in that dreadful Day, and ſaid, he that endureth to the End ſhall be ſaved, *Matth.* 24. 12, 13.) *let them that ſuffer according to the Will of God, commit the keeping of their Souls* (*i. e.* their Lives) *to him in well doing, as to a faithful Creator* (who being their Creator, muſt be able to deliver them; and being Faithful, will not ſuffer them to be tempted above what they are able, 1 *Cor.* 10. 13.)

CHAP. V.

Ver. 1. *THE Elders which are among you, I exhort, who am alſo an Elder, and a Witneſs of the Sufferings of Jeſus Chriſt, and alſo* (ſhall be) *a partaker of the Glory which ſhall be revealed:*

Ver. 2. *Feed the Flock which is among you, taking* (upon you) *the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but with a ready mind.*

Ver. 3. *Neither as being Lords over God's Heritage, but as Enſamples of the Flock.*

Ver. 4. *And when the great Shepherd ſhall appear, ye alſo ſhall appear with him in Glory,* (and ſo receive a full and better Reward of your Labours than others aim at.)

πρεσβυτέρους τοὺς ἐν ὑμῖν, *the Elders that are among you.*] That is the *Biſhops*, ſaith Dr. *Hammond*, here and whereſoever the Word occurs in the *New Teſtament*; the Order of *Presbyters* being not yet in Being, but only afterwards appointed by St. *John*. For that the *Apoſtle* is here ſpeaking of *Elders* not by Age but Office, appeareth by his Exhortation directed to them *to feed the Flock committed to their Charge*, ver. 2. But this Notion ſeems not well conſiſtent with what others have diſcourſed upon this Subject: For,

1*ſt*, They who make the *Biſhop*, *Prieſt* or *Elder*, and *Deacon*, to be appointed as anſwering to the *High-Prieſt*, the *Prieſts*, and *Levites*, muſt ſuppoſe that all theſe three Orders were at firſt appointed; eſpecially in the Church of *Jeruſalem*, as being derived from their Platform. And ſo muſt all thoſe learned Men, who ſay the Church was modelled after the Manner of the *Jewiſh Sanhedrim* or *Synagogue*? for as to that, the Parallel muſt run between the Chief of the *Sanhedrim*, or of the *Synagogue*, the *Elders* and their Miniſterial Officers, and the *Biſhop*, *Prieſts* or *Elders*, and the *Deacons*; and if the middle Order had been wanting ſo long as is ſuppoſed, the Government of the Church would not have been formed after that Platform; which, as (a) *Epiphanius* and the *Jews* inform us, had theſe ſeveral Offices in it. The ſame may be ſaid of thoſe who make the *Elders* or *Preſbyters* to be anſwerable to the Seventy, appointed by *Chriſt* as inferior Officers under the *Apoſtles*, and make this an Argument of an Inequality betwixt *Biſhops* and *Presbyters* eſtabliſh'd in the Church by *Chriſt*.

2*ly*, Hence it muſt neceſſarily follow, that not only in the Times, but even in the Writings of the *Apoſtles*, the Names of *Presbyters* and *Biſhops* were ſo far confounded, that a *Presbyter*, in their Stile, did always ſignifie one that was properly a *Biſhop*: which yet the learned (b) *Biſhop Pearſon*, ſeems not to allow.

3*ly*, This ſeems to make the Work and Office of a *Biſhop* too great to be diſcharged by a ſingle Perſon, eſpecially in ſuch great Churches as that of *Jeruſalem*, where there were many Myriads of believing *Jews*, *Acts* 21. 20. For 'twas his Office, ſaith that *Reverend* Perſon, *to be the Teacher of the whole Flock committed to him*: Acts 20. 28. *Ye that are Biſhops of the ſeveral Churches of Aſia, look to the Churches committed to your Truſt, to rule and order all the faithful Chriſtians under you.* So the *Paraphraſe*. See the *Paraphraſe* and *Note* on *Hebr.* 13. 7, 17. Where he ſaith, That *to teach, exhort, and confirm, and impoſe Hands, were all the Biſhop's Office in Judæa.* He was to exerciſe the whole Diſcipline of the Church, by hearing all the Eccleſiaſtical Cauſes, inflicting Cenſures and receiving Penitents, ſee the *Paraphraſe* and *Note* on *Titus* 3. 10. He was to take the principal Care of the Poor, to receive, and diſtribute to them the Churches Stock. So here, *The ſupreme Truſt and Charge of that*, ſaith he, *being always reſerved to the Apoſtles and Biſhops of the Church.* Note F. on 1 *Cor.* 12. 28. He was to viſit the Sick, and pray with them; that being, ſaith he, one Branch of the Office of *Biſhops*. Note on *Jam.* 5. 14. and how one Biſhop could perform all this to a Church conſiſting of many Myriads of Perſons, it is not eaſy to conceive. I therefore think it better to admit of the ordinary Accep-

(a) Ἀρχισυναγωγῶν, ᾧ πρεσβυτέρων, ᾧ Ἑξαπτῶν τῶν παρ' αὐτοῖς διακόνων, Hær. 30. § 11.
(b) Vind. l. 2. c. 13.

tation of the Word *Presbyter* here; that is, to think they alſo may be included in the Term.

Κοινωνὸς δόξης, *and alſo a Partaker of the Glory which ſhall be revealed*]. *i. e.* Saith one, *preſent at the Diſcourſe concerning the Glory that ſhould be conſequent to his Death, the remarkable Deſtruction of his Crucifiers, and the Deliverance of his faithful Diſciples.* But 1*ſt*, 'Tis certain that the Scripture mentions nothing of any ſuch Diſcourſe; but only that *Moſes* and *Elias* then *ſpake of his Deceaſe, which he was to accompliſh at Jeruſalem*, Luke 9. 31. And though *Peter* was then preſent, he heard not a Word of that Diſcourſe, being then faſt *aſleep* ver. 32. This Glory therefore is doubtleſs the Glory we ſhall enjoy at the Reſurrection, or the Redemption of our Bodies from Corruption, *Rom.* 8. 18, 23. ſtiled *the Glory of God*, Rom. 5. 2. the Glory we ſhall enjoy *when Chriſt appears*, Col. 3. 4. *When our vile Bodies ſhall be made like unto Chriſt's glorious Body*, Phil. 3. 21. and ſhall be *raiſed up in Glory*, 1 Cor. 15. 43. *eternal Glory*, *Ver.* 10. this being that we ſhall enjoy at the Revelation of Chriſt Jeſus, *Ver.* 4. 1 *Pet.* 1. 7, 13. *Chap.* 4. 13. of this St. *Peter* was a Partaker then in the Promiſe, and in the Earneſt of it, the firſt Fruits of the Spirit.

Not by conſtraint, but willingly; μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως.] Not as it were conſtrained to it by the dread of what you may ſuffer, the Woe impendent if you do not perform this Office; but voluntarily, and as a Free-Will-Offering to that God who hath loved you ſo much, and from a ready Mind to ſerve the Intereſt of Souls, as in thoſe Words of St. *Paul*, ἀνάγκη, *a Neceſſity is laid upon me, and woe unto me if I preach not the Goſpel*: but *if*, ἑκὼν, *willingly I do this, I have a Reward*, 1 Cor. 9. 16, 17.

Μηδὲ αἰσχροκερδῶς, *not for filthy lucre.*] As did the falſe *Apoſtles* and *Judaizers*, *teaching things they ought not, for filthy lucre's ſake*, Tit. 1. 11. *thinking Gain Godlineſs*, 1 Tim. 6. 5.

Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, *not as Lords over God's Heritage.*] Or as it might be render'd, *of the Poſſeſſions of the Church.* It was the Cuſtom then of many to ſell their Heritages, and give the Money to the Governors and *Biſhops of the Church*, to be diſtributed to the Uſe of the poor Chriſtians; and theſe Inheritances and Monies were ſtiled κλῆροι, both in the *Scriptures* and the beſt *Greek* Authors, uſing it for a Patrimony or Heritage obtain'd by Lot, as the Inheritance of the *Jews* was, *Joſh.* 12. 8. whence the Word κλῆρος is ſo often uſed in this Senſe through the Book of *Joſhua* and *Judges*. And ſo the *Biſhops*, to whoſe Hands it was committed, are here required not to act as if they were *Lords*, but only as *Stewards* of it; and ſo as to be Examples to others of Freedom from Avarice, and Diligence in relieving the Poor, Sick, and Needy.

Ver. 5. *Likewiſe ye younger, ſubmit your ſelves unto the Elder* (or Aged): *yea all of you be ſubject to one another*, (*i. e.* be as ready to do kind Offices to others, as if ye were ſubject to them. *See Note on* Phil. 2. 3.) *and be ye cloathed with Humility; for God reſiſteth the Proud, and giveth Grace unto the Humble.*

Ἐγκομβώσασθε, *be ye cloathed with Humility.*] The Word hath two Significations; it ſignifies a Frock put over the reſt of our Cloaths, and ſo imports that this Humility ſhould be viſible in us above all other Chriſtian Vertues, in our whole Converſation, our Words and Actions. 2*ly*, It ſignifies a Belt which girts about our Garments, and ſo imports that we ſhould tie it faſt unto us, and have thoſe Conſiderations always fixt upon our Spirits, which may ſtill keep us in an humble Frame of Soul.

Ver. 6. *Humble your ſelves therefore under the mighty hand of God* (now coming upon you, *Chap.* 4. 17.) *that he may exalt you in due time.*

Ταπεινώθητε.] That is, Submit with Patience to the Chaſtiſements ſent by his Powerful Hand upon you, that being truly ſenſible of the Divine Diſpleaſure, being afflicted and mourning for thoſe Sins which brought theſe Evils down upon you, and turning unto him that ſmites you, he may draw nigh to you, and in due ſeaſon work for you a Deliverance from this afflicted State. See this in the Place parallel to this, *James* 4. 7, 10.

Ver. 7. *Caſting all your Care upon him* (and committing your ſelves to the Conduct of his All-wiſe Providence, *Chap.* 4. 19.) *for he careth for you.*

Ver. 8. *Be ſober, be vigilant, becauſe your Adverſary the Devil, as a roaring lion, walketh about ſeeking whom he may devour*, (and by his Perſecutions, tempt to an Apoſtacy from the Faith, 1 *Theſ.* 3. 5. *Rev.* 2. 10.)

Ver. 9. *Whom reſiſt ſtedfaſt in the Faith, knowing that the ſame Afflictions* (which you now endure) *are accompliſhed in your* (Chriſtian) *Brethren that are in the World.* (See *James* 4. 7.)

Ver. 10. *But* (and) *the God of all Grace who hath called us to eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect* (in Patience,) *ſtabliſh, ſtrengthen, ſettle you.*

Ver. 11. *To him be Glory and Dominion for ever and ever. Amen.*

Ver. 12. *By Sylvanus a faithful Brother, as I ſuppoſe, I have written briefly, exhorting and teſtifying that this is the true Grace of God in which you* (now) *ſtand.*

Ὡς λογίζομαι, *as I ſuppoſe.*] From theſe and many like Expreſſions uſed in the Epiſtles of

the *Apostles*, it is evident that the Divine Affiatus by which the Holy Ghost assisted them to write, did not dictate the very Words, but only presided over them to preserve them from Error in writing, seeing the Holy Ghost could not say *as I suppose*; nor could St. *Peter* have used this Phrase, if the Divine Illumination had influenced and instructed him in this Matter.

Ver. 13. *The Church that is at* (Rome figuratively called) *Babylon, elected together with you, saluteth you, and so doth Marcus my Son.* (i. e. Who as a Son with his Father, hath served me in the Gospel, *Phil.* 2. 22.)

'Η ἐν Βαβυλῶνι, *the Church in Babylon.*] That *Babylon* is figuratively here put for *Rome*, is an Opinion so early delivered by (c) *Papias*, and which afterwards so generally obtain'd, as we learn from *Eusebius*, (d) St. *Jerom* and *Oecumenius* on this Place, that I subscribe to the Note at the end of this Epistle, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome*, called also *Babylon* by the Author of the *Revelations*, *Chap.* 17. and the 18th. For the *Apostle* must at the writing of it be at (e) *Rome* figuratively, or at some City properly called *Babylon*. Now as it is uncertain whether St. *Peter* ever was at *Babylon* in *Chaldea*, or in *Ægypt*, and improbable that he ever made any considerable stay there, so is it very improbable he should do it so near his End. At *Rome* and *Antioch*, where he confessedly resided, *Church-History* is copious in giving an Account of his Successors in those Sees; but who can shew any thing of this Nature with reference to either of these *Babylons*? As to the Reason why *Rome* is covertly thus represented by the Name of *Babylon*, I cannot think with *Oecumenius*, it was so stiled, διὰ τὸ ἐπιφανὲς, *because advanced to as great Eminency as* Babylon *had ever been*, for then why should St. *Peter* have disguised the Matter? I rather think it was so stiled, either because it did resemble that City in its (f) Idolatry and Opposition to the Church of God; or rather because it was to be destroyed for ever, as the *Prophets* had foretold of *Babylon*; which, though the *primitive Christians* did believe, it was their Wisdom to conceal. Thus *Jerom* saith, that the *Prophet Jeremiah* covertly spake of *Babylon*, under the Name of (g) *Sesack*, that he might not incense the *Babylonians* against him, who besieged *Jerusalem*; and that the *Apostle* speaks of the *Roman Empire* under that Name of τὸ κατέχον, *that which letteth*, that he might not provoke them to persecute the *Christians* for speaking of the *Roman Empire*, which was by them esteemed (h) *Imperium sine fine*, or *Eternal*.

Ver. 14. *Greet ye one another with a Kiss of Charity. Peace be with all that are in Christ Jesus. Amen.*

(c) Apud Euseb. Hist. Eccl. l. 2. c. 15.

(d) Verbo Marcus, & in Isaiam, c. 47. F. 77. B.

(e) *Ea quæ dicuntur Apoc.* 18. *de Babylone quæ est apud Romanos, intelligenda sunt juxta veterum ecclesiæ doctorum traditionem.* Andr. Cæsar. in Apoc. c. 55.

(f) *Sic & Babylon apud Joannem R. urbis figuram portat; proinde & magnæ, & regno superbæ, & suorum debellatricis.* Ter. cont. Judæos c. 9. p. 193. & contr. Marcion. l. 3. c. 13.

(g) In Jerem. p. 145. A.

(h) Dempst. p. 8.

THE

THE PREFACE TO THE Second Epiſtle of St. *PETER.*

Πέτρου τῦ Ἀποστόλου ἐπιστολὴ καθολικὴ δευτέρα, The Second Catholick Epiſtle of St. Peter.] *That this* Epiſtle *alſo was written by the* Apoſtle Peter, *is evident beyond all juſt Exception.* (1.) *From the Inſcription of it, in which the Writer ſtiles himſelf,* Simon Peter, a Servant and Apoſtle of Jeſus Chriſt; *there being no other* Apoſtle *of that Name. Moreover, of this* Apoſtle *it is particularly noted in the Scripture, that he was* Σίμων ὁ λεγόμενος Πέτρος, Simon called Peter, *Matth.* 4. 18. 10. 2. Σίμων ὁ ἐπικαλούμενος Πέτρος, Simon which was Sirnamed Peter, *Acts* 10. 18. 11. 13. *He is ſtiled* Simon Peter *once by St.* Luke, *Chap.* 5. 8. *and by St.* John *the* Evangeliſt *ſeventeen times,* Chap. 1. 41. 6. 8, 68. 13. 6, 9, 24, 36. 18. 10, 15, 25. 20. 2, 6. 21. 2, 3, 7, 11, 15. *Whereas* Symeon Biſhop *of* Jeruſalem, *to whom* Grotius *aſcribes the writing of this* Epiſtle, *was neither* Peter, *nor* Apoſtle. (2.) *From a Concurrence of Circumſtances in it relating to St.* Peter, *and no other; as* (1) *When he ſays,* He ſhortly muſt put off this Tabernacle, even as our Lord Jeſus Chriſt had ſhewed him, *Chap.* 1. 14. *This well agrees to* Simon Peter, *to whom our Lord ſignified what* Death he ſhould die, *Joh.* 21. 18, 19. *And that this Death ſhould befall him before his coming to the Deſtruction of* Jeruſalem, *Ver.* 22. *which was then at hand. See Note on* 1 Pet. 4. 7. 2ly, *He adds, that he was* with him in the Holy Mount, *when our* Lord Jeſus *was tranſfigured, and was an* Eye-witneſs of his Majeſty, *and heard thoſe Words,* This is my beloved Son in whom I am well pleaſed, *Ver.* 16, 17, 18. *which he could hear only then, no ſuch Words being ſpoken,* John 12. 28. *to which* Grotius *would referr this Paſſage. Now at our Lord's Tranſfiguration, beſides St.* Peter, *were only preſent the two Sons of* Zebedee, James *and* John, *neither of which were ever thought of to be the Author of this* Epiſtle. 3dly, *This alſo may be gathered from theſe Words,* Chap. 3. 1, 2. This Second Epiſtle, beloved, I write unto you; in which I ſtir up your ſincere Minds by way of remembrance: *Ver.* 2. That ye may be mindful of the Words which were ſpoken before by the Holy Prophets, and of the Commandment of us the Apoſtles of the Lord and Saviour. *Whence it is manifeſt,* 1ſt. *That this* Epiſtle *was writ by an* Apoſtle, *and therefore not by* Symeon Biſhop *of* Jeruſalem. 2dly, *That it was writ by an* Apoſtle *who had before directed an* Epiſtle *to the ſame Perſons. Now though ſome of the* Ancients *doubted whether this Second Epiſtle were* Canonical, *yet* (a) *they all owned that it bore his Name and was aſcribed to him, and never, that we find, was aſcribed to any other* Apoſtle; *we therefore have juſt Reaſon to conclude, according to the Title of it, that it was alſo the* Epiſtle *of* Simon Peter, *the* Apoſtle *of our Lord, to whom both theſe* Epiſtles *expreſly are aſcribed by* (b) Origen, *who alſo adds,* That Paul is called his Brother, by Peter the Apoſtle, *which he is only in this* Epiſtle. *Being therefore written by an* Apoſtle *aſſiſted* by the Holy Ghoſt ſent down from Heaven, 1 *Pet.* 1. 12. *we cannot doubt of the Authority of this* Epiſtle; *for whereas* Grotius, *to avoid the Strength of this Argument, imagines that this Chapter contains a Second* Epiſtle, *and that the Firſt* Epiſtle *referred to, ended at the cloſe of the Second Chapter of that which is now called the* Second Epiſtle *He not only doth this without all Authority of any Ancient Verſions or Authors to countenance his Opinion, but againſt the Frame and the Contexture of* Epiſtles,

(a) Τῶν ὑ φερομένην αὐτῦ δευτέραν, Euſeb. Hiſt. Eccl. l. 3. c. 3. Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρε. Ibid.

(b) *Petrus duabus Epiſtolarum ſuarum perſonat tubis,* Hom. 7. in Joſh. F. 156. Τῶν Πέτρε τῦ Ἀποστόλε γεγραμμένον καὶ τὴν σοφίαν, φησὶν, τὴν διδομένην τῷ ἀδελφῷ μυ Παύλῳ, 2 Pet. 3. 15. contr. Marcion. p. 58. Vide Firmilianum apud Cyprian. Ep. 75. Ed. Ox. p. 220. & Concil. Laod. Can. 59.

ſtles, which *uſually begin with an Inſcription*, which *is not to be found in the third Chapter.*

As for the time when this Epiſtle *was indited, I lay down this as certain, againſt* Grotius, *from what hath been diſcours'd already, that it could not be written after the Deſtruction of* Jeruſalem; *for St.* Peter *here ſaith, that he was* ſhortly to put off his Tabernacle, *or to die, whereas he was actually dead in the fourteenth year of* Nero, *that is, three years before the Deſtruction of* Jeruſalem *by* Titus. *But that it was written but a little before his Death, may juſtly be concluded from his Declaration that* he knew, *either by Revelation, or by our Lord's Diſcourſe,* that the time of his Death (c) was ſuddenly to follow, *or was nigh at hand.*

Of the Perſons to whom it was written, we are aſſured alſo from thoſe words, This Second Epiſtle, Beloved, I write unto you, *they being a demonſtration that it was written to the very ſame Perſons to whom the firſt had been directed,* viz. *to the Converted* Jews *diſpers'd through* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, 1 *Pet.* 1. 1.

And laſtly, as for the occaſion of his writing, that plainly ſeems to have been double. 1*ſt. To arm the* Jews *converted againſt that fiery trial which was then come upon them, and againſt that* Apoſtacy *from the Faith, that* turning away from the holy Commandment, *Chap.* 2. 21. *that* falling from their own Stedfaſtneſs, *Chap.* 3. 17. *to which they of that Nation were ſo prone: And evident it is, that the chief deſign of the Epiſtle to the* Hebrews *was to put a ſtop unto it: and many Paſſages in all the* Catholick *Epiſtles, not excepting the* 2*d and* 3*d Epiſtles of St.* John, *are evidently writ for the ſame purpoſe. And to warn them of, and to preſerve them from, the deſtructive Doctrines of thoſe* Jewiſh Solifidians *who held it unneceſſary to* add unto their Faith Vertue. 2*dly, Of thoſe impure* Nicolaitans *and* Simonians, who turn'd the Grace of God into Laſciviouſneſs. *Of whom ſee the Notes on the* 2*d Chapter.* 3*dly, Of thoſe* Scoffers *at the Promiſe of* Chriſt's Coming, *as if it were a Promiſe which never would be verified.*

But then I am conſtrained to diſſent from the Opinion of the Reverend and the Judicious Dr. Hammond, *and Dr.* Lightfoot, *who conceive that the* Apoſtle *doth not diſcourſe of our Lord's coming to the General Judgment in his* 3*d Chapter, but only of his coming to execute his Judgments on the* Jews *by the Deſtruction of* Jeruſalem. *For, not to inſiſt upon this Conſideration that this Opinion is wholly new, and contrary to the Judgment of all the* Ancients, *who own this Epiſtle, and have occaſion to make mention of theſe words, they all agreeing in this with* OEcumenius, *that the Apoſtle ſpeaketh* ὁπὶ συντελείᾳ τῆ ἧ τῦ αἰῶνΘ of the End of the World, *as is extremely evident*

1. *From theſe very words,* ver. 7. But the Heavens and Earth which now are, by the ſame word are kept in ſtore reſerved to fire againſt the day of Judgment, and perdition of ungodly men. *And ver.* 10. But the day of the Lord will come as a Thief in the night in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the works that are therein, ſhall be burnt up. *To interpret all theſe words only of the Deſtruction of* Jeruſalem, *is to turn them into* Metaphor *and* Allegory; *whereas St.* Peter *plainly ſays, that as the old World was deſtroy'd by Water, ſo ſhall the World that now is be deſtroy'd by fire.* Here then, *as one ſays truly,* is no room for Allegories or Allegorical Expoſitions; for, as the Heavens and Earth were deſtroy'd by Water, ſo are they to be deſtroy'd by Fire: and if in the firſt place you underſtand the natural material World, you muſt alſo underſtand it in the ſecond; they are both Allegories, or neither.

2. *Were the* Apoſtle *ſpeaking of the Deſtruction of* Jeruſalem *which happen'd forty ſeven years after the Death of Chriſt, and was, according to our Lord's Prediction, to fall out whilſt ſome of them whom he ſpake to were yet living, what need was there of ſaying,* one day with the Lord is as a thouſand years, *&c. when he was ſpeaking, it ſeems, of that which he knew was to happen before four years were expired. And laſtly, the ſolemn Exhortation,* Seeing then all theſe things ſhall be diſſolved, what manner of Perſons ought we to be in all holy Converſations and Godlineſſes, looking for, and haſtening to the Coming of our Lord and Saviour Jeſus Chriſt, that we may be found of him without ſpot, and blameleſs? *This, I ſay, ſounds too high for the Deſtruction of* Jeruſalem, *in which they of* Pontus *and* Galatia *could not be much concern'd; but 'tis an Exhortation very proper for thoſe who had the lively Idea of the Conflagration of the World, and the tremendous Judgment and* Perdition of ungodly Men, *then ſet before them.*

There is, I confeſs, a middle Opinion betwixt both theſe, which interprets the words of St. Peter *in the* 3*d Chapter, of the Judgment of the Great Whore, or the* Antichriſtian Church *mention'd* Rev. 17. 1. *after which is to follow the* New Heaven *and* New Earth *promiſed to the* Jews, *and to be accompliſhed in the calling of them to the* Chriſtian Faith, *and the flowing in of all* Nations *to them. Concerning which, Note*

1*ſt. That this Judgment, according to the Predictions both of the* Prophets *in the Old, and of St.* John *in the* New Teſtament, *is to*

(c) Ταχινή ἐστιν. 2 Pet. 3. 14.

be

be executed upon her by fire. So Daniel 7. 11. The Beaſt was ſlain, and his Body deſtroyed, and given to the burning Flame: *and ver.* 26. The Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume, and to deſtroy it to the end. *Accordingly, in the Judgment of the Whore,* ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord that judgeth her. *Rev.* 17. 17. *Rev.* 18. 8, 9, 18.

Note 2dly, *That it is uſual with the* Prophets *to repreſent God's Judgments on the Enemies of his Church and People, by the tragical Expreſſions of* burning up the Earth, and diſſolving the Heavens. *Thus of the Deſtruction of* Babylon, *which Name was writ upon the Forehead of the* Great Whore, *God ſpeaks thus*; Behold, the day of the Lord cometh, cruel and with fierce wrath, to lay the Land deſolate, for the Stars of Heaven, and the Conſtellations, ſhall not give their Light, and the Sun ſhall be darkned in his going forth, and the Moon ſhall not give her Light, and I will make the Heavens to ſhake *(or move away)* and the Earth ſhall remove out of its place, *Iſa.* 13. 9, 10, 13. *The Indignation of the Lord againſt the* Idumæans, *is repreſented in theſe dreadful words,* The Mountains ſhall be melted with their Blood, and (d) all the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a Scroll and all their Hoſt ſhall fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig-tree. *Of the Deſtruction of* Sennacherib *and his People, God ſpeaketh thus*; The Heavens ſhall vaniſh away like Smoak, the Earth ſhall wax old like a Garment, and they that dwell therein ſhall die in like manner. *Iſa.* 51. 6. See *Deut.* 32. 22. *Jer.* 4. 23, 24. *Joel* 2. 30. 3. 15. *Here then we ſee all the Expreſſions uſed in the* 3*d Chapter of St.* Peter *uſed alſo by the* Prophets *when they ſpeak of the Deſolation of a Nation and People, and eſpecially of the Enemies of the Church*; which *is ſufficient to evince that the* Apoſtle *being himſelf a* Jew, *and writing to thoſe* Jews who *were accuſtomed to theſe Expreſſions, might thus ſet forth the Deſtruction of the* Jewiſh Church *and* Nation, *as ſome think he does, and by the* new Heavens and new Earth in which dwelleth Righteouſneſs, *that* Chriſtian *State which was to ſucceed it, or rather the great Deſtruction of the Beaſt, mention'd* Revelations 17th *and the* 18th, *and by the* new Heavens and new Earth, *that Glorious State of the* Church *which was to enſue by the Converſion of the* Jewiſh *Nation, and the flowing in of all* Nations *to them.*

(c) Ταχήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ πᾶσα στρατιὰ αὐτῶν ἀπορρυήσονται. Iſa. 34. 3, 4.

A Paraphraſe with Annotations ON THE Second Epiſtle of St. *PETER*.

CHAP. I.

Ver. 1. SImon Peter, *a Servant and Apoſtle of Jeſus Chriſt* (writing) *to them that have obtain'd like precious Faith with us through the Righteouſneſs of God* (by Faith, *Rom.* 1. 17.) *and* (the Sufferings) *of our Lord Jeſus Chriſt.*

Ἐν δικαιοσύνῃ τοῦ Θεοῦ, *by the Righteouſneſs of God.*] That this Phraſe ſignifies our Juſtification through Faith in the Death and Sufferings of Chriſt, the meritorious cauſe of it, ſee Note on *Rom.* 1. 17.

Ver. 2. (Wiſheth that) *Grace and Peace* (may) *be multiplied* (to you) *through the knowledge of God, and of Jeſus Chriſt our Lord.*

Ver. 3. *According as* (it hath been with us already, for) *his divine power hath given to us all things that pertain to Life and Godlineſs,* (or, to the Life of Godlineſs,) *through the knowledge of him that hath called us to* (Gr. by) *Glory and Vertue.*

Διὰ δόξης καὶ ἀρετῆς, *by Glory and Vertue.*] i. e. Who hath call'd us with a glorious Calling, as being attended with the glorious Effuſion of the Holy Ghoſt, by reaſon of which the Revelation of the Goſpel is ſaid to be ἐν δόξῃ, or διὰ δόξης *in*, and *with Glory*, 2 Cor. 3. 7, 11. and ſhew'd his Power, Might, and Vertue, by the miraculous Operations with which it was confirm'd. For though *Mr. le Clerk* is poſitive that ἀρετὴ no where ſignifies δύναμις, yet in *Heſychius* we read thus, ἀρετὴ θεία δύναμις, *Vertue*, i. e. *Divine Power*: and *Phavorinus* ſaith it is *Divine Power ἢ καὶ πόλεμου δύναμις, Strength for War, Fortitude, Dexterity in Wreſtling.*

Ver. 4. *Whereby are given to us exceeding great and precious promiſes, that by theſe ye may be partakers of the divine Nature, having eſcaped the corruption which is in the world through Luſt.*

Δι' ὧν, *by which*] If the reading of other Manuſcripts δι' ὧν, *obtain*, the ſenſe runs plain and eaſie thus, *by whom thus calling you are given great and precious Promiſes, Chriſt having brought Light and Immortality to light*, 2 *Tim.* 1. 10. and eſtabliſh'd the New Covenant in *better Promiſes*, Hebr. 8. 6. But if we retain the common reading δι' ὃν *by which*, the ſenſe ſeems to run thus, *By which two, the Effuſion of the Holy Ghoſt upon us, as the earneſt of them, and the miraculous Operations, as the confirmation of them, and of that Goſpel which contains them, are given to us great and precious Promiſes*, or rather, by which *God*, and our *Lord Jeſus Chriſt*, mention'd *ver.* 1. and 3, are *given great and precious Promiſes*, they being the Promiſes made by God the Father, 2 *Cor.* 7. 1. and by the Son, 1 *Joh.* 2. 25. and confirmed to us in and through *Chriſt Jeſus*, 2 Cor. 1. 20, 21.

Θείας φύσεως κοινωνοὶ, *Partakers of the divine Nature.*] Both (a) *Philo* and *Joſephus* repreſent them, who had the Gift of *Prophecy* as having πρὸς ψυχὰς θειάζους, *a Soul inſpired by the Deity* and by the Holy Spirit dwelling in them made divine. Thus (b) *Joſephus* ſaith of one *Papius*, renowned for his Wiſdom, and Foreknowledge of things to come, that he did θείας μετειληχέναι φύσεως *partake of the divine Nature.*

Ver. 5. *And beſides this,* (Gr. Καὶ αὐτὸ τοῦτο and for this cauſe) *giving all diligence, add to your Faith Vertue,* (or courage in the Profeſſion of it, and ſincerity in the Practice of thoſe things this Faith requires,) *and to Vertue* (an exact) *Knowledge* (of your Duty,)

Ver. 6. *And to Knowledge Temperance,* (in

(a) Philo de mut. nom. p. 824. (b) Contr. Appion. p. 1052.

care-

carefully abſtaining from thoſe ſenſual Affections, and diſorderly Paſſions, which obſtruct the performance of your Duty,) *and to Temperance Patience*, (under all the Sufferings which may affright you from it,) *and to Patience Godlineſs*, (that Fear of God which will reſtrain you from Sin, that Love of him which will conſtrain you to your Duty, that Conformity of Will which will cauſe your Mind to approve of, your Heart to affect and chuſe what is according to his Will, and your whole Man to be exerciſing it ſelf to Godlineſs.

Ver. 7. *And to Godlineſs Brotherly-kindneſs*, (*i.e.* Fervent Love to Chriſtians, as being Children of our Heavenly Father, and Fellow-members of Chriſt's Body,) *and to Brotherly-kindneſs Charity* (to all Men, as proceeding from the ſame Stock, having the ſame Nature, and being ſubject to the ſame Neceſſities.)

Καὶ αὐτὸ τοῦτο *and for this cauſe*, or as other Manuſcripts read, ὑμεῖς αὐτοὶ *ſo ye.*] *Eſthius* here probably conjectures, that the Senſe hitherto is pendent thus; *As you have received from the Gift of God all things neceſſary to Life and Godlineſs, ſo do ye add, or for this cauſe add to your Faith Vertue*, &c.

Ver. 8. *For if theſe things be in you, and abound, they make you that ye ſhall neither be barren*, (*Gr.* ſlothful,) *nor unfruitful in the knowledge of our Lord Jeſus Chriſt.*

Οὐκ ἀργοὺς, *you will not be ſlothful*] or negligent in the Concerns of God's Glory and your Soul's Welfare; for Sloth proceeds from want of Faith, or Courage, or Love, nor unfruitful, *i. e.* unprofitable to others, for that proceeds from want of Brotherly-Kindneſs or Charity.

Ver. 9. *But* (on the other hand) *he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins*, (by that Baptiſm in which he being waſhed from the Guilt of them, engaged to die to Sin, *Rom.* 6. 4.)

Τυφλός ἐστι, *He is blind*] for want of Knowledge, and blinded by his Paſſions and ſenſual Affections, and cannot ſee to the End and Deſign of Chriſtianity, and the Rewards of Faith and Patience, nor conſiders he the Obligations which lie upon him to depart from Iniquity.

Ver. 10. *Wherefore* (being called to this Faith) *the rather Brethren, give diligence*, (*Gr.* give the more diligence by practiſing theſe things,) *to make your Calling and Election ſure*; (*i. e.* to ſecure to your ſelves the Bleſſings of Chriſtianity to which God hath called you; and for which end he hath choſen you to be his People:) *for if you do theſe things, you ſhall never fall*, (or miſcarry eternally.)

Βεβαίαν ὑμῶν τὴν κλῆσιν ποιεῖσθε, *to make your Calling and Election ſure.*] Many Manuſcripts, and many of the Ancients, add διὰ τῶν καλῶν ἔργων *by good works*: and this the Text ſeems to require, for it immediately follows, *if you do theſe things ye ſhall never fall*, plainly declaring, that the making of their Calling and Election ſure depended on the doing thoſe works of Vertue, Temperance, Patience, Godlineſs, Brotherly-kindneſs, and Charity, mentioned before, and ſo was only a conditional Election upon their perſeverance in a Life of Holineſs.

Ver. 11. *For ſo an entrance ſhall be miniſtred to you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Εἰς τὴν αἰώνιον βασιλείαν, *into the everlaſting Kingdom.*] As ζωὴ αἰώνιος is (c) *everlaſting Life*, αἰώνιος κληρονομία an *everlaſting Inheritance*, αἰώνιοι σκηναὶ *everlaſting Tabernacles*, οἰκία αἰώνιος an *everlaſting Houſe*, δόξα αἰώνιος *everlaſting Glory*, σωτηρία αἰώνιος *everlaſting Salvation*, ſo αἰώνιος βασιλεία is doubtleſs the *everlaſting Kingdom* prepared for Chriſt's faithful Servants, and not his vindictive Kingdom over the *Jews*, nor yet the Kingdom of Saints mentioned by *Daniel* as never to give place to any other Kingdom, they to whom the *Apoſtle* writ being to die long before the coming of that Kingdom.

Ver. 12. *Wherefore I will not be negligent to put you always in remembrance of theſe things, though you knew them* (before,) *and be eſtabliſh'd in the preſent truth*, (*viz.* that the Practice of theſe Chriſtian Vertues is neceſſary to the making your Calling and Election ſure, and to your Entrance into Chriſt's heavenly Kingdom.)

Ver. 13. *Yea I think it meet, as long as I am in this tabernacle* (of the Body,) *to ſtir you up* (to the performance of your Duty,) *by putting you* (ſtill) *in remembrance* (of theſe things.)

Ἐν ὑπομνήσει, *in remembrance.*] For could we be eſtabliſh'd in the Belief of heavenly things, and have them ſtill in remembrance, we ſhould not flag in the Performance of our Duty.

Ver. 14. *Knowing that ſhortly I muſt put off this tabernacle* (by Martyrdom) *even as our Lord Jeſus Chriſt hath ſhew'd me* (John 21. 20.)

Ἐδήλωσέ μοι, *hath ſhew'd me.*] Declaring to him in a Viſion, ſay (d) *Hegeſippus* and (e) St. *Ambroſe*, that *He muſt go again to* Rome

(c) Luk. 10. 25. Heb. 9. 15. Luk. 16. 9. 2 Cor. 5. 1. 2 Tim. 2. 10. Hebr. 5. 9. (d) Hegeſip. de Excid. Hieroſ. l. 3. c. 2. (e) Ambroſ. Ep. 33.

to be Crucified. Thus (f) St. *Polycarp* in a Viſion *ſaw his Pillow, or Night-Cap, burning with Fire, a little before he was conſumed by the Flames:* And St. *Cyprian*, by a Viſion, was admoniſhed of his Death, and of the Kind of Martyrdom he was to ſuffer. *Pontius in vita Cyp. Ed. Oxon. p.* 7.

Ver. 15. *Moreover, I will endeavour* (by leaving theſe Epiſtles, deſigned for that End) *that you may be able after my deceaſe, to have theſe things always in Remembrance.*

Τὴν τούτων μνήμην ποιεῖσθαι, *to make a Remembrance of theſe things.*] St. *Peter* therefore was not of the Opinion that *Oral Tradition* was a better Way than Writing, to preſerve the Memory of theſe Things, and that without Writing they might be able ſo to do. Accordingly (g) *Ignatius*, adviſing the Churches *to ſtand faſt in the Tradition of the Apoſtles*, thought *it neceſſary, for the greater Security, to commit them to Writing. For*, Saith (h) *Origen, That which is delivered only by Mouth quickly vaniſheth, as having no certainty.*

Ver. 16. *For we have not followed cunningly deviſed Fables, when we made known to you the Power* (given to our Lord Chriſt over all Flesh, that he might give eternal Life to them that believe, *John* 17. 2.) *and* (the) *coming of our Lord Jeſus Chriſt*, (to crown them with Glory,) *but were Eye-Witneſſes of his Majeſty.*

Ver. 17. *For he received from God the Father, Honour and Glory, when there came ſuch a Voice from the excellent Glory, This is my beloved Son, in whom I am well pleaſed.*

Ver. 18. *And this Voice which came from Heaven we heard, when we were with him in the Holy Mount.*

Τῆς δὲ μεγαλοπρεποῦς δόξης, *from the magnificent Glory.*] Some conſidering, that in all the three Evangeliſts the Transfiguration of our Lord is mentioned after he had ſpoken of *the coming of the Son of Man in Glory*, or *in the Glory of the Father*, think this Transfiguration was an Image of that glorious Kingdom he was to erect at the recalling of the Jews; and that St. *Peter* here refers to this when he ſaith, *we made known to you the power and coming*, or *the illuſtrious coming of our Lord Jeſus Chriſt*; whence *Moſes* and *Elias* are here ſeen with him in Glory, and according to ſome Manuſcripts are ſaid to ſpeak of the δόξα, i. e. *his Glory which was to be hereafter in Jeruſalem.* But that Glory being not yet come, to what purpoſe ſhould the *Apoſtle* write to them of that Age, to *give all Diligence to obtain an Entrance into that Kingdom?* Or why doth he ſo generally promiſe an Entrance into it to them who were to die ſo long before? and were not at all, unleſs they died *Martyrs*, to enter into it; nor was it to be an Everlaſting, but only a *Millennary* Kingdom. Wherefore for Explication of the Words, obſerve concerning the Tranſiguration of our Lord, (1.) That when he was transfigured *his Face did ſhine as the Sun, and his Garments were ſplendent*, Matth. 17. 2. and this, ſaith *Nazianzen*, God did τὸ μέλλον μυσταγωγῶν, *ſhewing what he was to be hereafter*, and as an Introduction to that Glory in which he was to ſhine at the Right Hand of Majeſty in the Heavens, for *to ſhine as the Sun*, is a Phraſe expreſſing ſomething belonging to Celeſtial Majeſty, *Matth.* 13. 43. the white and ſplendid Garments being alſo proper to *Kings* and the *Royal Miniſters* of the Heavenly Court, *Rev.* 3. 4. And Hence when Chriſt is repreſented as the Firſt-born from the Dead, *and the Prince of the Kings of the Earth, to whom Power and Glory* belonged, he appears in Splendor, *as the Sun ſhining in his Power*, Rev. 1. 14, 15. And this is the Majeſty of Chriſt of which St. *Peter*, *James* and *John* were Eye-Witneſſes on the Mount.

2*dly*, Of the Teſtimony given to him; obſerve (1.) That it was, *This is my beloved Son, i. e.* This is he who is *Heir of all things*, Heb. 1. 2. and is *ſat down at the right hand of Majeſty and Glory*, Ver. 3. And therefore this is made a Proof of our Lord's Reſurrection and Exaltation to the higheſt Glory, that the Father ſaid to him, *Thou art my Son, this Day have I begotten thee*, Acts 13. 33. Hebr. 1. 5. 5. 5. This is he to whom the Father hath *given to have Life in himſelf*, John 5. 26. and ſo *to raiſe the Dead*, Ver. 24. *and give eternal Life to them*, John 17. 1, 2. Now all this being comprehended in this Teſtimony, ſhews the Truth of what St. *Peter* ſaid he had declared to them. Note (2*dly*.) That this Voice was given *from the magnificent Glory*, or bright Cloud which then appeared, and was the conſtant Symbol of the Divine Preſence; ſee Note on *Phil.* 2. 6. and ſo aſſured them this Teſtimony was given by the God of Truth. Note (3*dly*.) That this Teſtimony is delivered in the very Words ſpoken of that *Prophet* which ſhould come after *Moſes*, viz. *A Prophet will the Lord your God raiſe unto you like to me, to him ſhall ye hearken*, Deut. 18. 15. And ſo aſſured them that this beloved Son was that *Prophet* of whom *Moſes* ſpake. Note *Laſtly*, That theſe Words were directed not to Chriſt, but to thoſe that attended him, and bad them obſerve that God the Father here owned him as his *only Son, in whom he is well pleaſed*, and as the only *Prophet* whom they ought to hearken to.

(f) Παρατυχόμενος ὁ ἁγιώτατος γέγονε, ἡ δὲ ἦν προσκεφάλαιον αὐτῷ ὑπὸ πυρὸς καταλαμβάνεται. Martyr. § 5.
(g) Τοῖς ἀσφαλείᾳ καὶ ἀγγέλῳ ἤδη μαρτυρέμενα διατυπῶσαι ἀναγκαῖον ἡγοῦμαι. Apud Euſeb. H. Eccl. l. 3. c. 36.
(h) Τὰ δὲ ἀγγέλου λεγόμενα πανσῆλαι μετ' ὀλίγον ἐκ ἔχοντα ἀσφάλειαν. Dial. contr. Marcion. p. 59.

Ver. 19. *We have alſo a more ſure Word of Propheſie; whereto you do well that ye take heed, as to a Light that ſhineth in dark Places, until the Day dawn, and the Day Star ariſe in your Hearts.*

Βεβαιότερον ἔχομεν τὸν προφητικὸν λόγον, *a more ſure Word of Propheſie.*] This is ſpoken in compariſon of the *Apoſtle*'s Teſtimony, of what he heard, which to the *Jews* was not ſo certain and convincing, as was the Record of their own *Prophets*; whence the *Apoſtles*, both in diſputing with the unbelieving *Jews*, and writing to the Believers among them, confirm their Doctrines from the Writings of the *Old Teſtament*.

Καὶ φωσφόρος ἀνατείλῃ, &c. *and the Day Star ariſe in your Hearts.*] Some conſidering that *Balaam* Propheſies of the *Meſſiah* as *a Star* that was *to come out of Jacob*, by which *Star*, ſay the three *Targums*, *Beriſchith Rabba*, *R. Moſes Hadarſon*, and *R. Iſaac*, is meant the *Meſſiah*, compared to a Star, becauſe of the Splendor and Perennity of his Dominion and Kingdom, and who is ſtiled by St. *John*, ὁ ἀστὴρ λαμπρὸς, καὶ ὀρθρινὸς, *the bright and morning Star*, Rev. 22. 16. refer this to Chriſt's ſecond coming to convert the *Jews*, and ſet up the Kingdom of the Saints, *Dan.* 7. 27. ſaying, That the *Apoſtle* compares the intermediate Time in which *Antichriſt* was to reign, to the Night and Darkneſs, according as the *Scripture* uſeth to expreſs the times of Ignorance and Idolatry, *Eph.* 5. 8. 1 *Theſ.* 5. 4. See Note on *Rom.* 13. 12. And the Time of Chriſt's Advent to call all *Iſrael*, and to bring in with them *the fulneſs of the Gentiles*, to the Light diſſipating that Darkneſs; and doth here bid the *Jewiſh* Nation to attend to the *Propheſies* in the *Old Teſtament* touching this glorious Time, till it ſhould be accompliſhed upon them. But the *Apoſtle* writes not here to the unbelieving *Jews*, who are to be the only Subjects of that Calling; but to them who had *obtained like pretious Faith with him.* Moreover, That the Time from writing this *Epiſtle* till the Converſion of the *Jews*, which is not yet accompliſhed, ſhould be accounted *as Darkneſs*, or a Time in which the Light or Day appeared not, ſeems not ſutable to that Expreſſion of St. *Paul*, *The Night is far ſpent, and the Day is at hand.* See Note on *Rom.* 13. 12. Nor could he bid thoſe of that Age to expect till that *Day Star ſhould ariſe in their Hearts*, which to this very Day is not yet riſing. It therefore ſeems plain to me from theſe Words, tho' Dr. *Hammond* and others would interpret them to another Senſe, that the *Apoſtle* ſpeaketh this concerning ſome other Light that was to enlighten and affect their Hearts, and give them full Aſſurance that our *Jeſus* was the Son of God, the *Prophet* God had ſent into the World. Now this was done by the internal Gifts and Illuminations of the Holy Spirit vouchſafed to Believers; by which, ſaith the *Apoſtle Paul*, *The Teſtimony of Chriſt*, or which the *Apoſtles* gave of him, ἐβεβαιώθη ἐν ὑμῖν, *was confirm'd in* or *upon them*, 1 Cor. 1. 6. By which God did βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, *confirm both the Apoſtles*, and *thoſe that believed in the Faith of Chriſt*, 2 Cor. 1. 21, 22. 5. 5. So that the import of the Words ſeems to be this, till you your ſelves have thoſe *Prophetick* Gifts, by which you may be able from what you find in your ſelves, to know by the Spirit that *Jeſus* is the Chriſt, the Son of God, 1 *Cor.* 12. 3. and have that Unction of the *Holy Ghoſt*, by which you know all things, 1 *John* 2. 27. And have alſo the Scriptures of the *New Teſtament* committed to you, which contain a more perfect Light, *Rom.* 13. 14. And are endited alſo *by the Holy Spirit ſent down from Heaven*, 1 Pet. 1. 12. Like to this is that Expreſſion of (i) *Philo*, what *Reaſon is in us, that is the Sun in the World*, ἀμφὼ φωσφόροι ἰκάτερος, *both being unto us as a Phoſphorus, the Sun giving Light to our Senſes*, and *Reaſon intellectual Raies to our Conceptions.* And when φῶς ἐπιλάμπῃ τὸ θεῖον, *the Divine Light ſhines upon us, that of our Reaſon ſets; and when that ſets, this ariſeth*, ᾧ καὶ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν, *and ſo it was with the Prophets.*

Ver. 20. *Knowing this firſt*, (as the Foundation of all you learn from the Prophetick Writings,) *that no Propheſie of Scripture is of private Interpretation.* (*Gr.* Of their own Incitation, Motion, or the Suggeſtion of their own private Spirits.)

Ver. 21. *For Propheſie of old time came not by the will of Man: but Holy Men of old ſpake as they were moved by the Holy Ghoſt.*

Οὐ θελήματι ἀνθρώπου ἠνέχθη.] i. e. *Propheſie* comes not from the *Prophet's* own Suggeſtion, but from the Inſpiration of the *Holy Ghoſt*. That this is the true Senſe of theſe Words appears, (1.) From the *Apoſtle's* own Interpretation; for not to be of the *Prophet's* own Incitation or Suggeſtion, *Ver.* 20. is not to come *by the Will of Man*, Ver. 21. *i. e.* not by human Reaſon, but by the Will of God, *John* 1. 13. (2*dly.*) From the Uſe of the Phraſe; for φέρειν according to *Phavorinus* and *Suidas*, is ὁρμὴ Acceſſion, or Incitation, or inſult; and the Word ἔνθεν added to it, muſt therefore ſignifie that *Propheſie* is not of private Impulſe or Incitation, whence the Expreſſion uſed by the true *Prophets*, is generally this, ἐπῆλθε δ' ἐμοὶ, the *Spirit came upon me*, Numb. 24. 2. 1 Sam. 10. 10. 2 Chron. 15. 1. 24. 20. And (3*dly.*) From the Nature of the Thing it ſelf,

(i) L. quis rerum Divin. hæres. p. 494. F.

and

and the conſtant Opinion of the *Jews* about it, which was, as (k) *Philo* ſaith, that *a Prophet ſpeaketh nothing of himſelf, but he is the Interpreter of God in what he ſpeaks, God ſpeaking in and by him.* Whence to ſpeak *of himſelf*, or of his own Heart or Mind, is always made the Sign of a *falſe Prophet*, whom God had not ſent, *Numb.* 16. 28. 22. 18. 24. 13. *Jer.* 23. 16, 26. *Ezek.* 13. 17. Ridiculous therefore, and full of Ignorance is the Inference of *Eſthius* hence, that the Reformed and their *Paſtors* muſt not interpret the *Scriptures* according to their own Senſe or Judgments, which ſurely they may do as well as he, or any other *Romiſh Commentator*, who have nothing but their own private Senſe, for many Interpretations of the *Scriptures* they diſcourſe upon.

CHAP. II.

Ver. 1. BUT *there were falſe Prophets among the People*, (in the former Ages of the Jewiſh Church,) *as there ſhall be* (hereafter) *falſe Teachers among you, who privily ſhall bring in damnable Hereſies, (i. e.* Doctrines tending to the Deſtruction of them that hold them, and) *even denying the Lord that bought them, and* (ſhall) *bring upon themſelves ſwift Deſtruction.*

Ψευδοδιδάσκαλοι, *Falſe Teachers.*] Concerning the Perſons chiefly concern'd in this Chapter, and in the parallel Epiſtle of St. *Jude*, I find three Opinions.

1. That of Dr. *Lightfoot*, who thinks theſe Chapters ſpeak chiefly of the *Jews*, *i. e.* of the *Falſe Teachers* of that Nation. The Second is,

2. That of the *Ancients*, who ſay expreſly, ἀρχὴν ἐνταῦθα ἔχει τῶν Νικολαϊτῶν αἱρέσεως, *he begins to ſpeak of the Hereſie of the Nicolaitans.* So *Oecumenius*. The third is,

3. That of the *Reverend* and *Learned Dr. Hammond*, and of the *Ancients* alſo, That the *Apoſtles* ſpeak theſe things touching the *Gnoſticks*. And this Opinion ſeems not much to differ from the Second: For the Ancient Fathers ſay, (a) *The Gnoſticks ſprang from the Nicolaitans*, and *borrowed from them all their Filthineſs and Laſciviouſneſs.* Moreover, the *Apoſtle Peter* ſpeaketh plainly of *Falſe Teachers* which were to be hereafter, for *Ver.* 1, 2, 3. he ſpeaks ſtill in the Future Tenſe, though both St. *Jude* in his Epiſtle, and St. *Peter* in the following Words, do plainly intimate that ſome of them were come already; ſo that in the Expoſition of this Chapter, and the Epiſtle to St. *Jude*, we have Reaſon to take in thoſe *Heretricks* who appeared after the writing theſe *Epiſtles*.

Nevertheleſs, becauſe the *Falſe Apoſtles*, and *Falſe Teachers* of the *Jewiſh* Nation, and the *Nicolaitans* were certainly then come, and we have expreſs and frequent Mention of them in the Epiſtles of St. *Paul*, and in the *Revelation* of St. *John*, and becauſe St. *Peter* ſpeaks of them in the Plural Number; therefore I ſhall apply the Words to all of them, giving the Preference to them in the Expoſition of theſe Words, who are expreſly mentioned in the Holy Scriptures.

Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *there ſhall be falſe Teachers among you.*] The *Apoſtle* writing to the *Jews* ſeems by theſe Words to intimate that theſe *Falſe Teachers* ſhould be among the *Jewiſh* Converts eſpecially, as being either *Jews* by Birth, or *Proſelytes* to that Religion, as was *Nicolaus* of *Antioch*, Acts 6. 5. but then their entring in among the *Jewiſh* Converts, *Jud.* 4. and being among them in their Feaſts of Charity, *Ver.* 12. their *leaving the right way*, 2 Pet. 2. 15. and their *returning with the Dog to the Vomit*, make it probable that they once profeſs'd the *Chriſtian* Faith, though after they revolted from it, or introduced ſuch Doctrines of Perdition, as fundamentally deſtroy'd the Faith which they profeſs'd.

Αἱρέσεις ἀπωλείας, *damnable Hereſies.*] Such as tended to the preſent Deſtruction, and future Damnation of them who taught, and who believ'd them. Thus the Doctrine of the *Falſe Apoſtles* among the *Jews* tended to the *perverting of Souls*, Acts 15. 24. To *make Chriſt die in vain*, Gal. 2. 21. And their Faith *to profit them nothing*, Gal. 5. 2. And *Chriſt become of none Effect unto them*, they being by them *fallen from Grace*, Ver. 5. and become Enemies to the Croſs of Chriſt, *Phil.* 3. 18.

The Hereſie of the *Nicolaitans* is ſtiled by (b) *Epiphanius*, an Hereſie which did ἑαυτὸν καὶ τοὺς πειθομένους ἀπολλύειν, *deſtroy them that taught, and them that believed it.* Yea, *Chriſt* himſelf declares his hatred of it, *Rev.* 2. 15. And the ſame all the *Fathers* ſay of the *Gnoſtick Hereſie*.

Τὸν ἀγορασάντα αὐτοὺς δεσπότην ἀρνούμενοι, *denying the Lord that bought them.*] Chriſt being never ſtiled δεσπότης in the *New Teſtament*; and St. *Jude* diſtinguiſhing this δεσπότης, or *Maſter*, from our Lord, it ſeems

(k) Προφήτης δὲ ἴδιον οὐδὲν ἀποφθέγγεται, ἑρμηνεία δὲ πάντα ὑπηχεῖται θεοῦ ἑτέρου. Quis R. div. Hæres. P. 404. C. Ὄργανον θεοῦ ὄντα ἀχεῖν, κρουόμενον καὶ πλημμύρον ἀοράτου τινὸς ἔνδοθεν. D. Ἑρμηνεὺς δὲ ὢν ὁ Προφήτης ὑποδύεται, ὑπηχεῖ τὰ λεκτέα τοῦ θεοῦ. De præm. & pœn. p. 711. E.

(a) Καὶ ἐντεῦθεν ἄρχονται οἱ ἀπὸ τῆς ψευδωνύμου γνώσεως κακῶς τὸ κέρδος ἀπειρύσαντες. Epiph. Hær.. 25. § 2. Ἐξ οὗ καὶ οἱ λεγόμενοι Γνωστικοί. Timoth. & Damaſc.

(b) Hær. 25. § 4. p. 79.

moſt

moſt reaſonable to interpret this of God the *Father*, who is ſaid to have *bought the Jews*, *Is he not thy Father who hath bought thee?* Deut. 32. 5. And the *Chriſtians*, *Ye are bought with a Price, therefore glorifie God with your Souls and Bodies, which are his*, 1 Cor. 6. 20. Hence alſo it is truly obſerved by *Eſthius*, That Chriſt died for them that periſh, and bring Deſtruction upon themſelves.

Ταχινὴν ἀπώλειαν, *ſhall bring upon themſelves ſwift Deſtruction.*] That the *Apoſtatizing Jews* did this, the Scripture every where informs us, and the *Apoſtles* frequently warn them of it. St. *Paul* doth it throughout the Epiſtle to the *Hebrews*, elſewhere ſpeaking of them as Men *whoſe End is Deſtruction*, Phil. 3. 19. On whom ſhould come *ſwift Deſtruction*, 1 Theſ. 5. 3. As being *appointed for Wrath*, Ver. 9. St. *James*, as of Men *fatned for a Day of Slaughter*, Chap. 5. 5. and that ſuddenly to come upon them, their *Judge ſtanding at the Door*, Ver. 9. *Chriſt* alſo threatens to them that held the Doctrine of the *Nicolaitans* that *he would come againſt them ſwiftly, and fight againſt them with the Sword of his Mouth*, Rev. 2. 16. That is, he would deſtroy them, *Rev.* 19. 15, 21. Accordingly *Church Hiſtory* informs us that they were extinct (c) λίαν ὀλίγῳ, *in a very little time.*

But I find nothing of any ſuch remarkable or ſwift Deſtruction which befel the *Gnoſticks*, in *Church-Hiſtory*; not one Word that any of them periſh'd at the Deſtruction of *Jeruſalem* by the *Roman Army*, though doubtleſs their Iniquities would find them out. We rather read in the *Church-Hiſtory*, that they were never perſecuted by the *Heathen Emperors*; this being the Obſervation of the *Fathers*, that the (d) *Simonians* and the *Menandrians were never perſecuted by the Heathens, their Fury being only poured out upon the Chriſtians.* Nor could it probably be otherwiſe, ſeeing they made the Doctrine of the Croſs no part of their Religion; but (e) *held it lawful in Times of Perſecution to deny the Faith*, to avoid ſuffering for it, and counting *Idolatry* in ſuch Caſes *a thing indifferent.* Whence, ſaith *Origen*, *they were never perſecuted at all.*

Ver. 2. *And many ſhall follow their pernicious ways, by reaſon of whom the way of Truth ſhall be evil ſpoken of.*

Καὶ πολλοὶ, &c. *many ſhall follow.*] The *Judaizers* much infeſted the *Chriſtian Church*, and perverted many in the Church of *Corinth*, *Galatia*, *Epheſus* and *Crete*, we learn from St. *Paul*'s *Epiſtles*; and that by Reaſon of the *Jewiſh Zealots*, who *deſpiſed Dominions*, and *ſpake evil of Dignities*, *the way of Truth was evil ſpoken of*, from 1 Pet. 2. 12. Indeed the *Heathens* ſeem to have made little or no Diſtinction betwixt the *Jews* and the *Chriſtians* that ſprang from them; but imputed all the Diſturbances they made to *Chriſt*, or to the *Chriſtians*. Hence *Suetonius* ſaith of *Claudius*, That (f) *Judæos impulſore Chreſto aſſidue tumultuantes Roma expulit.* He *expel'd the Jews from* Rome, *as being frequently tumultuous through the Inſtigation of Chriſt.* Of the *Nicolaitans* Epiphanius ſaith, That (g) *Great was the Deceit which they brought upon Mankind.* And (h) *Clemens Alexandrinus* profeſſeth to write againſt them, and the *Gnoſticks*, *to remove the Scandal which they by their Doctrines might bring upon Chriſtianity*: As *Juſtin Martyr* alſo hints. Yea, (i) *Clemens* adds, That from theſe Men who taught that *Women ſhould be common*, *aroſe the greateſt Blaſphemy againſt the Name of Chriſt* or *Chriſtians.*

Moreover, it is to be noted, that inſtead of ἀπωλείαις, many Copies read, ἀσελγείαις, *their Laſcivious Ways*; which reading may be confirmed from St. *Jude*, who begins his Deſcription of the ſame Perſons thus, *They turn the Grace of God*, εἰς ἀσέλγειαν, *into Laſciviouſneſs*, And the Character agrees in ſome meaſure to the *Falſe Teachers* among the *Jews*, who taught *Fornication* and *Uncleanneſs*. See Note on 1 *Cor.* 6. 13. *Eph.* 5. 6. Practiſed τὰ κρύπτα τῆς αἰσχύνης, *the hidden things of Shame*, 2 Cor. 4. 2. And *gloried in their Shame*, Phil. 3. 19. And whoſe Exhortation was ἐξ ἀκαθαρσίας, *from Uncleanneſs*, 1 Theſ. 2. 3. And many of whoſe Followers were guilty of *Uncleanneſs*, *Fornication*, ᾗ ἀσελγείᾳ and *Laſciviouſneſs*, 2 Cor. 12. 21. But this is more emphatically the *Character* of the *Nicolaitans*, and of the *Gnoſticks*, the Succeſſors of them, for they were, ſaith *Oecumenius*, ἀεὶ μὲν δόγματος ἀσεβίσαντες, ἀεὶ δὲ βίου ἀσελγήσαντες, *moſt ungodly in their Principles*, and *moſt laſcivious in their Lives.* *Refert con-*

(c) Euſeb. H. Eccl. l. 3. c. 29.

(d) Οἱ δὲ μόνον οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῆς ἠξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὲ διωκόμενα, μηδὲ φονευόμενα ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα, ὁπλίζομαι. Juſt. M. Ap. p. 69, 70.

(e) Σίμων τε ὁ Σαμαρεὺς —— ὑφ' ἧς πλείονας ὑπαγαγόντες καὶ ἀεὶ τῷ θανάτῳ κινδύνου ἐπιόντος ἧττον μαλακῶς, ἀνδιαφορῆσαι αὐτὰς διδάξαι περὶ τὴν εἰδωλολατρείαν, ἀλλ' ἐξὸν τῷ ἀρχῷ Σιμωνιανοὶ ἐπιβουλεύθησαν. Orig. contr. Celſ. l. 6. p. 282.

(f) Sueton. in Claud. Cap. 25.

(g) Καὶ πολλὴ ἁπλῶς ἡ διὰ τὴν πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ὀλισθή. Her. 25. § 3.

(h) Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τῦ Χριστῦ ἢ τῶν ἐν ἔθνεσιν ἀκριτοτάτων ἀκολάστων βίων τὴν βλασφημίαν τῷ ὀνόματι περιβάλωσιν. Strom. 3. ab init. Πάσης οὖν ἀπὸ τούτων ἐρημώσεως Χριστιανοὶ καλοῦνται. Juſt. M. p. 70.

(i) Κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν ἐξ ὧν ἡ μεγίστη κατὰ τῦ ὀνόματος ἐρρύη βλασφημία. Strom. 3. p. 428. B.

plexus

ſtitiem & per mixtiones execrabiles obſcenaſq; contractus, & quædam ex ipſis adhuc turpiora, ſtilis (k) Tertullian; yea things ſo exceeding filthy, that we bluſh to mention them, and therefore paſs them by. Πάνυ ἄτοπον Ἀφροδίτην γυναῖκα μοιχοῦ ἀναγορεύειν, ſaith (l) Clemens of Alexandria. Τὸ αἰσχρούργημα ἅπαν τοῖς ἄλλοις ὑπερβὰν τὸ ἄνομον μαθητὰς ἐδιδάξεν, ſaith (m) Damaſcen. Hence (n) Pſeud-Ignatius ſtiles them ἀνοσίους Νικολαΐτας immundiſſimos Nicolaitas amatores libidinis. St. Auſtin, Sectam turpiſſimam; for, ſaith (o) Timotheus, Οὐδεὶς ἦλθεν αἱρεσιάρχης φαλνὸς ἕως καὶ οὗτος Βαλεντῖνος ὁ μυσερὸς ἢ ἀρρήτου σοφίας διδάσκαλος, amongſt all the Maſters of Hereſie, none taught ſuch filthy and abominable Actions.

Ver. 3. *And through Covetouſneſs ſhall they with feigned words make merchandice of you, whoſe Judgment now of a long time lingreth not, and their Damnation ſlumbreth not.*

Οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *whoſe Judgment now of a long time lingreth not.*] St. *Jude*, in the parallel place, *ver.* 4. ſaying they were ἐκπάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα *of old deſigned to this Condemnation, viz.* by the Prophecy of *Enoch*, ſee the Note there; I think theſe words may be beſt rendred thus: *To whom the Judgment pronounced of old lingreth not*, it being a ſwift Deſtruction which the falſe Teachers among the *Jews* and the *Nicolaitans* brought upon themſelves. See Note on Ver. 1. of this Chapter. Note alſo, that their Damnation is in the Greek *their Deſtruction.*

Καὶ πλεονεξίᾳ, *through Covetouſneſs.*] If πλεονεξία ſhould here and ver. 14. ſignifie *Adultery*, as 1 *Theſſ.* 4. 6. it ſeems to do, ſee Note there, and as Dr. *Hammond* thinks it doth here, there will be no difficulty in applying this to the *Nicolaitans*, as well as to the Gnoſticks, and falſe Teachers among the *Jews*, the Note on the 2d Verſe ſhewing that this emphatically belonged to them, and gave the title to that impure Sect. But becauſe they are accuſed, ver. 15. of *following the way of Balaam who loved the wages of Unrighteouſneſs*, and by St. *Jude*, ver. 11. of *running greedily after the error of Balaam for reward*, I think it better to admit of that Senſe which our Tranſlation giveth of the Word. And then to apply it at once to the *falſe Teachers* among the *Jews*, and to the *Nicolaitans*, it ſeems highly probable from the 6th, the 8th, and the 10th Chapters of the firſt Epiſtle to the *Corinthians*, that the *Apoſtle* is there diſcourſing againſt the *Nicolaitans*. Now of theſe *falſe Teachers* he ſaith that they *devoured the Corinthians*, 2 Cor. 11. 20. St. *Paul*, in his 2d Epiſtle to *Timothy*, chap. 3. 6. ſpeaks of a ſort of Men *who crept into houſes, leading captive ſilly Women, laden with Sins, and led away with divers Luſts*; a Character which perfectly agrees to the *Nicolaitans*: And ſpeaking to *Titus* of the ſame Perſons, he ſaith, Chap. 1. 10, 11. *they ſubverted whole houſes, teaching things which they ought not for filthy lucre ſake.* *Irenæus* informs us of the (p) *Valentinians*, that *they would not impart their Myſteries to all, but to them only who were able to pay great Sums for them.* Whence the *Pſeud* (q) *Ignatius* ſtiles them, *Covetous of what belongs to others, and violent Lovers of Riches.*

Ver. 4. *For if God ſpared not the Angels that ſinn'd, but caſt them down to Hell, and delivered them to chains of darkneſs to be reſerved unto Judgment.*

Ταρταρώσας, *caſting them down to Hell.*] *Tartarus*, ſaith *Phavorinus*, is ἀὴρ ὑπόγαιος καὶ ἀνήλιος *the ſubterreſtrial Air*, where *the Sun comes not.* It ſignifies alſo, ſaith *Suidas*, τὸν ἀφανῆ καὶ ζόφον τόπον *the place in the Clouds*, or *in the Air*: hence τάρταρον ἠερόεντα and ζόφον ἠερόεντα in *Homer*, to intimate that *Tartarus was the dark Air*, as *Crates* in *Stephanus* ſaith. Theſe *Angels* being therefore before placed in the bright Regions of the heavenly Light, and being now confined to the dark Air, (whence Satan is called *the Prince of the Power of the Air*) are ſaid to be caſt down into *Tartarus*. And this ſuits with the Opinion both of the *Heathens* and the *Jews*, who held that the Air was *full of Spirits or Dæmons*, [ſee Note on *Epheſ.* 2. 2.] but chiefly of the Ancient *Fathers*, according to thoſe words of *Jerom* in his Comment on that Paſſage of St. *Paul againſt ſpiritual Wickedneſſes* ἐν τοῖς ἐπουρανίοις *in cœleſtibus*, that is, ſaith he, *in the Air*; (r) *For this is the Opinion of all the Doctors, that the Air, which divides between the Earth and Heaven, is full of contrary Powers. He is ſtiled the* Prince of the Power of the Air, *becauſe*, ſaith (ſ) OEcumenius, *He is the Prince of the evil Spirits that are in the Air; not as having Dominion*, ſaith Theophylact, *but only his Habitation there.* That this was

(k) Præſcript. c. 47. (l) Strom. 3. p. 436. (m) Coteler. tom. 1. p. 286. (n) Ep. ad Trall. §. 11.
(o) Apud Cotel. tom. 3. p. 381.
(p) Ἃ δὲ οὐκέτι ὅλοις μᾶλλον ἢ οὐδὲ πᾶσιν ἔλεγον ἐν φανερῷ παραδιδόναι, ἀλλ' ἢ μόνοις ἐκείνοις τοῖς δι' μεγάλας μισθοῦ δυναμένοις μυστήρια τηλικαῦτα δωρεὰν μαθεῖν, l. 1. c. 1. p. 20.
(q) Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμητὰ, καὶ χρυσοπλοκάμους. Ep. ad Magneſ. §. 9.
(r) Hæc autem omnium doctorum opinio eſt, quod aër iſte qui cœlum & terram medius dividens inane appellatur plenus ſit contrariis fortitudinibus.
(ſ) Τῶν ἐναντίων ἐξουσιῶν πολεμίων, ἃ τὸν ἀέρα ἀέχοντα, φησὶν, ἐναέριον ἄρχοντα· ἐπεὶ καὶ ἀέρα ἄρχει, οὐκ ἐναέλων ὢν ἀλλὰ πονηρῶν πολεμίων. In locum. ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωροῦντα.

the

the Opinion of moſt of the *Ancients*, ſee *Petavius* De Angelis, *l.* 3. *c.* 4. Now hence it follows, that though the *Devil* and his *Angels* are at preſent for ever baniſh'd from the Divine Preſence, and ſo do ſuffer the Puniſhment of loſs of the beatifick Viſion now; though they are in the Language of *Tertullian Prædamnati ad Judicii diem*, condemn'd before hand to the tremendous day; *Prædeſtinati ſupplicio ſempiterno*, fore-ordain'd to eternal Puniſhment, ſaith St. *Auſtin*; *reſervati in diem judicii*, reſerv'd to the day of Judgment, ſay *Origen* and St. *Peter* here; or *kept in chains of darkneſs* to that day, ſaith St. *Jude*; and knowing and believing this, they cannot chuſe but *tremble*, and be fill'd with preſent Horror; yet is the Doctrine of *Rupertus* highly probable, That at preſent they are not ſuffering in the infernal Flames, but have their (t) *Reſidence at preſent in the dark Air, whence at the day of Judgment they ſhall be precipitated into the Fire prepared for the Devil and his Angels.*

1ſt. Becauſe this ſeems to have been the Opinion of all *Antiquity* for five whole Centuries together, as appears not only from their common Doctrine mention'd before, that they at preſent had their Habitation in the Air, but alſo from their expreſs words who ſpeak ſtill in the future of their infernal Puniſhments, ſaying, as (u) *Juſtin Mart.* that *they ſhall be puniſh'd with eternal Fire*, and that the Preſſures they now ſuffer from the Name of *Jeſus* is *an Indication of their future Puniſhment in everlaſting Fire.* This he confeſſeth μηΝπω τῦτο σεσῶξαι τὸν Θεὸν *that God hath not yet done*, but yet he ſaith, (w) *Chriſt hath foretold that he and his Angels ſhall be caſt into the fire, and everlaſtingly tormented there.* And (x) *Tatianus* ſaith of them, *The Lord of all things ſuffers them to expatiate, inſult till the time of the Diſſolution of the World, and till the Judge comes.* (y) *Tertullian* ſaith, that *their deſperate Condition on the account of their being condemn'd before receives ſome comfort from the delay of their puniſhment.* (z) *Minucius Felix* ſaith, that *He foreknowing, trembles at the puniſhment appointed for him and thoſe that worſhip him.* (a) *Lactantius*, that *at the time of Judgment this Prince, with his Miniſters, will be laid hold on, and condemn'd to puniſhment.*

3dly. This muſt be the Doctrine of thoſe *Fathers* who held that *the Devil knew not that he ſhould be certainly condemned till our Lord's Advent, and therefore durſt not beſore Blaſpheme God*; which was the Doctrine of (b) *Juſtin Martyr*, (c) *Irenæus*, (b) *Euſebius* and (d) *Epiphanius*; or, as (e) *OEcumenius* interprets him, *He did not know it manifeſtly as being only obſcurely hinted by the Prophets but when Chriſt coming declared manifeſtly that everlaſting Fire was prepared for him and his Angels, he ceaſed not to practiſe his Wiles againſt the Saints.* And this Doctrine they founded on theſe following Scriptures *viz.*

1. That Queſtion which theſe *Devils* put to *Chriſt*, *Art thou come to torment us before the time?* Concluding hence, that *not the preſent Age, but the future, was the time when theſe evil Spirits were to be puniſh'd*, as (f) *Origen* ſaith twice. They thought ſaith St. *Jerom*, ad judicandos ſe veniſſe, *that Chriſt was come to judge them:* ſaith *Chryſoſtom*, ὐκ ἀναμένου ὁ καιρὸς τ. κολάσεως, *that he would not ſtay till the time of Puniſhment*, i. e. the day of Judgment. Hence *Maldonate*, upon the place, admires at the great Conſent of the *Ancients* in this Opinion.

(t) Et nunc quidem in hunc aërem illum eſſe dejectum, & omnes ſatellites ejus, quos aëreas catervas dicimus paſſim in Scripturis habemus — futurum eſt autem ut in infernum inferiorem videntibus cunctis præcipitetur in ignem æternum qui paratus eſt ei, & Angelis ejus. *Com. in Gen.* 17.

(u) Οἱ πάλαι ἀξίαν κόλασιν ἢ τιμωρίαν κομίσονται ἐν αἰωνίῳ πυρὶ ἱσταμένοις· οἱ γὰρ ἀκάθαρτον ἀνθρώπου διάνοιαν μᾶλλον & Ἰησοῦ Χριστοῦ ἠτίμωνται δίκαιον δὴ ἡ μέλλουσα αὐτοῖς ἐν πυρὶ αἰωνίῳ κόλασις Ap. 1. p. 46. D. Vide p. 45. E.

(w) Ὅτι οἷς τὸ πῦρ ἡτοίμασται μὴ & δαιμόνια τρισσὰς κολασθήσεσθαι & ἀπέρατον αἰῶνα σεσυνάδειν ὁ Χριστὸς Apol. 2. p. 71. B.

(x) Ὁ μὲν θεὸς ὅλων διαπρὸ ἐσπουδακὼς αὐτὸς οἷός μίχεις ἂν ὁ κοσμὸς πρὸς καιρὸν ἀναλυθῇ, ἢ ὁ διάβολος πρὸ P. 151. D.

(y) Deſperata conditio eorum ex prædamnatione ſolatium reputat fruendæ interim malignitatis ex pœnæ mora Apol. c. 27.

(z) Deſtinatam enim ſibi cum ſuis cultoribus pœnam præſcius perhorreſcit. P. 39.

(a) Sed & dominus illorum cum miniſtris ſuis comprehendetur, ad pœnamque damnabitur, cum quo pariter cremonis turba impiorum pro ſuis facinoribus perpetuo igni cremabitur in æternum. L. 7. c. 26. p. 729.

(b) Καλῶς ὁ ἰωάννης & ἔφη, ὅτι πρὸ καιροῦ τὸ τῦ Κυρίου παρουσία ὑΝπω ἐπίλυσιν ὁ Σατανᾶς βλασφημῶσι & διὰ τῦτο ἔτι μὴΝπω οἶδας αὐτὸν τῶν κατάκρισιν. Euſeb. Hiſt. Eccl. l. 4. c. 18. (c) Iren. l. 5. c. 26. (d) Epiph. Har. 39. n. 8.

(e) Φησὶν ἰωάννης &c. ὡς ὁ διάβολος πρὸ τ τῦ Κυρίου παρουσίας ὐκ ἤδει τελεῖν, ὅτου τ ἑαυτῦ τιμωρίαν τ διὰ μὲν τῶν Θεῖων γραφῶν αἰνίγματωδῶς ταῦτα διαρρεδιάσαντων. Ἐν οἷς ἢ τῦ Κυρίου παρουσία, ἢ τῦ διαβόλου σαφῶς ἀπεκαλύφθη, ἢ ἡτοιμάσθη τὸ αἰώνιον πῦρ, ἢ τοῖς ἀγγέλοις αὐτῦ ἥκουσιν· ὃ πάλαι τοῖς προφήταις ἐσήμαινεν. 1 Pet. 5. 8.

(f) Diabolus in hoc ſeculo neque corripitur pro peccato, neque flagellatur, omnia namque ei ſervata ſunt in futurum, unde & ipſe ſciens ſibi illud ſtatutum tempus eſſe pœnarum dicebat ad ſalvatorem. Quid veniſti ante tempus torquere nos? Hom. 8. in Exod. F. 44 H. Non vult Deus Dæmonum genus ante tempus damnare. Sciunt enim & ipſi Dæmones, quia tempus eorum præſens hoc ſeculum continet. Propterea denique & Dominum rogabant, ut non torqueret eos ante tempus. Hom. 13. in Numer. F. 116. I.

2. This

2. This, 2dly, they gathered from thoſe words of Chriſt, *Depart ye wicked into the fire prepared for the Devil and his Angels.* Whence they concluded with (h) S. *Bernard*, that *the Sentence againſt them was determined, but was not yet paſt upon them*, and that *Non Diabolo ignis paratus, etſi nondum ille præcipitatus in ignem*, *The Fire was indeed prepared for the Devil, but he was not yet caſt into it*; concluding, that was only to be done (i) *at the end of the World*, or *at the day of the Great Judgment*, or *in the World to come.*

But, 3dly, This they chiefly concluded from theſe words of (k) St. *Peter* and St. *Jude*, that *they were reſerved unto the day of Judgment to be puniſhed.* Nor is it eaſie to conceive a more natural Conſequence than this, They are reſerved unto the day of Judgment to be puniſh'd, therefore they are not puniſh'd yet with the Fire *prepared for the Devil and his Angels.*

And laſtly, This they gathered from the Revelations of St. *John*, who often ſaith, that (l) *the old Serpent the Devil ſhall be caſt into the lake of fire and brimſtone at the day of judgment*: to which theſe Sayings of St. *Auſtin* do refer.

Since then to torment the Devils at our Saviour's Advent, was to torment them before the time of Torment; ſeeing our *Saviour* when he ſhall paſs the final Sentence will only command the wicked to the Fire prepared for, not actually tormenting then, the Devil and his *Angels*, ſeeing they only are reſerved *in Chains of darkneſs to the day of Judgment* to be puniſh'd, and ſo the Sentence and the Execution of it is no more paſs'd upon them than upon the Priſoner that's kept in Chains for the Aſſizes; ſeeing the *Devil* is only ſaid to be then caſt into the Lake of Fire and Brimſtone, when the Judge ſat upon the Throne, and all Men were judg'd according to their Works (m); there ſeems ſufficient Reaſon to aſſert, that even the *Devils*, and then much leſs wicked Perſons, ſhall not be tormented in the infernal Flames until the day of Judgment.

Ver. 5. *And ſpared not the old world, but ſaved only* Noah *the eighth Perſon, a Preacher of Righteouſneſs, bringing in the flood upon the world of the ungodly.*

Οὐκ ἐφείσατο, *and ſpared not the old world.*] This inſtance agrees very exactly to thoſe *Nicolaitans* and *Gnoſticks* who had corrupted their ways, as they of the old World did, by taking to them what Women they pleaſed to enjoy, as far as appears, without any ſolemnity of Matrimony, *Gen.* 6. 2, 4. for it is only ſaid, that *the Sons of God went in unto the Daughters of men*; hence are theſe *Giants* ſaid to be οἱ ἐκπεπτωκότες, οἱ βίαιοι, *violent men who by force invaded them.* And alſo by Idolatry. See *Ainſworth* on *Gen.* 4. 26.

Ὄγδοον, *the eighth perſon.*] One would think from *Adam*, whereas indeed he rather was the tenth from *Adam*, Gen. 5. and ſo it is the eighth of them that were ſaved from the Deluge, 1 *Pet.* 3. 8. So *Plutarch* ſaith of *Pelopidas*, that he came εἰς οἰκίαν δωδέκατος, *unto his houſe with eleven more*, and *Polybius* of *Dioneſidorus*, *that* τρίτος ἐπανήξατο, *he ſwam out with two more*, ſo here *Noah* was ſaved with ſeven Perſons; ſo celebrated in *Hiſtory*, the Hill where the Ark reſted is called *the Hill of the eighth* or *Themanim*; and a Village by it bears the ſame Name. See Dr. *Hammond* on the place.

Ver. 6. *And turning the Cities of Sodom and Gomorrah into Aſhes, condemn'd them with an overthrow, making them an example to them that afterwards ſhould live ungodly.* (See Note on *Jude* 7.)

Ver. 7. *And delivered juſt Lot vexed with the filthy converſation of the wicked.*

Ver. 8. *For that righteous man dwelling among them, in ſeeing and hearing* (of them) *vexed his Righteous ſoul from day to day with their unlawful deeds.*

Note here, that true Piety renders the Sin of others not only offenſive to the Soul, but even to the Eyes and Ears of juſt perſons; according to that Expreſſion of the *Pſalmiſt*, *Pſal.* 119. 158. *I beheld the tranſgreſſors, and was grieved becauſe they kept not thy word.*

Ver. 9. (Then may we reſt aſſured that) *the Lord knoweth how to deliver the Godly out of Temptations* (as he did *Noah*, and *Lot*,) *and to reſerve the unjuſt unto the day of judgment to be puniſhed.*

Οἶδε, *The Lord Knoweth.*] God's Knowledge here includes his Power and his Will. So Pſalm 1. *Whatſoever the Righteous doth it ſhall proſper, for the Lord knoweth the way*

(h) Serm. de Tranſ. S. Malachiæ.

(i) Sunt reſervati in diem Judicii. *Orig.* Indigni ſunt qui in præſenti ſeculo corripiantur, ſed in futuro recipient quæ merentur. *Hom.* 8. *in Ex. ibid.* Dominus in die judicii quaſi in uno faſce pariter colligatos mittet in lacum inferni. *Hieron. in c.* 25. *Eſ.* In fine corporeo igne cruciandi, *Greg.* Servantur in judicium puniendi. *Fulg. apud Petav. Tom.* 3. *l.* 3. *cap.* 4.

(k) Mirum quanto conſenſu plerique veteres auctores docuerint Dæmones ante diem judicii non torqueri, quod Petrus ſcribat 2 Pet. 2. 4. Si Angelis peccantibus non pepercit, &c. Et Judas v. 6. Angeli qui non ſervarunt ſuum principatum. *Maldonat. in Matth.* 8. 29. *Vide Auguſt. l.* 21. *c.* 27. *&c. de Civ. Dei.*

(l) Sicut etiam Deſertores Angeli, licet ſecundum modum quendam mortui ſunt peccando, quia fontem vitæ deſeruerant qui Deus eſt — in ſecundam mortem poſt ultimam præcipitabantur Judicium. *De C. D. l.* 13. *c.* 24. *p.* 746. *C. Vide eundem l.* 21. *c.* 23.

(m) Rev. 20. 10, 15.

of the Righteous, v. 6. *i. e.* and he is able and willing to make it proſper. *Matth.* 6. 31. Take no thought *what you ſhall eat or drink, or wherewithal ye ſhall be clothed, for your heavenly Father knoweth you have need of all theſe things*, v. 32.

Εἰς ἡμέραν κρίσεως, *to the day of judgment to be puniſhed.*] Note that this is ſignally the time when the ungodly ſhall be puniſhed. 2ly, That the Evils which wicked men ſuffer in this Life will not Exempt them from future Puniſhments in the World to come; even *Sodom* and *Gomorrah* muſt then ſuffer, *Matth.* 10. 15. 11. 22.

Ver. 10. *But chiefly them who walk after the Fleſh in the Luſts of uncleanneſs, and deſpiſe Government, preſumptuous are they, ſelf willed, they are not afraid to ſpeak evil of Dignities.*

Ὀπίσω σαρκὸς, *who walk after the fleſh.*] See Note on *v.* 2.

Καὶ κυριότητος καταφρονοῦντας, *and deſpiſe Governments.*] The Note of *Eſthius* on the place is this, that *we read not in Church-Hiſtory that the* Gnoſticks *deſpiſed Governments, but rather flatter'd them.* What Dr. *Hammond* ſaith of their teaching Chriſtians to deſpiſe all Authority of Magiſtrates, or *Maſters*, is not proved by him; for he attempts not to prove that they were κυριότητος καταφρονητὰς *Deſpiſers of Government*; and his Attempt to prove that they taught Chriſtian Servants to deſpiſe their Maſters, from 1 *Tim.* 6. 2. hath been conſidered already. Nor do I find any thing of this Nature charg'd upon the *Nicolaitans*. But then it may be noted, that κυριότητες ἐν ὕψει Dominions and Glories, in the New Teſtament, doth often ſignifie the *Angelical Powers*; as, when Chriſt is ſaid to be exalted ὑπεράνω πάσης κυριότητος *above all Dominion*, *Epheſ.* 1. 21. and when κυριότητες are mention'd among *the inviſible things of the Creation*, *Coloſſ.* 1. 16. Accordingly ſome of the *Fathers* refer this to the (n) *Angelical Powers*; and this they do with great probability: for, 1. The Apoſtle *Peter* here aſſerts, that they blaſphem'd ἐν οἷς ἀγνοοῦσιν *in things of which they had no knowledge*: St. *Jude*, that they blaſphemed *things that they knew not*: which very well agrees with their bold Aſſertions touching the *Angels*, in which they did, as St. *Paul* ſaith, ἃ οὐχ ἑώρακεν ἐμβατεύων *intrude into thoſe things they had not ſeen*, Coloſſ. 2. 18. but cannot be ſo well applied to Civil Dignities, of which theſe *Hereticks* muſt have ſufficient Knowledge. 2. The *Apoſtle* adds, that whereas theſe Men did not tremble to blaſpheme theſe Dignities, the holy Angels ἐπὶ φέρουσι κατ' αὐτῶν βλάσφημον κρίσιν *dare not uſe railing or blaſphemous words againſt them.* Now they whom *Michael* and his good *Angels* durſt not blaſpheme, were, ſaith St. *Jude*, *the Devil and his Angels*, who are in Scripture ſtiled the *Principalities*, and *Powers*, and *Rulers of the darkneſs of this World*, Eph. 6. 12. And therefore they whom theſe *Hereticks* blaſphem'd muſt alſo be *Angelick* Dignities.

But againſt this it is objected, that *we read not in Church-Hiſtory that the Hereſie of the* Gnoſticks *had any thing in it of particular opposition or defiance to the Angels, but on the contrary, the Æones noting the Angels make up a great part of their Dignity.*

Anſ. This ſeems a great Miſtake; for both (o) St. *Irenæus* and (p) *Epiphanius* averr, that when they practis'd their moſt vile Impurities, they invok'd ſome of the *Angels*, to whom they did aſcribe that work, ſaying when they perform'd it, ὁ δεῖνα Ἄγγελε, παρέχω καὶ σὸν τὸ ἔργον· ὁ δεῖνα δέσποτα, σχολάζω σοι πρὸς τὴν λειτουργίαν *O Angel, I am doing of thy Work, I am employed in thy Service*; which ſure muſt be to blaſpheme theſe Dignities.

Moreover, it is evident that the *Nicolaitans* did alſo horribly blaſpheme them. For, 1ſt. They made the *Angels* to be the Off-ſpring of an (q) *obſcene and filthy* Aon, as both *Tertullian* and (r) *Epiphanius* inform us. 2dly, They add, that this (ſ) *Mother* appears in a beautiful form to *Princes*, and extracts their Seed from them with Pleaſure, that ſhe may recollect her Power or Vertue diſpers'd among many: And from this *Hypotheſis*, ſaith (t) *Epiphanius*, *Nicholaus brought the myſtery of his Filthineſs into the World.* They doing all their Villanies, I ſuppoſe, in imitation of her.

Ver. 11. *Whereas Angels, which are greater in power and might* (than evil Spirits,) *bring not railing accuſations againſt them before the Lord.* (See Note on *Jude* 9.)

Ver. 12. *But theſe, as natural brute Beaſts,* (*Gr.* as irrational natural living Creatures, rather than Men, *(made to be taken and deſtroy'd,* (*or* to raven and deſtroy,) *ſpeak evil*

(n) Δόξας ἢ ἄτινα τῶν θείας φησὶ δυνάμεις, ἢ ἃ ἢ τὰς ἐκκλησιαστικὰς ἀρχάς. OEcum. (o) Iren. l. 1. c. 35.

(p) Epiph. Hær. 18. §. 2. (q) Æones refert quoſdam turpitudinis natos, & complexus, & permixtiones execrabiles, obſcenaſque conjunctas, natos præterea Dæmones, & Deos, & Spiritus ſeptem. De Præſc. c. 47.

(r) Ὕστερον ἢ μὴν ὑπέστησε τούτοις συζυγίαν ἄτινά τινα αἰῶνα Λίθωνα, μεμίχθαι ἢ τῷ πατρὶ τῇ μήτρᾳ, ἢ ἐκ τούτου τὸ λίθων ἢ τοῦ αἰῶνος ἢ ὁ μίσθαι γεγονέναι Θεὸς τὸ ἢ τοὺ Ἄγγελος, ἢ Δαίμονας, ἢ ὅσα τοιαῦτα. Hær. 25. §. 5.

(ſ) Matrem viventium. Iren. l. 1. c. 24.

(t) Ταύτῃ Ν (φασιν) ἀεὶ φαίνεσθαι τοῖς Ἄρχουσιν ἐν ἐυμορφίᾳ τινὶ, ἢ ἀπασπᾶν τὸ ἐκ' αὐτῶν σπέρμα δι' ἡδονῆς ἢ ἀκρασίας, ἵνα δύνῃτο πάλιν αὐτῆς διαφόρως σπαρεῖσαν, αἷς δὴς πάλιν ἀναλαμβάνῃ, ἢ ὅπως ἐκ πολλῶν ὑποδύσεως τὸ ἓν ὑπὸ αἰχμαλωσίας μυσήριον τῷ κόσμῳ καταπλώσηται. Epiph. Hær. 25. §. 2.

of

of the things they underſtand not, (i. e. of the Angelical Powers whom they Blaſpheme, Ver. 10.) *and ſhall utterly periſh in their Corruption.*

This Verſe in St. *Jude* runs thus, But *theſe ſpeak evil of the things they know not, but what they know naturally as brute Beaſts, in thoſe things they corrupt themſelves*, Ver. 10. and therefore to make this Verſe parallel to it, it ſeems neceſſary to make the conſtruction run thus, ἐτοι δ, but theſe *Blaſphemers* of *Dignities*, ἐν οἷς ἀγνοῦσι βλασφημοῦντες, Blaſphemeing in Things of which they have no Knowledge, they ſhall periſh in their own Corruption; as do the natural brute Beaſts, made to be taken and deſtroyed; to whom they are, in this Practice of making (u) all Women common, like: and whoſe Example they plead in favour of their (x) common Whoredoms: Eſpecially the Followers of *Carpocrates*, and his Son *Epiphanes*. Making (y) the Marriage of one a Violation of the Community ordained by God, and exemplified in other living Creatures.

Ver. 12. *And ſhall receive (Gr.* receiving) (for this Deſtruction, *Ver.* 12.) *the Reward of Unrighteouſneſs, as they that count it Pleaſure to riot in the day time: Spots they are and Blemiſhes, ſporting themſelves in their own Deceits, whilſt they feaſt with you.*

Τὴν ἐν ἡμέρᾳ τρυφὴν, *riot in the Day.*] This is exactly true of the (z) *Nicolaitans*, who practiſed their Impurities Day and Night; and held, that (a) *If a Man were not Laſcivious every Day, he could not be ſaved.*

Sporting themſelves in their own Deceits.] i. e. In thoſe Practices which were the Effects of their deceitful Principles. So that there ſeems no need of reading ἀγάπαις, *their Love-Feaſts*; for they were the Feaſts of the Church, not of the *Hereticks*.

Συνευωχούμενοι, *when they feaſt with you.*] Of theſe Feaſts ſee Note on *Jude* 12. And alſo *Irenæus*'s Saying of *Marcus* and other *Hereticks*, That οὐδαμοῦ δεῖ τοῖς δείπνοις τῶν κλήρων ἔτοι παίζειν, *they are always accuſtomed in thoſe Suppers* which they make by Lot to play; or as the *Latin* hath it, *Sortibus ludere, to play by Lot*; I ſuppoſe what Woman they ſhould commit Lewdneſs with, or who ſhould provide the Supper; which being ended, there follow'd, as (b) *Juſtin Martyr* hints, *the putting out of the Candle, and their promiſcuous Luſts*, ſpeaking of the *Marcionites*; and (c) *Clemens Alexandrinus* of the *Carpocratians*.

Ver. 14. *Having Eyes full of Adultery, that cannot ceaſe from Sin; beguiling unſtable Souls: an Heart they have exerciſed with covetous Practices; curſed Children:*

Covetous Practices. See Note on *Ver.* 3.

Ver. 15. *Which have forſaken the right Way, and are gone aſtray, following the Way of Balaam the Son of Boſor, who loved the Wages of Unrighteouſneſs:* (and to obtain them counſelled *Balak* to entice God's People to commit Fornication with the *Midianites*, *Numb.* 31. 16. Βαλαὰμ τῦ Βόσορ, that is, ſaith *Grotius*, of the City of *Boſor*, as *Pethor* his City, *Numb.* 22. 5. is called.

This in St. *Jude* runs thus, τῇ πλάνῃ τῦ Βαλαὰμ μισθῦ ἐξεχύθησαν, *they ran forth into the Error of the Reward of* Balaam, *i. e.* the Error which the Children of *Iſrael* committed through the Counſel which *Balaam* gave to *Balak*. To explain this, let it be noted;

1*ſt*. That *Balaam* not only *went with the Princes of Balak*, but alſo had *the Reward of his Divination*; for 'tis expreſly ſaid, *Deut.* 23. 4. *Neh.* 13. 2. That *the Ammonites and Moabites hired Balaam*. Note,

2*dly*, That *Balaam* for this Reward, gave Counſel to *Balak* to entice the People of *Iſrael* to Idolatry and Fornication; this is hinted in thoſe Words, *Come therefore I will adviſe thee*, Numb. 24. 14. *i. e.* what to do to this People now, and what they will do to thee in the latter Days, So the *Chaldee Paraphraſt* upon this Place. *I will counſel thee what thou ſhalt do to this People, that thou mayeſt make them to ſin*; So the *Jeruſalem Targum*. This Counſel, ſaith *Joſephus*, was that *Balaam told Balak upon his departure, that the only way to prevail upon this People would be to draw them into Sin*; *and to that purpoſe he counſel'd him to tempt them with their Beautiful Women. Theſe were firſt to*

(u) Carpocrates. Λέγει τὴν δικαιοσύνην τῦ Θεῦ κοινωνίαν τινὰ εἶναι μετ' ἀνθρώπων, cujus exemplum dat ἐν τοῖς ἀλόγοις, in Genere Boum, Suum, Ovium, & reliquorum omnium. Clem. Alex. Strom. 3. p. 428. C. D. & p. 429. A.

(x) Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κοινότης, ἵνα πάντα χῆ κοινότητα πάντα ὁμοίως χῆ γίνῳ πᾶσι γυνὴ ἑκάστῳ· καὶ ἐν ἴσῃ κοινωνίᾳ τὴν δικαιοσύνην ἄμφω ἔχοντες. Ibid.

(y) Εἰ μέν ἀγόμενος ἐχίτω, δυναμένων κοινωνῶν ἁπάντων, ὅσοις ἀπέφηνε τὰ λοιπὰ τῇ ζώῃ. Ibid. D.

(z) Hunc Nicolaus, die noctuque nuptias faciens obſcœnas & auditu quoque erubeſcendos coitus ſomniavit. Hieron. adv. Lucif. F. 53. A.

(a) Αὐτὸς γὰρ ἔφη ἐξήγετο τὸ λέγειν, ὅτι ἐὰν μή τις καθ' ἑκάστην ἡμέραν λαγνείᾳ, ζωῆς μὴ δύναται μετέχειν σωτῆς. Epiph. Hær. 25. § 1.

(b) Τὰ δίσφημα ἐκεῖνα λυχνίας ὑφ' ἁναστρωθῆναι ἢ τὰς ἀναίδην μίξεις. Ap. 2. p. 70. B. C.

(c) Τίνες φασὶν εἰς τὰ δεῖπνα ἀθροιζομένων ἄνδρες ὁμῦ ἢ γυναῖκας, μὴ δὲ κορεσθῆναι ἐν πλησμονῇ τῇ κυτείᾳ, τὸ κατακρῖνον ἀυτῶν τῷ πορνικῷ ταύτῳ δικαιοσύνην, ἀκοσθὲν ποιησαμένης φῶς τῇ τῦ λύχνῳ σβεσθέντος, μίγνυσθαι ἑαυτοῖς ἀδείαν, ὡς βούλοιντο. Strom. l. 3. p. 430. C. D.

entice the Iſraelites with their Beauty, and Compliant Converſation, and when they had entangled their Affections, they were to conſent to their Embraces, upon Condition that the Iſraelites *would forſake their own Law, and worſhip the God of the* Moabites, Joſeph. Antiq. l. 4. c. 6. Note,

3*dly*, That this Counſel made them *err in the Matter of Peor*; and ſo not only to commit Fornication with the Women of *Midian*, 1 *Cor.* 10. 8. but alſo to commit Idolatry. Now this *Baal Peor*, ſaith St. *Jerom* and other *Criticks*, was *Priapus*, who was worſhiped by ſhewing of their Shame; to which thoſe Words of the *Prophet Hoſea* may refer, *They ſet up Altars to Baal Phegor, and ſeparated themſelves to that Shame*, Chap. 9. 10. And thoſe of *Jeremiah*, *You have ſet up Altars to Shame*, even *Altars to burn Incenſe to Baal*, Jer. 11. 13. And then as the ἐξεχύθησαν, They were diſperſed, or ran about after the *Midianitiſh* Women, anſwers to the Practice, of thoſe Men who *crept into Houſes, leading captive ſilly Women*; ſo the Matter of *Baal Peor* anſwers exactly to the execrable Villanies theſe Men committed *cum Membris Pudoris*.

Moreover, This Paſſage ſeems to confirm that Expoſition which refers what is here ſpoken, to the *Nicolaitans*. For St. *John* ſpeaks thus to the Church of *Pergamus*, *I have a few things againſt thee, becauſe thou haſt there them that hold the Doctrine of Balaam, who* (as he) *taught Balak to caſt a Stumbling-block before the Children of Iſrael, to eat things ſacrificed to Idols, and to commit Fornication*; *ſo haſt thou alſo them that hold the Doctrine of the Nicolaitans, which I hate.* Now the *Church-Hiſtory* informs us, this was the Doctrine of the *Nicolaitans*, that *it was lawful to eat things offered to Idols, and to commit Fornication*, as (d) *Irenæus*, St. *Auſtin*, and others teach.

Ver. 16. *But was rebuked for his Iniquity:* (for) *the dumb Aſs ſpeaking with Man's Voice, forbad the Madneſs of the Prophet.*

The Prophet.] That *Balaam* was indeed a *Prophet* of God, and well acquainted with his Revelations, the *Hiſtory* in the Book of *Numbers* will not ſuffer us to doubt; for thoſe Words, *I cannot go beyond the Commandment of my God, to do Good or Evil*, Numb. 22. 18. ſhew he was not unacquainted with the true God. See alſo *Chap.* 24. 4. Though after, through a covetous Deſire of Gain, he uſed Enchantments, *the Madneſs of the Prophet* appeared in this, that hearing the Aſs ſpeak, which argued the miraculous Aſſiſtance of God Enabling him ſo to do, he goes on in his mad Fury, and ſaith he would *kill him.*

Ver. 17. *Theſe are Wells* (*Gr.* Fountains) *without Water, Clouds that are carried by a Tempeſt*, (unprofitable for any Good, as Fountains without Water; and pernicious as Tempeſts, which blaſt and root up all before them) *to whom the Miſt* (*Gr.* the Blackneſs) *of Darkneſs is reſerved for ever.*

Ver. 18. *For when they ſpeak great ſwelling Words of Vanity, they allure through the Luſts of the Fleſh, through much Wantonneſs*, (or to Laſciviouſneſs) *thoſe who were clean eſcaped from them that live in Error.*

Ὑπέρογκα, *ſwelling Words of Vanity.*] This did the *Hereticks* many ways; *v. g.* by their barbarous Names, *quibus terreant Auditores*, *by which they affrighted the Hearers*, ſaith (e) St. *Auſtin* and (f) *Epiphanius*, and *impoſed upon them*, by thoſe vile Words, or by thoſe proud Words that *they are the Spiritual, the perfect, the Seeds of Election*, Men who have *perfect Knowledge of God.* See Note on *Jude* 19. that *they have Grace* ἀπὸ τῆς ἀῤῥήτου καὶ ἀνονομάστου συζυγίας, *from the ineffable and not to be named Conjugation* and (g) *therefore ought to be always meditating the Myſtery of Conjugation*; and that (h) *he that being in the World does not love a Woman ſo as to enjoy her, is not of the Truth, nor ſhall come unto the Truth*, and *that except a Man be laſcivious every Day, he cannot enjoy eternal Life.* And that (i) *they being ſpiritual, cannot receive Corruption by any evil actions that they do, or be hurt by any material Actions, ſo as to loſe their ſpiritual Subſtance*, in Oppoſition to which vain Boaſts theſe *Apoſtles* ſo expreſly ſay, *They ſhall periſh in their Corruption.*

Ver. 19. *Whilſt they promiſe them Liberty, they themſelves are the Servants of Corruption: for of what a Man is overcome, of that is he brought in Bondage.*

(d) *Turpiſſima ſecta in quâ placet uſus indifferens fœminarum. Hi nec ab iis quæ Idolis immolantur cibos ſuos ſeparant.* De Hær. c. 5. Iren. l. 1. c. 28.

(e) Hær. 5. (f) Epiph. Hær. 25. § 3.

(g) Διὸ χρὴ ἐκ παντὸς τρόπου δοῦναι αὐτοὺς ἀεὶ τὸ περὶ συζυγίας μελετᾶν μυστήριον. Iren. l. 1. p. 28.

(h) Ὃς ἂν ἐν κόσμῳ γυναικὸς καὶ γυναῖκα ἐκ ἐρίζηται ὥστε αὐτῶν κρατηθῆναι, ἐκ ἔστιν ἐξ ἀληθείας, οὐδ' ἐλεύσεται εἰς ἀλήθειαν. Ibid.

(i) Τὸ πνευματικὸν δύνασιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορᾶς καταδέξασθαι, κἂν ὁποίαις συγκαταγένωνται πράξεσιν· οὐδ' αὐτὸς κίνδυνος κἂν ἐν ὁποίαις ὑλικαῖς πράξεσι καταγένωνται μηδὲν αὐτὸς περιβαλέσθαι τῆς πνευματικῆς ὑπάρξεως. p. 26.

Ἐλεύθερίαν,

Ἐλευθερίαν, *they promiſe them Liberty.*] They promiſed them *a double Liberty*, (1ſt.) (k) *A Liberty to do any thing they pleaſed without fear.* (2dly.) *A Liberty from the Eye and Hand of their Judge*; as we learn from the ὑπέρογκα, ſwelling Words of Vanity, cited by Irenæus from them which are a full Comment on *Ver.* 18.

Ver. 20. *For if after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning.*

Ver. 21. *For it had been better for them not to have known the way of Righteouſneſs, than after they have known it to turn from the holy Commandment delivered unto them.* (Becauſe they ſin by Apoſtacy, againſt the Light received, and with Ingratitude to the Author of it.)

From *Ver.* 18, 20, 21. it ſeemeth to be ſtrongly argued, That they who were once truly Faithful, may totally and finally fall away. For, 1*ſt.* That the Perſons here mentioned were once truly Faithful, ſeems evident from this, 1. That they had once ὄντως, *truly and entirely eſcaped from them that live in Error*, Ver. 18. Being *not then entangled with, not overcome by the Pollutions which are in the World, through Luſt*; but having *eſcaped them through the Knowledge of Chriſt Jeſus*: That they *turned from the holy Commandment in which they formerly had walked*; That they were *once waſh'd from that Mire* to which they *returned*, Ver. 22. All which cannot be truly ſaid of *Hypocritical* Profeſſors, who were ſtill *in the Gall of Bitterneſs, and the Bond of Iniquity.*

That theſe Men after fell away totally and finally, we learn from theſe Expreſſions, That they were *again allured to Wantonneſs*, That they were *again entangled*, and *overcome by the Pollutions which were in the World through Luſt*, and therefore *brought in Bondage*; that they *turned from the holy Command delivered to them*; yea, *with the Dog to the Vomit, and the waſh'd Sow to the wallowing in the Mire*: and ſo far, as that *it had been better for them not to have known the way of Righteouſneſs.*

Ver. 22. *But it hath happened to them according to the true Proverb, the Dog is turned to his own Vomit again, and the Sow that was waſh'd to her wallowing in the Mire.*

CHAP. III.

Ver. 1. *THIS Second Epiſtle, beloved I now write unto you; in* (both) *which I ſtir up your pure Minds by way of remembrance.*

Τὴν εἰλικρινῆ διάνοιαν ὑμῶν, *your ſincere Minds.*] A ſincere deſire to know, and regard to the Truth, being once ſeated in the Mind and Heart, we ſhall readily embrace, and firmly retain the Truth delivered to us.

Ver. 2. *That ye may be mindful of the Words which were before ſpoken by the holy Prophets,* (of the Old Teſtament, Enoch, *Jude* 14. and Daniel, *Chap.* 12. 2. touching the Judgment of ungodly Men) *and of the Commandment of us the Apoſtles of our Lord and Saviour, (or* of the Commandment of the Apoſtles of our Lord and Saviour, *as St.* Jude, *Ver.* 17. that is, *to* expect patiently, and with unſhaken Faith that day, *Heb.* 10. 23, 35. 39. *Jam.* 1. 6. 5. 7, 11. 1 *Pet.* 1. 13. 4. 1.)

That theſe Words ſhould relate to that notable Deſtruction of the unbelieving *Jews*, ſeems not very probable; ſince the Believers are inſtructed to be mindful of theſe Commands, that they might be armed againſt the Scoffers mentioned *Ver.* 3. who ſaid, *Where is the Promiſe of his Coming?* Now that the thing Queſtioned by them, was not our Lord's coming to the Deſtruction of the *Jews*, but the Judgment of the World, is evident, it being ſtiled emphatically, ἡμέρα κρίσεως, *the Day of Judgment and Perdition of ungodly Men*, Ver. 7, 10, 11, 12.

Ver. 3. *Knowing this firſt, that* (according to their Predictions) *there ſhall come in the laſt Days Scoffers, walking after their own Luſts.*

Since both St. *Peter*, and, as St. *Jude* tells us, the reſt of the *Apoſtles* were ſo careful to mind thoſe to whom they writ or Preached, of theſe Scoffers, we may conjecture that theſe Scoffers were then come; though in reſpect of the *Prophecies* concerning them, they were yet to come, whence *Jude* ſaith of them, *theſe are they that ſeparate themſelves*, &c. Ver. 8, 9.

Ἐμπαῖκται, *Scoffers.*] St. *Jude* ſeems to teach us that theſe *Scoffers* were the *Heretick*s mentioned in the former Chapter, *viz.* the

(k) Γυναικάρια πολλὰ διϊσχυρίζεται τελείους ἑαυτοὺς ἀναγορεύοντες, ὡς μηδενὸς δυναμένου ἐξισωθῆναι τῇ μεγέθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἶναι, μηδ' ἄλλον τινὰ τῶν Ἀποστόλων, ἀλλὰ πλείω πάντων ἠγνοικέναι, ἢ τὸ μέγεθος τῆς γνώσεως τῆς ἀῤῥήτου δυνάμεως μόνας καταπεπτωκέναι, οὕτω τε αὐτοὺς εἰς ὕψη ἐφ' ἅπασαν ἀνθρώπου, διὰ τῆς ἐλευθερίας πάντα πράσσειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας· διὰ γὰρ τοῦ ἀπολυτρωθῆναι ἀκρατεῖς γίνεσθαι τῇ κτίσει. L. 1. cap. 9. p. 72.

Simonians,

Simonians, who being *Samaritans*, held ſtill their old *Hereſie*, That (a) *there ſhould be no Reſurrection of the Fleſh*; and therefore walked after their own Luſts. For theſe of whom I have treated and am ſpeaking, are they of whom the *Apoſtles* did forewarn you, *Ver.* 17, 18.

Ver. 4. *And ſaying*, *Where is the Promiſe of his coming* (to judge the World, and raiſe his faithful Servants from the Dead)? *for ſince the Fathers*, (to whom theſe Promiſes were made) *fell aſleep*, *all things continue as* (they were) *from the beginning of the Creation.*

Ἀφ' ἧς, viz. ἡμέρας.] For from the Day that the *Fathers*, to whom this Promiſe of a Reſurrection and an Heavenly Country, *Heb.* 11. 16. is ſuppoſed to be made, and who foretold this Judgment to come upon the Wicked, *Jude* 14. have ſlept, we ſee no ſuch thing made good to them; nothing anſwering their Predictions, but all things continue as they were. That ἀφ' ἧς ſhould ſignifie *except that*, I find no Inſtance or Example.

Ver. 5. *For this they willingly are ignorant of*, (*Gr.* they that are of this Mind are ignorant) *that by the Word of God the Heavens were of old*, *and the Earth ſtanding out of the Water*, (*viz.* the dry Land) *and in the Water*, (*viz.* that part of it which is covered with the Sea.)

Ver. 6. *Whereby the World that then was*, *being overflowed with Water*, *periſhed.*

Λανθάνει γὰρ αὐτούς.] That is, They conſider not God's Power in making the World, which muſt enable him alſo to deſtroy it, if he pleaſe; and that by his Word the Earth was ſeparated from the Waters which covered it, and gathered into its Channels, ſo that *the dry Land*, which we call Earth, appeared; and that by theſe very Waters, deſcending partly from the Heavens, and partly from the great Deep, *Gen.* 7. 11. the Earth was again overwhelmed for the Sin of the *Antediluvians*, (Eight Perſons only being preſerved,) and ſo thoſe wicked Men which then lived, periſhed in their Wickedneſs; and ſo the Prophecy of *Enoch* was remarkably fulfill'd upon them.

Ver. 7. *But the Heavens and Earth which now are*, *by the ſame Word are kept in ſtore*, (being) *reſerved unto Fire*, *againſt the Day of Judgment*, *and Perdition of Ungodly Men*, (who, as the Antediluvians have been puniſhed by Water deſtroying the World then, ſhall be puniſhed by Fire deſtroying it again.)

Εἰς ἡμέραν κρίσεως.] From theſe Words it ſeems to follow (1*ſt.*) That *the Day of Judgment* and *Perdition of ungodly Men*, and *the Conflagration* of the World muſt be contemporary; and that therefore *new Heavens and new Earth*, in the literal Senſe, muſt vainly be expected before that final Judgment of ungodly Men. (2*dly*,) That the Ungodly are not to be judged, or puniſhed by Fire, before the Conflagration of the World: for the Heaven and Earth that now are, are to be burnt up with that very Fire by which the Ungodly are to be deſtroy'd, they being left in the midſt of thoſe Flames, whilſt the Godly being ſnatch'd up into the Air above the reach of them, *ſhall be for ever with the Lord*, 1 Theſ. 4. 16. For the Wicked are *reſerved unto the Day of Judgment to be puniſh'd*, 2 Pet. 2. 9. That Fire in which they are to be tormented and deſtroyed, is *reſerved to the ſame Day*, Matth. 25. 41, 46. The fallen Angels, for whom the *Fire is prepared*, in which the Wicked ſhall be puniſhed, are reſerved to that Day, 2 *Pet.* 2. 4. *Jude* 6. And *Laſtly*, *Sodom* and *Gomorrah*, who periſh'd by Fire and Brimſtone, are ſet forth ὡς δεῖγμα, *as an Example* of that Puniſhment the Wicked ſhall ſuffer at that great Day of Retribution, 2 *Pet.* 2. 5. *Jude* 7. they are not therefore to be caſt into the Lake of Fire and Brimſtone before that Day.

Ver. 8. *But*, (for farther Anſwer to this Queſtion) *beloved*, *be not ignorant of this one thing*, *that one Day is with the Lord as a thouſand Years*, *and a thouſand Years as one Day.*

Χίλια ἔτη, *a thouſand Years.*] That is, tho' God defer his coming to this Judgment a thouſand Years or more, we muſt not think this long, for in reſpect of him whoſe Duration is Eternal, and ſo who ever lives to make good his Promiſes and Threats, a thouſand Years is as one Day. In like manner (b) *Zoſimus* in his *Hiſtory* produces a Prediction from the *Sybills*, or from one *Phaellon*, and then adds, *Let none think that this Prophecy was of ſome other thing*, *becauſe it was fulfilled*, μὴ χρόνῳ ἐκ ὀλίγῳ, *a long time after*, πᾶς γὰρ χρόνος τῷ Θεῷ βεβαίως ἀεὶ τὸ ὄντι, ᾗ ἐσομένῳ, *for all time is ſhort to that God who ever is*, *and ever will be.* Mr. *Mede* indeed ſaith, that theſe Words cannot be thus interpreted, becauſe the Queſtion is not whether the time in which they expected the coming of the Lord were long in reſpect of God, but only in reſpect of us, and ſo he would have the Words interpreted thus, *The Day of Judgment ſpoken of ſhall be a thouſand Years.* But (1*ſt.*) The Text ſaith not *one day ſhall be a thouſand Years*, but is as a thouſand Years; and that again not abſolutely, but only παρὰ Κυρίῳ, *with reſpect to God.* (2*dly*,) Here is no Queſtion mentioned touching the Length of

(a) Ἠγνόησαν μὲν νεκρῶν ἀνάστασιν καὶ ἀπώλειαν. Epiph. l. 1. p. 25. Hær. Samar. Valentiniani etiam λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν. Juſt. M. p. 307. p. 253.

(b) L. 2. Ed. Steph. 1581. p. 67.

Time,

Time, either with respect to God, or us, but only touching the Truth of God's Promise, *Ver.* 4. And to this the Interpretation well agrees, that God's Promise may be true, and in his Time fulfilled, though he who ever lives to make it good, should defer it a thousand Years. And *(3dly,)* That this respects God's Promise, and not the length of the Day of Judgment, is evident from the ensuing Words.

Ver. 9. *The Lord is not slack concerning his Promise, as some Men count slackness,* (concluding thence that he hath changed his Purpose, or will not perform it,) *but is* (in this) *long suffering to us-ward, not* (being) *willing that any should perish, but that all should come to Repentance.*

μὴ βουλόμενός τινας ἀπολέσθαι, *not being willing that any should perish.*] Note here, that when it is said *God would have all Men come to Repentance*, 'tis certain that this Will relates to all to whom the Preaching of the Gospel is vouchsafed, to all whom in the Times of Ignorance God winked at, for now *he commandeth them all every where to repent*, Acts 17. 30. When therefore it is said, *he is not willing any one should perish*, he must be supposed to mean, he would have none to whom the Gospel is vouchsafed, to perish. Vain therefore here are the Descants of *Estbius* upon this Place, as *V. G.*

1*st*, When he says God would have none to perish, because *he gives to all some general Means of Conversion to God, though they be not sufficient for that End, without those special Aids he will not give them.* For certain it is, that he who wills not the Means necessary to bring them to Repentance, wills not that they should come to Repentance. And he that determines to withhold the Means, which, being with-held, they must perish, wills they should perish.

2*dly*, When he restrains this to the Elect, saying, *God is not willing any of them should perish.* For the Words are too general to admit of this Restriction, for they run thus. 1*st*. He would have *all to come to Repentance*; he would not that *any should perish*. 2*dly*, He is here speaking of the Day *of Judgment and Perdition of ungodly Men*, and gives this Reason why it is deferr'd, *viz.* because *God is long suffering, and would not any Man should perish.* He therefore must in reason be supposed to speak of God's Long-suffering in the General.

3*dly*, When he adds, He would not any Man should Perish, *because he excites good Men to pray they may repent, and so not perish.* For if this Prayer be according to the Will of God, then must it also be his Will they should not perish. If it be not, they cannot thus pray in Faith, or with expectance to be heard; because they know, according to his Doctrine, they do not pray according to his Will: nor can God excite them thus to pray.

Ver. 10. *But* (though it be thus deferred for a time, yet) *the Day of the Lord will come, as a Thief in the Night, (i. e.* suddenly and unexpectedly to them, *Luke* 21. 34. 1 *Thes.* 5. 2, 3.) *in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein shall be burnt up.*

Ver. 11. *Seeing then that all these things shall be dissolv'd*, (by Fire design'd to punish the Ungodly) *what manner of Persons ought ye to be in all holy Conversation and Godliness*;

Ver. 12. *Looking for, and hasting to* (prepare for) *the coming of the Day of God, wherein the Heavens being on Fire shall be dissolved, and the Element shall melt with fervent Heat?*

Στοιχεῖα δὲ καυσούμενα, and *the Elements being burnt shall be dissolved.*] That the Elements cannot be here taken in the common Sense, Mr. *Mede* proves well, because one of them is that Fire which is to consume these Elements; but that they signifie the *Planets* he proves from the Testimonies of (c) *Justin Martyr*, (d) *Theophilus* of *Antioch*, of *Polycrates*, and other Ancient *Fathers*. So ἐνέργεια στοιχείων, is the Influence of the Stars, *Wisd.* 7. 18. and στοιχεῖα ἐπουράνια, the Cœlestial Signs or Constellations, as *Valesius* proves (in his Notes upon these Words of *Polycrates*, *Bishop* of *Ephesus*; (e) Κατὰ τὴν Ἀσίαν μεγάλα στοιχεῖα κεκοίμηνται, *in* Asia *great Lights are extinct*,) out of *Diogenes Laertius*, and *Epiphanius*, and since the Planetary Bodies are found to be as much Earth as that we tread on, and borrow all their Light from the Irradiations of the Sun, I think there is no need of those Criticisms which turn παρελεύσονται, *they shall pass away*, into *they shall be changed*; and καυσούμενα λυθήσονται, *they shall be dissolved being burnt*, into *they shall be refined*; whereas if they be refined as Silver is by Fire, they must be dissolved as that is. Nor see I any Reason why we should prefer either an unusual, or *Metaphorical*, before the proper import of these Words.

(c) Ὁ Θεὸς τὰ ἐναντία στοιχεῖα εἰς ἄνεσιν καιρῶν, καὶ ὡρῶν μεταβολὰς ποιήσας. Just. M. Ap. 1. p. 44. A. Πεποίηκε γίγνεσθαι τὰ φυτὰ, καὶ τὰ σπέρματα διὰ στοιχείων.

(d) Theoph. l. 2. p. 94. B. *Lex non solum vetat.* Εἰδώλοις προσκυνεῖν ἀλλὰ, καὶ στοιχείοις, Ἡλίῳ, καὶ Σελήνῃ, καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110. D. & l. 1. p. 72. A. Ἥλιος, καὶ σελήνη, καὶ ἀστέρες στοιχεῖα ἄψυχα εἰσιν. Vide ibid. C.

(e) Apud Euseb. H. Eccl. l. 3. c. 31.

Ver. 13.

Ver. 12. *Neverthelefs, we expect* (καινὸς δὲ οὐρανὸς καὶ γῆν προσδοκῶμεν, we alſo do expect) *new Heavens and new Earth, according to his Promiſe, in which dwelleth Righteouſneſs.*

Καινὸς οὐρανὸς, *new heavens and new Earth.*] That this cannot refer to the *Millennium* ſuppoſed to be promiſed in the Revelations of St. *John*, appears not only becauſe this *Epiſtle* was writ before the Revelations, which, ſaith (f) *Irenæus*, were ſeen *ad finem Domitiani Imperii, about the end of the Reign of* Domitian; whereas St. *Peter* ſuffered *Martyrdom* in the Reign of *Nero:* but alſo (1*ſt*,) Becauſe the *Millennium* of St. *John* is peculiar to the *Martyrs*, and thoſe who have ſuffered for the Cauſe of Chriſt; *the new Heavens and Earth* here mentioned, are the common Expectation of all *Chriſtians*, who upon this Account are admoniſhed *to be found of him without ſpot, and unblameable, in Peace*, Ver. 14. (2*dly*,) I grant that the *Apoſtle* is here ſpeaking of the Deſtruction not only of the ſublunary Heavens and Earth, but alſo of the Planetary Heavens, *Ver.* 12. by Fire: But this Conceſſion is ſo far from doing any Service to the *Hypotheſis* of the *Millennium* of St. *John*, that it doth perfectly deſtroy it; for this Conflagration of the World is Contemporary with *the Day of Judgment and Perdition of ungodly Men*; and by that very Fire which conſumes the World, are they to periſh. See note on *Ver.* 7. So doth the Scripture conſtantly expreſs the Puniſhment of the Wicked, ſaying, That *at the end of the World the Angels ſhall caſt them into a Furnace of Fire*, Matth. 13. 28. And that *Chriſt ſhall come in flaming Fire to take Vengeance on them*, 2 Theſ. 1. 7, 8. Whereas the *Millennium* of St. *John* muſt be at an end before that Day, for after he had ſpoken of the firſt Reſurrection, and the Concluſion of the thouſand Years in which they were to reign who were then raiſed, and of the Inſurrection of *Gog* and *Magog* againſt them, I ſay after the Concluſion of thoſe Years, doth he introduce one *ſitting on a great white Throne, and the Dead both ſmall and great ſtanding before him, and being judg'd out of thoſe things which were written in the Books, according to their Works*, Rev. 20. 13, 14.

I alſo grant, that after the *Apoſtle* had ſpoken of the Conflagration of the World, he hath theſe Words, *We alſo do expect new Heavens and new Earth*; but then I add, that theſe Words are not to be rendred thus, *Neverthelefs, after this violent Diſſolution of the World, we expect new Heavens and new Earth, which are to ſucceed them:* But rather as Dr. *More* renders them, But *before this Conflagration we expect them*; or rather, But *beſides* this *Conflagration, we expect new Heavens and a new Earth.* As if the *Apoſtle* ſhould have ſaid, I hitherto have anſwered this Queſtion of theſe *Scoffers*, by ſhewing what ſubſtantial Mutations have been, and will be wrought upon the World by the Word of the Lord, and his coming to judge his People. This alſo I think fit to add in anſwer to them, That we Chriſtians expect the coming of the Lord to make ſuch a moral Change in the Affairs of the Church, as will amount to the new Creation of Heaven and Earth promiſed to the *Jews*, *Iſa.* 65. 16, 17, 18. So that theſe Scoffers have no cauſe to doubt of our Lord's coming in behalf of his faithful Servants, ſince he will come to raiſe his Church by the calling the *Jewiſh* Nation to the Faith, to ſuch a glorious State.

Nor is it to be wonder'd that the *Apoſtle* ſhould ſpeak of theſe two things together, in anſwer to that Queſtion, *Where is the Promiſe of his coming?* ſeeing the *Jews* thought them connected, expecting theſe new Heavens and new Earth at the coming of the *Meſſiah* and his coming at the end of the World, according to that Queſtion of the Diſciple's to our Lord, *When is the time of thy coming, and of the end of the World?* Matth. 24. 3. *In the end of the World*, ſaith R. *Saadiah Gaon*, *there ſhall be to the Jews a World full of Joy and Exultation; ſo that their Heavens and Earth ſhall be as it were new, as it is ſaid* Iſa. 65. 17. See this more fully in Mr. *Mede*, p. 535, 536, 537.

Κατὰ τὸ ἐπάγγελμα αὐτοῦ, *according to his Promiſe.*] This cannot relate, as I have proved, to St. *John's* Diſcourſe of theſe new Heavens, *&c.* for this farther Reaſon, That he ſpeaks of them only *as in Viſion*, not by way of Promiſe; it remains therefore that the new Heavens and new Earth promiſed by *Iſaiah*, be the thing here referr'd to. Now theſe *new Heavens and new Earth* are manifeſtly promiſed to the *Jewiſh Nation*, to whom alſo the *Apoſtle* here writes; nor can they poſſibly admit of any other Senſe, or be primarily accompliſh'd upon any other People; for God having ſaid by his Prophet, *Behold I create new Heavens and a new Earth*, immediately adds, *Be ye* (Jews) *glad and rejoice for ever, in what I do create; for behold I create Jeruſalem a Rejoicing, and her People a Joy; and I will rejoice in Jeruſalem, and joy in my People.* Now ſure this new Heaven and Earth promiſed to the *Jews*, muſt be created before the Conflagration of the World; that is, before the *Jews* be burnt to Aſhes, they being not like to be converted afterward.

St. *John* indeed ſpeaks of his new Heaven and Earth, after he had mentioned the Day of Judgment; but that he doth this by a *Prolepſis* is evident from this Conſideration, that after

(f) L. 5. c. 30.

his whole Diſcourſe of theſe new Heavens and Earth, the new *Jeruſalem* coming down from Heaven, and of the *Bride*, and the *Lamb's Wife*, i.e. the *Jews* converted then to Chriſt, follow theſe Words, *Behold I come quickly, and my Reward is with me, to render to every one according to his Works*, Chap. 22. 13. Which Words contain a Repetition of what was ſaid Chap. 20. 13. to ſhew that what was mentioned there was not to be accompliſh'd till after the Appearance of the *new Heavens and the new Earth.*

Ver. 14. *Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.*

Ταῦτα προσδοκῶντες, *expecting theſe things.*] Theſe Words directed to the *Jews* then living, ſeem to prove, that in ſome inferiour Senſe this Promiſe of the *new Heavens*, &c. was to be made good in their Times. For why ſhould he exhort them to this Diligence on the Account of what ſhould only happen One thouſand ſeven hundred Years after they were dead? for he plainly ſpeaks to them to whom St. *Paul* had written, *Ver.* 16. and therefore to the *Jews* of that preſent Age.

Ver. 15. *And account that the long-ſuffering of our Lord is deſigned for* (the) *Salvation* (of you Jews); *even as our beloved* Paul, *according to the* (Spirit of) *Wiſdom given unto him, hath written unto you.* (In theſe Words, Rom. 2. 4. Deſpiſeſt thou the Riches of his Goodneſs and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to repentance? *And more eſpecially in theſe*, And ſo all Iſrael ſhall be ſaved, *&c. Rom.* 11. 26. For God hath concluded them all in unbelief, that he might have Mercy upon all, *Ver.* 32. See the Preface to the Epiſtle to the *Hebrews.*)

Ver. 16. *As alſo in all his Epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, to their own Deſtruction.*

Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *as alſo in all his Epiſtles.*] I do not think it neceſſary ſo to underſtand theſe Words, as if the *Apoſtle* were ſaid to have ſpoken in all his Epiſtles, That *the Long-ſuffering of God was deſigned for their Salvation*; for I do not find any thing of that Nature in many of them, he ſpeaks indeed generally of Chriſt's coming to Judgment in them, but that ſeems not pertinent to the Text. I therefore give the Senſe of the Words thus, As alſo *according to the ſame Wiſdom*, he hath written in all his *Epiſtles*, ſpeaking in them of theſe things of which I am now diſcourſing, of the Day of the Lord's coming, and of the Preparation we ſhould make for it.

Ἐν αἷς, *in which.*] This cannot relate to the Epiſtles of St. *Paul*, becauſe the Word being of the Neuter Gender, cannot agree with ἐπιστολαι, *Epiſtles*, which is of the Feminine; but to thoſe things of which St. *Peter* had been diſcourſing in this Chapter, and which were ſo wreſted by the Unlearned and Unſtable, that ſome of them thought long before the writing of this *Epiſtle*, That *the Day of the Lord was inſtant*, 2 Theſ. 2. 2. and ſo became unſtable in the Faith, *Ver.* 15. Some ſaid, *The Reſurrection was paſt already, and thereby overthrew the Faith of ſome*, 2 Tim. 2. 18. Some wanting Patience to expect it longer, left the *Aſſemblies of Chriſtians*, Heb. 10. 25. And ſome queſtioned whether his Promiſe would be made good at all; as here *Ver.* 4, 9. The Reſurrection of the Fleſh being by ſome thought a thing abſurd, (g) who *held it to be incapable of Salvation*, and the Reſurrection of the ſame Body being by ſome look'd on as a thing impoſſible, and theſe ſeem to be the δυσνοητα here mentioned.

Ver. 17. *Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away with the Error of the* (ſe) *wicked* (Scoffers), *fall from your own Stedfaſtneſs.*

Ver. 18. *But* (rather) *grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt: to him be Glory, both now and for ever.* Amen.

Αὐξάνετε ἐν χάριτι, *grow in Grace.*] That Grace ſignifies generally in the New Teſtament, the Favour of God to us, ſee Note on 2 *Cor.* 6. 1.

(g) *Carnis ſalutem negant, & regenerationem ejus ſpernunt, dicentes non eum capacem eſſe incorruptibilitatis.* Iren. l. 3. c. 21.

THE PREFACE TO THE First General Epistle of St. JOHN.

CONcerning the *Author of this Epistle, all Ages have agreed that it was* St. John, *the Apostle of our Lord and Saviour.*

As for the time when it was written, some both Ancient *and Modern Writers think his* Epistles *to be the last of his Works, and therefore to have been written in the last years of* Domitian. *But Dr.* Hammond *hath very well observed, that it must have been written some time before the Great Destruction which befel the* Jews. 1. *Because he speaks of* the last hour *as now at hand; which that it must be understood of the last times of the* Jewish State, *see Note on* Chap. 2. 18. 2. *Because he speaks of the* Antichrist, *Chap.* 2. 18. *and the* False Prophets, *Chap.* 4. 1. *which were then among them, or come into the World; such as Christ tells us were to be the immediate Forerunners of that Destruction,* Matth. 24. 24. *declaring that they went out from them of* Judea, *ver.* 19.

3. *It being written by an* Apostle *of the Circumcision, it is not doubted but it was written to the* Jews, *but that it was an Epistle to the* Parthians, *as* (a) *St.* Austin, Possidonius *in his* Index, *and* Idacius contra Verim. *avert, as I know nothing can be said against it, but that it only is asserted by* Authors *of a latter date, so if* Parthia *be taken for the whole Empire as 'twas enlarged by the* Arsacidæ, *it is a farther proof not only that this Epistle was written to the* Jews, *who, saith* (b) Josephus, *abounded in* Babylon *and* Mesopotamia, *and had there three famous Universities, one of them at* Neerda *mention'd by* Josephus, *but also that many of the ten Tribes were then converted, they being seated in* Mesopotamia *and* Media, *for the Text saith, that* they were carried away into Assyria, and placed in Halah and in Habor by the River Gozan, and in the Cities of the Medes, 2 *King.* 17. 6. 18. 11. *Now all these places, saith the learned* (c) Bochart, *are to be found thereabouts; and therefore* St. John *being an* Apostle *of the Circumcision, may well be supposed to have written to them, tho perhaps he was never there; as* St. Paul *writ some of his Epistles to Churches he had never seen.*

Whence it was written, neither Scripture, nor any thing in Antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. *To arm the* Jewish *Converts against those loose and pernicious Doctrines which had obtain'd among the* Jews, *viz. that* Solifidian *Doctrine of being righteous by Faith, that is, not fruitful in good Works, or without* doing Righteousness, 1 *Joh.* 2. 29. 3. 7, 10. *being Children of the Light without walking in the Light, Favourites of God without Obedience to his Laws, or Love to his Servants.* 2ly, *Against the Madness of their Zealots abounding every where among them, who thought their Zeal for God, and for his Law, would atone for their hatred of, and murther of their Brethren, and for all the other Sins which, saith* Josephus, *they did so greedily commit. See Note on* Rom. 2. 1. *and on*

(a) Qu. Evang. lib. 2. cap. 39. (b) Antiq. lib. 18. cap. 16.
(c) In Assyria vel Mediæ parte illi vicinâ reperiuntur loca quorum sacra Historia meminit. Chaluch est Ptolemæi Caluchena ad Aquilonem Assyriæ, Chabor est ejusdem Ptolemæi mons Chaboras inter Mediam & Assyriam, à quo monte ad Caspium mare euntibus medio forte spacio occurrit Gauzania urbs, *Geogr. S. l.* 3. *c.* 14. *p.* 220.

ver. 24. *and on* James 1. 26. *And* 3ly, *To preſerve them ſtedfaſt in the Truth which they had* heard from the beginning *againſt thoſe* Deceivers, Antichriſts, *and* Falſe Prophets, *which were then among them*, Chap. 2. 19, 26. Chap. 4. 1, 2, 3. *and to continue them ſtedfaſt in the belief that* Jeſus was the Chriſt the Son of God, *Chap.* 5.

And here, becauſe that Queſtion hath made ſo great a noiſe of late, Whether Salvation or Perdition depends upon believing or rejecting this one Propoſition, that Jeſus was the Meſſiah, *as ſaith* the Author of the Reaſonableneſs of Chriſtianity, p. 43. *adding*, p. 47. *that* all that was to be believed for Juſtification was no more but this ſingle Propoſition, that Jeſus of Nazareth was the Chriſt, or the Meſſiah; *I ſhall endeavour briefly to ſtate, and to explain this matter, and ſo give farther light to thoſe words of this Epiſtle*, Chap. 4. 2, 15. Chap. 5. 1, 5. *which ſeem to ſay the ſame thing.*

Whereas then this Author challenges all the Syſtematical *Divines*, p. 192. to ſhew that there was any other Doctrine, upon their Aſſent to which, or Diſbelief of it, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Chriſt as Members of his Body, as far as mere believing could make them ſo, or elſe kept out of it: *This I ſhall undertake to ſhew*,

1. *From the expreſs words of Chriſt, who* requires *of all his Diſciples, in order to their admiſſion into the Church by Baptiſm, Faith in* the Father, Son, and Holy Ghoſt, *Mat.* 28. 19. *ſaying*, He that believeth *(this)* and is baptized, ſhall be ſaved; He that believeth not, ſhall be damn'd, *Mark* 16. 16. *He adds with an Aſſeveration*, Verily, verily, I ſay unto you, except you eat the fleſh of the Son of Man, and drink his blood, you have no life in you, Joh. 6. 53. *clearly declaring the neceſſity of Faith in his Body given and his Blood ſhed for the remiſſion of Sins to Juſtification and Salvation, we being juſtified* by his blood, *and* through faith in his blood, *Rom.* 3. 25. 5. 9.

2. *From the plain Declarations of St.* Paul, *who among the firſt things he preach'd to the* Corinthians, *as things by the belief of which they ſhould be ſaved, mentions three Articles; firſt of all*, That Chriſt died for our ſins according to the Scriptures, 1 *Cor.* 15. 1, 2, 3, 4. 2. *That* he was buried. *And* 3. *That* he roſe from the dead. *In the ſame Chapter he plainly aſſerts the Neceſſity of the believing the Reſurrection of the Body*, ver. 13, 32. *Among the Foundations and firſt Principles of the Doctrine of Chriſt from which all Chriſtians were to go on to Perfection, he reckons the Doctrines of* Repentance, *of* Faith towards God, *of* Baptiſm, *of* laying on of hands *(for the receiving of the Holy Ghoſt) of* the Reſurrection of the Dead, *and of* eternal Judgment, *Hebr.* 6. 1, 2. *Theſe therefore were then neceſſary to be believed by all Chriſtians. The Doctrine of the Sufficiency of Faith in Chriſt's Death for Juſtification without the works of the Law, is by the ſame Apoſtle declared to be ſo neceſſary, that he ſaith of them who gainſay'd it*, Chriſt is become of no effect to you, ye are fallen from Grace, *Gal.* 5. 2, 4.

Moreover, it will be eaſie to account for the Practice of our Lord, and his Apoſtles, *who inſiſt ſo much upon, and lay ſo great ſtreſs upon this one Article, if we conſider who they preached to, and how much was contained in, or neceſſarily depended upon the cordial Belief of this one Article.*

1. *Then, our Lord and his* Apoſtles *whilſt he was on Earth, preached only to the* Jews, Matth. 10. 6. *that is, to them to whom* pertained the Adoption, the Glory, the Covenants, the Giving the Law, the Service of God, and the Promiſes, *Romans* 9. 4. *and to whom* were committed the Oracles of God, *Romans* 3. 2. i. e. *thoſe Scriptures which were* able to make them wiſe to Salvation, with faith in Chriſt Jeſus, 2 *Timothy* 3. 5. i. e. *if they, to the belief of them, added Faith in Chriſt, they teaching them the Knowledge of the true God, and the way in which he would be worſhipped, and ſhewing them* what was good, and what the Lord required of them. *They alſo were writ by, and made frequent mention of the Spirit of God, of the New Covenant God would eſtabliſh with them*, of the Sufferings of Chriſt, and of the Glory that ſhould follow, 1 *Peter* 1. 11. *of his* Prophetical, Prieſtly, *and his* Kingly *Office, of an* Emanuel *that ſhould be born to them, whoſe* Name ſhould be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace, *Iſaiah* 7. 1, 14. 9. 6. *It is not therefore to be wonder'd that whilſt our Saviour was on Earth he only call'd them to Repentance, and Faith in the promiſed* Meſſiah.

Moreover, St. Paul's *Sermon* Acts 13. *was preached to* the Children of the ſtock of Abraham, *ver.* 26. *and yet he preacheth to them not only that* Jeſus *was the Chriſt, but alſo that* he died, *and* roſe again, *and that* Remiſſion of Sins was to be obtain'd through his Name, *and that* by him all that believed were to be juſtified from all thoſe things from which they could not be juſtified by the Law of Moſes, *ver.* 38, 39. *And though we find him once diſputing in the School of one* Tyrannus, *we ſeldom find him preach any where but in a* Jewiſh Synagogue. *Others alſo preach'd to the ſame Perſons; for* they that were diſperſed upon the Perſecution of St. *Stephen* preached to the Jews only, *Acts* 11. 19.

We have in the whole Acts of the Apoſtles *mention only of four Perſons who were not* Jews *by birth to whom the Goſpel was thus*

preach'd; *one of these was the* Eunuch, *who was before a Worshipper of God, and as is probably conjectured, of the* Jews *Religion*; *and therefore* came up to Jerusalem to worship. *St.* Paul *preacheth to* Lydia *in a* Jewish Synagogue, *Acts* 16. 13, 14. *and she was also one that* worship'd God, *and so in probability of the* Jews *Religion. The* Centurion *to whom St.* Peter *preach'd was one that* feared God, wrought Righteousness, was much in *Prayer and* Alms, *and yet St.* Peter, *before his Baptism, preaches to him and his friends, of* the Word that God sent to the Children of Israel, preaching peace by Jesus Christ, *declaring how he was* anointed by God with the Holy Ghost, healed all that were oppressed of the Devil, suffered and rose again, *that he* was made Lord of all things, *that he was* ordain'd of God to be the Judge of the quick and the dead, *and that* through his Name whosoever believed in him should receive Remission of Sins, *Act.* 10. 36, 43. *The only Heathen Family that St.* Paul *admits to Baptism, is the* Jaylors; *and he first Preaches to them* the Word of the Lord, *Acts* 16. 32. i. e. *say even the* Socinians, *he summarily expounded to them* (d) *who this Jesus, this Son of God, was, what Miracles he did, how he was crucified by the Jews, rais'd up again by God, taken up into Heaven, made Lord of all things; what Promises he had made, what Precepts he enjoin'd. I know this Author saith, that Preaching the Word was only Preaching that* Jesus *was the* Messiah; *but the Scriptures cited by him do not say so: for the Word mention'd* Acts 10. 37. *is the whole* Word which God sent to the Children of Israel, preaching Peace by Jesus Christ. *It is the word of the Gospel,* Acts 15. 7. *It contains the whole ministery of the Gospel,* Acts 6. 4. *All the Council of God being the* Word of his Grace which was able to build them up, and give them an inheritance among them who were sanctified through faith in Christ, *Act.* 20. 27, 32. *It cannot therefore be concluded from the Preaching of our* Lord, *or his* Apostles, *that they thought nothing more was necessary to be believ'd by Christians saving this one Article, that* Jesus was the Christ.

2dly. *The Belief of this Proposition that* Christ is the Messiah, and the Son of God, *may well be represented as the chief initiating Article of* Christian *Faith, because where it is heartily profess'd, it carries with it a Profession of believing all Christ's Sayings, and of obeying all his Precepts: and where it cordially is embraced, it produceth both this Faith and Practice. That* Jesus *is the Christ, as it is the principal Article of pure Faith, the most peculiar Doctrine of our Religion, as it stands opposed to that of* Judaism; *so doth it virtually comprehend all other Doctrines of moment in it, regarding either Faith or Practice. For to believe him to be the Christ, to believe him to be* a Prophet sent from God to teach the way of life unto us, *John* 3. 34. *even* that Prophet which was to come into the world. *Hence Christ applies these words to himself,* The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel, *&c.* Luke 4. 18. *Now sure we are obliged to embrace as Truth whatsoever was taught by such a* Prophet, *and to obey all his Precepts upon pain of Destruction; for* Whosoever will not hear this Prophet, shall be destroyed from the People, *Acts* 3. 23.

Again, To believe him to be the Christ, *to believe him to be the Son of God, according to that Profession of St.* Peter, Thou art Christ the Son of the living God, *Matth.* 16. 16. *and the Enquiry of the* High Priest, Art thou the Christ, the Son of God? *Matth.* 26. 63. *Now this lays an Obligation upon us to hear, that is, obey him; according to those words of God,* This is my beloved Son in whom I am well pleased, hear him, *Matth.* 17. 5. *To believe him to be our Lord, and King, according to those words of the Angel,* To you is born a Saviour, who is Christ the Lord, *Luke* 2. 11. *and of* Nathanael, Rabbi, thou art the Son of God, thou art the King of Israel. *Now this Relation calls for Obedience;* For why, *saith our Saviour,* call you me Lord, Lord, and do not the things that I say, *Luke* 6. 46. *and that on penalty of Ruin from him when he shall say,* Bring these mine Enemies who would not I should reign over them, and slay them before me, *Luke* 19. 27. *To own also Jesus who was called Christ, even that Jesus who was* to save his People from their Sins, *and* a Saviour to give Repentance and Remission of Sins, *Matth.* 1. 21. *Now upon such a King, and such a Saviour, we may securely rely for the Obtainment of all the Blessings and Rewards which he hath promised to the obedient. Hence we may learn, that it was highly reasonable that the* Apostles *should begin their Preaching with proving and persuading this Doctrine, that they should give such great Commendations, annex such excellent Privileges, offer such high Rewards to the hearty Belief of such a comprehensive Article, and should admit them to Baptism who profess'd it, since* by that Baptism, *saith this Author,* pag. 196, 197. they own'd themselves the Subjects of this Jesus whom they believed to be their Messiah (i. e. *the Prophet sent from God to teach them*) and received for their Lord and King, and this was the solemn visible Act whereby they who believed

(d) Wolzog. in locum.

him

him to be the Meſſiah, receiv'd him as their King, and profeſs'd Obedience to him, *and ſo* were admitted as Subjects into his Kingdom. *For as every one who was circumciſed* became a Debtor to obey the whole Law of Moſes, *Gal.* 5. 3. *and therefore to believe it, ſo every Perſon baptized, being of Age, doth by that very Baptiſm profeſs to believe all the Doctrines, and obey the Precepts of the Holy Jeſus, into whoſe Name he is baptized. And therefore though St.* John *here ſays*, He that confeſſeth that Jeſus is the Son of God, God dwelleth in him, and he in God, *Chap.* 4. 15. *and* Every one that believeth that Jeſus is the Chriſt is born of God, *Chap.* 5. 1. *yet he requires of the ſame Perſons, in order to the ſame Ends, that they ſhould walk in the truth of the Goſpel, in Conformity to the Example of Chriſt, and to the Love of God, and in Obedience to his Commands, and adds, that* he that is born of God ſinneth not, neither can ſin; clearly inſinuating, that this Propoſition, when cordially embraced, will produce a Faith and Practice anſwerable to it in our Lives.

A

Paraphrase with Annotations

ON THE

First Epistle General of St. JOHN.

CHAP. I.

Ver. 1. THAT *which was from the beginning* (of the Gospel Dispensation, that) *which we have heard, which we have seen, (i. e.* discerned as clearly as if we had seen it) *with our Eyes*, (that) *which we have looked upon, and our Hands have* (as it were) *handled of the Word of Life, declare we to you.*

Ver. 2. (Nor have you the least Reason to suspect our Testimony, either of this Life, or the Author and Procurer of it:) *For the Life* (we speak of) *was manifested*, (in the Author and the Promise of it,) *and we have seen, (or* known,) *and bear witness* (to it), *and shew unto you that eternal Life which was with the Father, and was manifested unto us.*

Ὁ ἦν ἀπ' ἀρχῆς.] This I here render, *from the beginning of the Gospel Dispensation*, because I find that is the constant import of the Phrase in this *Apostle*, and elsewhere, when it relates to what *Christians* had heard and seen, as here. In this Sense is that which you have heard, ἀπ' ἀρχῆς, *from the beginning*, used six times by our *Apostle* in these Epistles; *viz.* 1 *Ep. Chap.* 2. 7, 24. *bis*; *Chap.* 3. 11. *Ep.* 2. *Ver.* 6. So the Commandment which we have received, ἀπ' ἀρχῆς, *from the beginning*, 1 Ep. 2. 7. 2 Ep. Ver. 5. doth necessarily import, it being *Christ's new Commandment* of Love. So ἀπ' ἀρχῆς αὐτόπται, are they *who from the beginning* of *Christ's* Preaching were *Witnesses* of what he said and did, *Luke* 1. 2. And in this Sence *Christ* saith to his Disciples, you have been with me, ἀπ' ἀρχῆς, *from the beginning*, John 15. 27. Acts 1. 21.

Ὃ ἑωράκαμεν, *which we have seen.*] That is, in Scripture Phrase, said to be seen and look'd upon, which is as truly known and discerned by us, as if we had seen it. So the *Jews* are said to do the things which *they have seen* with their *Father*, John 8. 38. and to have *seen the end of the Lord's* Dealings with *Job*, *James* 5. 11. So we are said to see God, or not to see him, 1 *John* 3. 6. *Ep.* 3. 11. To see the Life here, *Ver.* 2. So also ψηλαφᾶν, when applied to Spiritual Things, is not to touch with the Hand, but to apprehend with the Mind, *Acts* 17. 27. I confess all these things are more properly true of the Word made Flesh, of whom the *Apostles* declared what they had heard from him, and seen of him, *who saw his Glory*, John 1. 14. and what one of them had touch'd. But then the λόγος agreeing only to the Divine Nature, a *Metaphorical* Sense must be allowed in seeing and handling that.

Τὸν ζωὴν τὸν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, *that eternal Life which was with the Father.*] Thus of our eternal Life the *Apostle* saith, it is *hid with Christ in God*, Col. 3. 3. And of the Evangelical Dispensation, That before the Revelation of it by *Christ* and his *Apostles*, it was a Mystery *hid in God*, Eph. 3. 9. But this also may be applied to the Divine λόγος, stiled by this *Apostle*, Life Eternal, *Chap.* 5. 20. who was in the Bosom of the *Father*, and was manifested to us, *John* 1. 18. Yet two things seem to favour the first Interpretation.

1*st*, That the Phrase here used, being not ἐν ἀρχῇ ἦν, he subsisted *in the beginning* of all things; but only ἀπ' ἀρχῆς ἦν, he was *from the beginning:* This Phrase excludes not his Creation, as the other seems to do. And as I have observed, it chiefly is applied by this *Apostle*, to the beginning of the Gospel Dispensation.

2. That though ὁ λόγος and ζωὴ, absolutely put, are spoken of *Christ*; yet ὁ λόγος τῆς ζωῆς is never used concerning the Person of *Christ*, but is expresly used of that Word by which eternal Life is manifested; as when we are bid to hold fast λόγον ζωῆς, *the Word of*

of Life, Phil. 2. 16. and when the *Apostles* are bid to teach τὰ ῥήματα τῆς ζωῆς, *the Words of this Life*, Acts 5. 20. See *Acts* 13. 26.

Ver. 3. *That which we have seen and heard* (of the Word of Life) *declare we to you, that ye also may have fellowship with us* (in the same Life): *and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Note τῷ πατρὶ.] We being *Heirs of God, Joint-Heirs with Christ*, Rom. 8. 17. and being united to, and having Communion with *the Father and the Son*, by the Spirit of both dwelling in us, *Joh.* 14. 21, 23. *Eph.* 2. 21, 22. *Rom.* 8. 9, 11. And he being to us *the Earnest* of this Life, 2 *Cor.* 1. 22. 5. 5. *Eph.* 1. 13, 14. Who *seals us up unto the Day of Redemption*, Eph. 4. 30.

Κοινωνίαν μεθ' ἡμῶν, *Fellowship with us.*] It doth not follow hence, as *Estius* imagines, that no Man can have Fellowship with God, who hath not Fellowship with the Church; (though that be doubtless true of Fellowship with the invisible Church, united to Christ by the Spirit, and so made an Habitation of God through the Spirit, and of Fellowship in Doctrine and Communion with the Church of the *Apostles.*) For as *like precious Faith with us*, is only such Faith as we have, 2 *Pet.* 2. 1. so here *Fellowship with us*, is only such Fellowship as we have.

Ver. 4. *And these things we write unto you, that your Joy may be full*, (*i. e.* That believing this Eternal Life, you may rejoice with Joy unspeakable, and full of Glory. 1 *Pet.* 1. 8, 9. For which Cause you must carefully attend to another Message he hath sent by us.)

Ver. 5. *This then*, (And this) *is the Message we have heard from him*, (*i. e.* from God by Jesus Christ,) *and declare unto you, that God is Light*, (a pure and spotless Spirit,) *and in him is no darkness at all.* (Nothing of Impurity or Iniquity in his Commands, which are all Holy, *Rom.* 7. 12. Or in his Actions, as in the Heathen Deities, he being Holy in all his Works.)

Ver. 6. (And therefore) *If we say that we have Fellowship with him, and walk in Darkness, we lye, and do not* (speak) *the Truth.*

Ver. 7. *But if we walk in the Light, as he is in the Light*, (endeavouring to be Holy, as he is Holy,) *we have Fellowship one with another, and the Blood of Christ cleanseth us from all* (those) *Sins* (which might obstruct our Communion with the Holy God, and our Attainment of the Life thus manifested to us.)

Ὡς αὐτός ἐστιν ἐν τῷ φωτί, *as he is in the Light.*] That this Metaphor of Light relates not to the Knowledge, or the Felicity, but to the Purity of the Divine Nature, appears 1*st*, from the Injunction to *walk in the Light as he is in the Light*; for we are not any where bid to resemble God in Knowledge, or in Happiness, but we are commanded to *be holy as he is holy.* 2*dly*, From the Darkness set in Opposition to it, which doth not refer so much to the Ignorance of Men, as to the Vices they practised in a State of Ignorance. See Note on *Rom.* 13. 12.

Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *we have Communion with one another.*] Some Manuscripts read, μετ' αὐτοῦ, *with him*; which either is the true reading, or gives the true Sense of the other reading; *i. e.* We have Communion with God, and he with us, as is evident from *Ver.* 6. Moreover, The *Apostle* had said nothing before of our Communion with one another, but only of our Fellowship with God, *Ver.* 6. With the *Father and the Son*, Ver. 3. Which makes it reasonable to refer the Words to that Communion of which the *Apostle* so often speaketh in this Epistle. See *Chap.* 2. 5, 6, 24. *Chap.* 3. 24. *Chap.* 4. 12.

Τὸ αἷμα Ἰησοῦ, *the Blood of Christ cleanseth us from all Sin.*] This cannot well relate to that Effect of the Blood of Christ, which we call, *Justification by Faith in his Blood*, or the Remission of our past Sins by Virtue of our Faith in Christ's dying for us; for that follows immediately upon our Faith, and cannot require that an Habit of Purity, or of walking in the Light, should precede it, it therefore rather seemeth to refer to those sinful Infirmities and Defects, which in this State of Imperfection cleave to our best Actions, and even good Men are still subject to, and which do not deprive us of the Divine Favour, or of an Entrance into that new *Jerusalem, into which nothing enters that is polluted or unclean*; because in this new Covenant of Grace, establish'd in the Death of Christ, his Blood doth cleanse all faithful and sincere *Christians* from the Guilt of them.

Ver. 8. (And of this Expiation we have all need, for) *If we say we have no Sin*, (to be thus cleansed from,) *we deceive our selves, and the Truth is not in us.* (For in many things we offend all, *Jam.* 3. 2. And therefore are required to pray daily for the Remission of our Sins, and have even after our Regeneration, need of this Advocate for the Propitiation of our Sins, *Chap.* 2. 1, 2. See 1 *Kings* 8. 46. *Eccles.* 7. 21.)

Ver. 9. (But) *If we confess* (these) *our Sins, he* (who hath made this new Covenant in the Blood of Christ, that he will be merciful to our Iniquities, *Heb.* 8. 8.) *is faithful* (to his Promise,) *and just to forgive us our Sins*, (upon the Satisfaction made to his Justice by the Death of Christ,) *and to cleanse us from all unrighteousness.*

Ver. 10. (But) *If we* (continue to) *say we have not sinned*, (and therefore do not need this Expiation through the Blood of Christ,) *we make him a Lyar*, (who hath declared both in the Old and the New Testament, that all

Have

have ſinned and fallen ſhort of the Glory of God, *Rom.* 3. 23.) *and the Truth is not in us.*

Note, The Queſtion is of whom the *Apoſtle* ſpeaketh here, whether of ſincere *Chriſtians* after their Converſion to the *Chriſtian* Faith, or only of them conſidered before they entred on that State. That St. *John* here ſpeaks only of the latter, is argued from theſe Conſiderations:

1*ſt*. That the *Apoſtle* doth plainly teach the contrary to the firſt Expoſition, by ſaying, *he that is born of God ſinneth not*, Chap. 3. 9. 5. 18. But to this I ſhall return an anſwer in the Comment on thoſe Places.

2*dly*. That the Words run in the *Preterperfect Tenſe*, if we ſay, οὐχ ἡμαρτήκαμεν, *we have not ſinned*, whereas ſome ſingle Acts of leſſer Sins they were then ſtill ſubject to, to whom he ſpeaks.

Anſw. True; and therefore he adviſeth them to confeſs them, that they might obtain Forgiveneſs of them: Now Confeſſion of them muſt be after they have been committed.

3*dly*, Becauſe this Phraſe ἁμαρτίαν ἔχειν, *to have Sin*, is ſtill uſed of ſuch Sins as will condemn us at the laſt, *Joh.* 9. 41. 15. 22, 24. 19. 11.

Anſw. The Text cited from *Chap.* 19. 11. is impertinent; the other two may be taken abſolutely as to the Matter ſpoken of. They had been guilty of no Sin of *Infidelity*, if Chriſt had not come to them, or if he had not proved his Miſſion, *Chap.* 15. 22, 24. or if they had wanted Means to diſcern the Truth. *Chap.* 9. 41. Nor would their Sin of Infidelity have been condemning, had they confeſſed it and forſaken it.

Since then the *Apoſtle* was ſpeaking, *Ver.* 7. of them who *walked in the Light*, who *had Communion with God*, and who were *cleanſed* from the Guilt of Sin. And *Ver.* 8. goes on to add, *If we ſay we have no Sin*; it ſeems more probable, that he ſpeaks there at leaſt of the ſame Perſons.

Note alſo, That ſome of the *Jews* profeſſed to be (a) ἀναμάρτητοι πρὸς Θεὸν, ἢ μηδεμιᾷ ἁμαρτίᾳ ἑαλωκέναι, ſupple ἁμαρτίαι, *free from all Sin and Offence againſt God*; and of ſuch may the laſt Verſe be interpreted: They varying in this from the Doctrine of other *Jews*; ſee (b) *Maimonides* truly ſaith, *Nullus homo datur poteſt qui non peccet, vel ignoranter in dogmate & ſententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda eſt, vel contrariæ, aliorumque affectuum vehementiam & prædominationem.*

CHAP. II.

Ver. 1. MY *little Children*, *theſe things* (concerning the Neceſſity of walking in the Light, and putting off the Deeds of Darkneſs) *I write unto you*, *that ye ſin not*, (*i. e.* That ye live not in any Courſe of Sin.) *And if any Man* (through the Infirmity of the Fleſh be overtaken with a) *Sin*, *we* (Chriſtians) *have an Advocate with the Father*, *Jeſus Chriſt the Righteous*, (the Juſt One in whom was no Sin, 1 *Pet.* 3. 18.)

Ver. 2 *And he is the Propitiation for our Sins*, *and not for ours only*, *but for the Sins of the whole World.*

Ἐάν τις ἁμάρτῃ, and *if any Man ſin.*] Tho' this is not to be interpreted of Sins of Infirmity only, yet ſince the *Apoſtle* is here ſpeaking of his little Children, whoſe paſt Sins were already *forgiven them for his Name's ſake*, Ver. 12, 15. and the *Apoſtle* would not encourage them in wilful or habitual Sins, I think, as it relates to them, it chiefly is to be referr'd to thoſe Sins of Ignorance, Weakneſs and Infirmity, which will be pardoned by the Tenour of the New Covenant, through Chriſt's Interceſſion.

Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *he is the Propitiation for our Sins.*] In the *Old Teſtament* the Sin-Offering which made Atonement for a Treſpaſs, that it might be forgiven, is called κριὸς ἱλασμοῦ, *the Ram of Atonement*, Lev. 6. 6, 7. Numb. 5. 8. And that which in the Law is φέρειν, προσάγειν τὸ περὶ ἁμαρτίας, *to bring an Offering for Sin*, is in *Ezekiel* προσφέρειν ἱλασμὸν, *to bring an Atonement*, or *Propitiation*, Ezek. 44. 27. When therefore it is ſaid here of Jeſus Chriſt, that he is ἱλασμὸς, *the Propitiation for our Sins*; and *Chap.* 4. 10. That *God ſent him into the World to be* ἱλασμὸν, *the Propitiation for our Sins*; have we not Reaſon to conclude he was ſo our Propitiation, as were all the Sin-Offerings of the *Jews* for them; *viz.* by ſuffering in our ſtead, to make Atonement for our Sins, and ſo to render God propitious to us in the Forgiveneſs of them? Moreover, Why is he ſtiled *Jeſus Chriſt the Juſt*, or Righteous, who made Propitiation for our Sins, if he intended not to intimate that the *Juſt ſuffered inſtead of the Unjuſt*, to make Atonement for their Sins?

To this *Crellius* replies, That δίκαιος ſhould be here rendred not the Juſt, but Faithful.

Anſw. This is to ſay, it muſt here ſignifie not what it ordinarily and truly ſignifies, but what it both improperly and rarely ſignifies, and when it is aſcribed to Chriſt, as here it is,

(a) Joſeph. de Bello Jud. l. 7. p. 990. E. (b) More Nevoch. l. 3. c. 36. p. 443.

it never signifies; for it is ascribed to him elsewhere ten times in the *New Testament*, Mat. 27. 24. *Luke* 23. 47. *Acts* 3. 14. 7. 52. 22. 14. 2 *Tim.* 4. 8. 1 *Pet.* 3. 18. *Rev.* 16. 5. and in those Places it doth always signifie *that just or righteous Person*; yea, in this very Chapter and the next, it is twice spoken of him, first in these Words, *Ver.* 29. *If ye know that he is righteous, ye know that every one that doth Righteousness is born of him.* And Chap. 3. 7. *He that doth Righteousness is righteous, even as he is righteous.* Where it is evident that it retains its proper Sense: Why therefore, in the Place contested, should it import what, when it is applied to Christ it never signifies?

Object. And whereas *Crellius* objects, that the *Apostle* speaks of Christ here as of our Advocate in Heaven, where he doth not satisfie God, or suffer any Punishmmnt on our account.

Answ. I answer, That seeing Christ there intercedes by Virtue of his Blood shed to satisfie for our Offences, and of the Death he suffered as the Punishment of our Iniquities; the Parallel runs clearly thus, That as the Sacrifices of the *Old Testament* were slain, and the Blood shed, before it was brought to the Mercy-Seat, and yet the *High-Priest* made Atonement with it, when at his Entrance into the Holy Place, he offered up that Blood to God in his peculiar Presence; so though our Lord was slain, and shed his Blood on Earth, yet may he make Atonement in the Presence of God with it, by Virtue of the Sufferings he endured when his Blood was shed.

Περὶ ὅλου τοῦ κόσμου, *for the Sins of the whole World.*] That is, of all Men in general; for when he saith, he is *the Propitiation for our Sins*, sure he intends this Comfort to them all to whom he speaks, and means not that Christ was the Propitiation *for some of their Sins only*; for this would have left them all in doubt whether this *Advocate*, and this Propitiation did belong to them, but would have comforted none of them. When then he adds, he is the Propitiation *not for our Sins only, but for the Sins of the whole World*, he in like manner must extend this Phrase to all Men in the World.

Again, when he saith he *is the Propitiation for our Sins*, he doth not mean that he was so *sufficiently*, but not *intentionally*; for what Comfort would that afford them, that *his Death was sufficient to procure the Pardon of their Sins, had God designed it for that End*, unless they also knew that he intended it for their Propitiation: When therefore he proceeds to say, and *not for ours only, but for the Sins of the whole World*, he must mean also, that he was the Propitiation for their Sins, not only sufficiently, but also in his gracious Intention. And indeed otherwise it might as properly have been said of the fallen *Angels*, or the whole Host of *Devils*, he is the Propitiation for their Sins, as for the Sins of those who are not elected, seeing had God designed it for that End, Christ's Death, by reason of its intrinsick Value, might have been sufficient to procure Atonement for the Sins of fallen *Angels*. *Lastly*, The Import of these Words cannot be only this, He died, or is the Propitiation *for the Sins of the Elect throughout the World.* For *1st*, The whole World, in Scripture, never signifies the *Elect* only, in opposition to the Wicked in the whole World; but in this very Epistle, and in these Words, *We know that we are of God, and that the whole World lies in Wickedness*, Chap. 5. 19. it plainly signifies the Wicked of the World, in opposition to the faithful *Christian*. *2dly*, Would it not be strange, and alien from the Mind of Scripture, to say, *The whole World is elected to Salvation, the whole World shall be justified by Christ, and sanctified by his Spirit dwelling in them, and obtain an happy Resurrection*; and yet all this must be true of the whole World of the *Elect*: Why therefore is it no where equally affirmed of the whole World, as that Christ died, and *is the Propitiation for the Sins of the whole World*, if they be Words of equal Latitude and Truth? These Arguments are as strong against the Exposition of others, who say the *Apostle* means *not only for the Sins of the Jews, but also of the Gentiles.*

Ver. 3. *And hereby* (*Gr.* in this) *we know that we know* (*Gr.* have known) *him*, (truly and acceptably) *if we keep his Commandments.*

Note, It is a Rule in Divinity, That *Verba notitiæ denotant affectum, adde & effectum. i. e.* That when the Knowledge of God, or Christ, is put absolutely, it signifies a Knowledge which is fruitful in Love and Obedience, as the Effect of that Love and Knowledge. Whence they who disobey him, are still in Scripture said *not to know God*, 1 Sam. 2. 12. Hos. 5. 14. Jer. 2. 8. 9. 3. Tit. 1. 16. and here *Ver.* 4. And they that do what is acceptable and delightful to him, are said *to know him*, Jer. 22. 15, 16. 24. 7. 31. 33, 34. Hos. 2. 19, 20. Joh. 10. 4. Eph. 3. 19.

Moreover, 'Tis observable, that many of the *Jews* had an Apprehension that their Knowledge and Belief of the true God, would be sufficient for their Justification and Acceptance with him; whence they are represented as *boasting in God, and in the Knowledge of his Will*, Rom. 2. 17, 18. And expecting Justification on this account, That *they believed there was one God*, James 2. 19. And this might cause the *Apostle* to be so diligent in teaching them that the true Knowledge of God consisted in keeping his Commandments. And to add,

Ver. 4. *He that saith I* (have) *know*(n) *him, and keepeth not his Commandments, is a Liar,*

and the truth is not in him. (He is a falſe Pretender to the Knowledge of God, for ſuch Perſons do in Words profeſs to know God, but in Works they deny him, being diſobedient, *Tit.* 1. 16. They likewiſe know not Jeſus Chriſt *according to the Truth*, Eph. 4. 21.)

Ver. 5. *But whoſo keepeth his Commandments, in him verily is the Love of God perfected: hereby know we that we are in him.*

Ἡ ἀγάπη τοῦ Θεοῦ, *the Love of God perfected.*] The Love of God here may ſignifie either God's Love to us, as when 'tis ſaid, *Who ſhall ſeparate us from the Love of God which is* (ſhewed to us) *in Chriſt Jeſus*, Rom. 8. 39. And that *the Love of God is ſhed abroad in our Hearts, through the Spirit that he hath given us*, Rom. 5. 5. See *Jude* 21. and then this Love is perfected in us by that Aſſurance the Holy Spirit giveth of it, and that humble confidence we have of it, *becauſe we keep his Commandments*, Chap. 3. 21, 22. So the *Apoſtle* ſeems to interpret this Perfection in Love, *Chap.* 4. 16, 17, 18. Or, 2*dly*, This Love may ſignifie our Love to God and Chriſt, as when Chriſt upbraids the *Phariſees* with the want *of the Love of God*, Luke 11. 42. And ſaith to the *Jews*, *I know that you have not the Love of God in you*, John 5. 42. And when Chriſt ſaith, *He that hath my Commandments, and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father*, John 14. 21. And *Ver.* 23. *If any Man love me he will keep my Word, and my Father will love him, and we will come to him, and take up our abode with him.* And this Love is perfected in us, by keeping his Commandments, becauſe that ſhews we are fully inſtructed in the Nature of that Love, which is one Senſe of *Perfection.* See Note on 1 *Cor.* 2. 6. And it engages us to the ſincere Performance of our whole Duty to God, which is another Senſe of the Word *Perfection:* And *hereby we know that we are in him, even by this Spirit*, by which God abideth in us, *Chap.* 3. 24. And who ſheds abroad the Senſe of the Divine Love in our Hearts.

Note alſo, That hence we may paſs a certain eſtimate of neceſſary and Fundamental Doctrines; for if they be ſuch as are neceſſary to the Love of God to us, or to that Love of ours to him, which conſiſts in keeping his Commandments, they are Doctrines truly neceſſary to Salvation: If not, they cannot be ſo; becauſe we may truly love God, and abide in his Love, without the Knowledge of them.

Ver. 6. *He that ſaith he abideth in him*, (in Chriſt by the Spirit,) *ought himſelf alſo ſo to walk, even as he walked.*

For ſeeing we abide in God the Father and the Son, only by the Communion of the Spirit, *Chap.* 3. 24. 4. 13. whence *he that is in Chriſt is one Spirit with him*, 1 Cor. 6. 17. and *he that hath not the Spirit of Chriſt is none of his*, Rom. 8. 9. we that are animated with the ſame Spirit that was in Chriſt, as we are enabled, ſo alſo are we thereby engaged to walk after his Example, or to *walk in the Light as he is in the Light*, Chap. 1. 7.

Ver. 7. *Brethren, I write no new Commandment unto you*, (when I thus call upon you to walk in the Light as he is in the Light, or to walk as Chriſt walked,) *but an old Commandment which you had from the beginning:* (of Chriſt's Preaching, *John* 3. 21. 8. 12. 12. 35. ſee Note on *Chap.* 1. *Ver.* 1.) *the Old Commandment is that Word which ye have heard from the beginning.*

Οὐκ ἐντολὴν καινὴν, *no new Commandment.*] Moſt Interpreters conceive this relates to the Commandment of *Chriſtian* Love, that being the Commandment which they are ſaid *to have heard from the beginning*, Chap. 3. 11. and ſaid to be on that Account *no new Commandment*, Eph. 2. 5. and yet being ſtiled by Chriſt *a new Commandment.* John 13. 34. Nor are the Arguments of *Epiſcopius* againſt this Expoſition cogent. For whereas,

Obj. 1. He objects that theſe Words ſeem to be ſpoken to remove the thoughts of ſome, that he was propounding a new Doctrine which they had not learned; whereas no Man who was acquainted with the Law of *Moſes*, or even with that of Nature, could think the Law of Charity was new.

Anſw. I anſwer, It is not the Law of Charity in general, which our Lord and his *Apoſtle* ſtile *a new Commandment*; but that of loving one another *as he had loved us*, John 13. 34, 35. And this might juſtly be look'd on as *a new Commandment*, it being a Commandment *to lay down our Lives for the Brethren*, Chap. 3. 16. And therefore a Commandment not contained in the Law of Nature, nor in that of *Moſes.*

Obj. 2. Whereas he adds that theſe Words, *I write unto you*, ſeem to reſpect not any thing that was to follow, but which was ſaid before, and to contain this Senſe, *When I write this to you, I write nothing new.*

Anſw. I anſwer, that it may be ſo; for having told us, That *he that ſaith he abideth in Chriſt, ought alſo to walk as he walked*; he may well be conceived to have an eſpecial Eye to the great Example of Love Chriſt ſhewed to Mankind, both in his Life and Death.

Yet his Expoſition given in the *Paraphraſe* ſeems alſo very probable, by reaſon of the following Words, *Becauſe the Darkneſs is paſt, and the true Light now ſhineth*; and therefore I ſhall have reſpect to both.

Ver. 8. *Again, a new Commandment I write unto you; which thing is true in him*, (who is the Author of it; for no ſuch Light ever came into the World before, and no ſuch Love was manifeſted to the World before,) *and in you*; (who before were Darkneſs, but are now Light

light in the Lord, *Eph.* 5. 8. Children of the light, and of the day, 1 *Thess.* 5. 5. and to whom not long ago the light appeared, 2 *Cor.* 4. 6. and ye are taught of God to love one another, 1 *Thess.* 4. 9.) *for* (by your late receiving the Gospel) *the* (former) *darkness* (you were in) *is past, and the true light now shineth* (in, and upon you; wherefore the night of Ignorance and Darkness being far spent, and the day being nigh at hand, and shining more and more upon you, you are obliged to put off the works of darkness, and to put on the armour of light, *Rom.* 13. 12.)

Or thus: *Again*, (being now to speak to you of Christian Love) *a new Commandment I write unto you, which thing is true in him* (for thus he speaks, A new Commandment I give unto you, that ye love one another as I have loved you, *Joh.* 13. 34.) *and in you: because* (it shews) *the darkness* (you were in whilst *Jews*, bearing affection only to them of their own Nation and Religion) *is past, and the true light* (of the Gospel) *now shineth* (upon you.)

The Ceremonials of the Law are sometimes called *a Shadow*, but never Darkness; and though the *Alexandrian Manuscripts* read *and a Shadow*, yet because all other Copies read *and Darkness*, and the following words ver. 9. and 11. shew that this is the true reading, and because it is so easie in short writing to mistake σκοτία for σκιά, the Interpretation of these words which depends upon that reading cannot be relied on.

Ver. 9. *He that saith he is in the light* (that he lives under the influences of the light of the Gospel, and walks according to it,) *and* (yet) *hateth his Brother* (wishing ill to him, and from that Disaffection doing ill Offices to him) *is* (whatever he professeth to the contrary,) *in darkness until now.* (But)

Ver. 10. *He that loveth his Brother* (as Christ loved us, being willing to do him all kind Offices which he is able, from Love to God, and as a Fellow-member of Christ's body,) *abideth in the light, and there is no occasion of stumbling* (Gr. no scandal) *in him.*

Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.] *i. e.* There is nothing at which he will fall or stumble. So *Psal.* 119. 156. *Great peace have they that love thy Law,* καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον *and they have no stumbling-block.* The Labour of Love they must undergo, the Evils they may be exposed to, will not hinder them from doing the Duty they owe to God, and to their Brother for his sake; but they go on securely and chearfully in it, for *perfect Love casts out Fear*, Chap. 4. 18.

Ver. 11. *But he that hateth his Brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.* (Joh. 12. 35.)

Ἐν τῇ σκοτίᾳ ἐστὶν.] *i. e.* He lives in great ignorance of his Duty, and of the way to Life, as not guiding his Actions by that light of the Gospel which hath appeared to him.

Ver. 12. *I write unto you little Children, because your sins are forgiven for his names sake.*

Ver. 13. *I write unto you Fathers, because ye have known him that is from the beginning. I write unto you young Men, because ye have overcome the wicked one. I write unto you little Children, because ye have known the Father.*

Ver. 14. *I have written unto you Fathers, because ye have known him that is from the beginning. I have written unto you young Men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*

Note, That these words may either relate to the foregoing, and then they are to be interpreted as Motives to walk in the Light, and as Christ walked, and in particular to walk in Christian Love, thus; I have written to you Children touching this Love, and walking in the Light, and after Christ's Example, because your Sins have been forgiven for his Name sake, and so in gratitude to him who hath procured the pardon of them, you ought to walk as he walk'd, and to love the Brethren: Ye also have known the *Father*, and had experience of his Love to you, and therefore stand obliged to imitate his Love to you, and to walk in the Light, that you may still have Fellowship with him.

I have written to you *Fathers*, because ye have known him in whom you believe from the Beginning; *i. e.* have long profess'd the Christian Faith, and so have better Knowledge of your Duty, have more Experience of the Comforts and Pleasures of the ways of God, and more Strength to walk in the Light, and more Experience of the Love of God, to engage you to an Imitation of it.

I have written to you young Men because ye are strong by virtue of the Word of God abiding in you, and by the *Sword of the Spirit*, and the *Shield of Faith*, have been enabled successfully to combat, and overcome that wicked one, who tempts you to the deeds of Darkness, and to Hatred of the Brethren, *Chap.* 3. 10.

If they relate to the words following, they must be an Exhortation to little Children to take off their Affections from the World, and place them upon God and Christ, on the account of the Love and Mercy shew'd to them by God the Father through Christ. To the *Fathers* so to do, because they have been so long dead to the World, and have had so long Experience of the Benefit of a prevailing Love to the Father, and the Son. To the young Men so to do, because they had overcome the wicked one, all whose Temptations arise from some Allurements or Affrightments of the World. Or lastly, The words may be ex-

tended to all he ſaith to them in this whole *Epiſtle*; and then both Expoſitions may take place.

Ver. 15. *Love not the world*, i.e. *neither the men of the world* (who will not own you, but hate, and perſecute you, *Chap.* 3. 1, 13. and who live in wickedneſs, *Chap.* 5. 19. ſo as to be conformed to their manners, *Rom.* 12. 2.) *nor the things of the world*, (the Pleaſures, Honours, or Enjoyments of them, ſo as to cleave to them, *Matt.* 6. 24. or to be unwilling to part with them for Chriſt's ſake, and to ſecure the favour of God, *Matt.* 19. 28.) *for he that* (thus) *loveth the world, the love of the Father is not in him*, (for ſeeing God is to be loved above all, he loves him not at all truly, who cleaves to any other thing in oppoſition to him, or hazards his Favour to ſecure it.)

Ver. 16. *For all that is in* (vogue or eſteem with the men of) *the world, the luſts of the fleſh*, (all voluptuous Enjoyments which tend to Senſuality and Intemperance, and making proviſion for the fleſh) *the luſt of the eye*, (the deſire of Gold, Silver, ſtately Houſes, rich Furniture, fair Gardens, which tend to gratifie the eye,) *the pride of life*, (the deſire of places of Dignity, high Titles, all the Honour, Glory, and Splendour of the World which tends to gratifie our Pride,) *are not of the Father*, (they are not Deſires excited by him, nor is it according to his Will, that we ſhould ſet our hearts upon them,) *but are* (the Deſires) *of* (the Men of) *the world*, (whoſe chief concern is, to gratifie theſe ſenſual Appetites.)

Ver. 17. *And the world paſſeth away, and the* (things which miniſter to the) *luſts thereof; but he that doth the will of God abideth for ever.*

Ver. 18. *Little Children, it is the laſt time* (or hour of the Jewiſh OEconomy,) *and as ye have heard that Antichriſt ſhall* (ſhortly) *come*, (ſo) *even now are there many Antichriſts*, (*i.e.* Oppoſers of Chriſt, and Denyers of him to be the Chriſt, *ver.* 22.) *whereby ye may know that this is the laſt time.*

Ὁ Ἀντίχριστος ἔρχεται. *Antichriſt cometh.*] To wit, then in the laſt hour, this being repreſented as the *Character* by which they might know that the laſt hour was now come. 'Tis manifeſt that the laſt hour cannot ſignifie the End of the World, or include the times of the laſt Judgment, but muſt be reſtrained to the laſt times of the *Jewiſh* State which only then were inſtant, or at hand.

2*dly*, The ὁ Ἀντίχριστος, *Antichriſt*, then in being, if it refer to any Nation, muſt be the Nation of the unbelieving *Jews* perſecuting and oppoſing *Chriſtianity* with their whole Might, and denying *Jeſus* to be the Chriſt or promiſed *Meſſiah*; and then the many *Antichriſts* here mention'd may be the *falſe Apoſtles*, and *deceitful Workers*, *who transform'd themſelves into Apoſtles of Chriſt*, 2 Cor. 11. 13, 14, 15. who *preach'd Chriſt not ſincerely, but out of contention*, Philip. 1. 15. who *as Jannes and Jambres withſtood Moſes, ſo alſo did reſiſt the Truth*, 2 Tim. 3. 8. who were *men of corrupt minds, and deſtitute of the Truth*, 1 Tim. 6. 5.

Ver. 19. *They went out from us* (Chriſtians of Judea, *Acts* 15. 1. and from us the Apoſtles, *Acts* 15. 24.) *but they were not of us* (but were falſe Brethren, *Gal.* 2. 4. and falſe Apoſtles, 2 *Cor.* 11. 13.) *for if they had been of us* (conſpiring with us the Apoſtles and true Churches of Chriſt in the Doctrine and Truth of the Goſpel,) *they would no doubt* (*Gr.* μεμενήκεισαν ἂν they might have ſtill) *continued with us* (preaching that Doctrine which we teach,) *but* (they went out from us) *that it might be made manifeſt that they were not all* (*Gr.* that they all were not) *of us.*

Ὅτι οὐκ εἰσὶ πάντες, *that they all were not of us.*] So *ver.* 21. πᾶν ψεῦδος οὐκ *no lye is of the Truth*: οὐκ ἂν σωθείη πᾶσα σὰρξ, *no fleſh ſhould be ſaved*, Matt. 24. 22. οὐ δικαιωθήσεται πᾶσα σὰρξ *no fleſh ſhall be juſtified*, Rom. 3. 20. See *Gen.* 4. 15. *Pſal.* 143. 2. *Luk.* 1. 37.

Ἐξ ἡμῶν ἐξῆλθον, *they went out from us*] of *Judea*. For ſome, κατελθόντες ἀπὸ τῆς Ἰουδαίας, *going out from Judea, taught the Brethren, that except they were circumciſed after the manner of Moſes, they could not be ſaved*, Act. 15. 1. and from the *Apoſtles*; for ſo they ſpeak, *we have heard that*, τινὲς ἐξ ἡμῶν ἐξελθόντες, *ſome going out from us, have troubled you with words perverting your ſouls, ſaying that ye ought to be circumciſed, and to keep the Law*, ver. 24. The Perſons who taught theſe Doctrines are ſtiled ψευδάδελφοι *falſe Brethren*, Gal. 2. 4. ψευδαπόστολοι *falſe Apoſtles, deceitful Workers, Miniſters of Satan*, 2 Cor. 11. 13, 15. *Dogs, Evil workers*, the *Conciſion*, Philip. 3. 2. their Doctrine tended to *the Subverſion of Souls*, Acts 15. 24. to the corrupting, and *turning the minds of men from the ſimplicity of Chriſt*, 1 Cor. 10. 3. to *hinder the truth of the Goſpel from continuing with them*, Gal. 2. 5. to *make Chriſt die in vain*, ver. 21. to cauſe Chriſtians to *fall from Grace*, ſo that *Chriſt ſhould profit them nothing*, Gal. 5. 2, 4. So that they were *Falſe Prophets*, *Falſe Apoſtles*, and *Antichriſts*, in the worſt of Senſes; and by going out from the *Apoſtles* and the Churches of *Judea* to preach this deſtructive Doctrine to the *Gentiles*, which both the whole Church of *Judea* and the *Apoſtles*, aſſembled for that very purpoſe, flatly diſown'd and cenſured, it ſufficiently appeared that all the Preachers of theſe Doctrines ſo oppoſite to Chriſtianity, and deſtructive of it, were not of them. Theſe therefore, doubtleſs, were ſome of thoſe many *Antichriſts* which the *Apoſtle* ſpeaks of here as writing to the *Jews*; and they alſo divided and ſeparated themſelves from the *Church*, and became *Hereticks* under the name of

of *Cerinthians*, *Nazarenes*, and *Ebionites*. *Cerinthus* spread his Heresie in (a) *Asia*, the Province of St. *John*, saith *Theodoret*; and was (b) *Contemporary with the Apostles*. Whence (c) *the Church desired him to write against* Cerinthus *and the* Ebionites; *and* (d) St. John *left the Bath because* Cerinthus *the Enemy of the Truth was in it*. Moreover, these words, *they were not of us*, cannot be interpreted of the *Elect*, but of the Church in general; for from them *they went out*, and with them might have remained, not from the *Elect* who are not visible, nor could they have remained with the Church of the *Elect*, who were never of them. 2*dly*, Their going out from them for a season was no certain Argument they were not of the *Elect*, since 'tis confessed they may fall totally, though not finally.

Ver. 20. *But ye have an unction from the holy one, and ye know all things*, (ye to whom I write; which shews he speaks not of the Christians in general, but of them in particular.)

Ἀπὸ τοῦ ἁγίου, *from the holy one.*] *i. e.* From *Jesus Christ* emphatically so called, *Act.* 3. 14. *Apoc.* 3. 7. But then that Unction is *the holy Spirit which he hath given to them that believe*. For he being *anointed with the oyl of gladness above his fellows*, Psal. 45. 7. *anointed by God with the Holy Ghost*, Acts 10. 38. this Grace is given to Christians *according to the measure of the gift of Christ*, Eph. 4. 7. and *we all beholding, as in a glass, the glory of the Lord, are changed into the same likeness as by the Spirit of the Lord*, 2 Cor. 3. 18. See the Note there.

Καὶ οἴδατε πάντα, *and ye know all things*] Belonging to the saving Truths of the Gospel, he being promised *to teach them all things*, Joh. 14. 26. and to *lead them into all truth*, Joh. 16. 13. So (e) *OEcumenius*; *You have received in Baptism the Unction of the Holy Spirit, who leads you into all truth.*

Ver. 21. *I have not written to you, because you know not the truth, (i. e.* to instruct you as Persons ignorant of it,) *but because ye know it, and that no lye* (utter'd by these Antichrists and false Prophets) *is of* (or hath any communion with) *the truth* (of the Gospel.)

Ver. 22. *Who is a lyar, but he who denieth that Jesus is the Christ? (i. e.* who so emphatically deserves that Title, seeing) *he is Antichrist* (by way of eminency) *who denieth the Father and the Son.*

Ver. 23. (And let not the Jewish Antichrists pretend this belongs not to them who know the Father, for) *Whosoever denieth the Son* (of God) *the same hath not* (the true knowledge of) *the Father.*

Ἀρνούμενος τὸν υἱὸν, *that denieth the Father, or hath not the Father.*] To deny the Father here, is not to deny him to be the true God, as the *Heathens* did, but (1.) To deny the truth of his testimony: for, *He that believeth not the testimony which God hath given to his Son, hath made him a lyar*, Chap. 5. 10. whereas he that receives his testimony, *hath set to his seal that God is true*, Joh. 3. 33. (2.) To deny the Doctrine of the *Father*, or which proceedeth from him; for, *He whom God hath sent speaketh the words of God*, Joh. 3. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the *Father*, because *no man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him*, Joh. 1. 18. He only hath done it; *for no man knoweth the Father, but the Son, and he to whom the Son will reveal him*, Matt. 11. 27. By him only can we come acceptably to the *Father*, so as to have life; for *he is the way, the truth, and the life*, Joh. 14. 6. And by him only are we taught how to *worship the Father in spirit and in truth*, Joh. 4. 23, 24. Hence *Christ* so often tells the *Jews* they therefore wanted the true Knowledge of the *Father*, because they knew not him, saying, *Ye neither know me nor my Father; if ye had known me, ye would have known the Father also*, Joh. 8. 19, and 55. 14. 7. and *these things will they do unto you, because they have not known the Father nor me*, Joh. 16. 3.

Ver. 24. *Let that* (Doctrine) *abide in you which you have heard from the beginning* (preached to you;) *for if that which you have heard from the beginning shall remain* (and bring forth its due fruits) *in you, ye also shall continue in the Son, and in the Father*, (united to them by the Spirit, who also will instruct you in the saving knowledge of them both, *Joh.* 14. 23. 6. 56.)

Ver. 25. *And this is the promise which he hath promised us* (who thus remain in him, viz.) *eternal life.*

For *the fruit of the Spirit is life*, Rom. 8. 6, 11, 13, 16, 17. Gal. 6. 8. and he is given as *the earnest of our future inheritance, to seal us up to the day of redemption*, 2 Cor. 1. 22. 5. 5. Eph. 1. 13, 14. 4. 30. And this Life he hath often promised to us, *Joh.* 5. 25,

(a) Ἡ κατὰ Ἀσίαν αἵρεσις, Theodoret. Hær. Fab. l. 2. c. 3.

(b) Καὶ Κήρινθον δέ φασιν, Ἰουδαῖον τὸ γενεάν, τῷ τὸν Σωτῆρα συγχρόνως γεγενῆσθαι ἐπιβουλεύσαντα δεῦρο, καὶ τὴν αἱρέσεως ταύτης ἀρχηγέτην ζηλῶσαι. Ibid. c. 1.

(c) Παρεκλήθησαν ὑπὸ τῶν γνωρίμων, Euseb. Hist. Eccl. l. 6. c. 14. Rogatus ab Asiæ Episcopis adversus Cerinthum, atque Hæreticos, & maxime tunc Ebionitarum dogma consurgens qui asserunt Christum ante Mariam non fuisse, compulsus est divinam ejus Nativitatem edicere. *Hieron. in Joban.*

(d) Φύγωμεν, καὶ ἐγὼ τὸ βαλανεῖον συμπίσω, ἰδοὺ ὁ Κήρινθος τῆς τῆς ἀληθείας ἐχθρός. Eus. Hist. Eccl. l. 4. c. 14.

(e) Ἐλάβετε γὰρ τῷ ἁγίῳ Βαπτίσματος τὸ χρίσμα τὸ ἅγιον, ᾧ διὰ τοῦτο τὸ πᾶσιν ἀληθεῖαν ὁδηγοῦν ὑμᾶς ἔχον πνεῦμα.

26, 29. 6. 27, 29, 33, 39, 40, 47, 50, 51, 54, 57, 58.

Ver. 26. *Theſe things have I written concerning them that deceive you, (i.e.* who endeavour ſo to do:)

Ver. 27. *But* (this not out of abſolute neceſſity; as if through ignorance you could not otherwiſe be preſerved from their Seductions, *ver.* 21. for) *the anointing which ye have received from him* (who is your Head) *abideth in* (or among) *you, and* (ſo) *you need not that any man ſhould teach you, but as the ſame anointing (i.e.* the Spirit of Wiſdom and Knowledge) *teacheth you of all things* (neceſſary,) *and* (for) *it is truth, and is no lye, and even as it hath taught you, ye ſhall abide in him.*

Note. The *Quakers* and other *Sectaries* hence argue againſt the neceſſity of the *Miniſterial* Function, or any Teachers of the Word, it being here ſaid, *you need not that any teach you*, &c. And others ſay, This ſeems to make all *Scripture*, and all that the *Apoſtle* writ to them, needleſs. But for Anſwer to this Objection, I ſay,

1*ſt*, That it muſt be granted, that in thoſe times of the Effuſion of the Spirit, and his miraculous Gifts upon Believers, this Unction was promiſed *to teach them all things neceſſary*, who had then no other Rule of knowing what was ſo, but by the teaching of the *Apoſtles* and *Prophets* then among them, acted by this Spirit, and teaching in their Aſſemblies, and doing other publick Offices by this *Afflatus*, and by the Spirit of Wiſdom and Inſtruction then imparted to them, and hereby they were enabled to diſtinguiſh betwixt Pretenders to the Spirit, and thoſe who really were acted by him. See Note on *Chap.* 4. 1, 2, 3. and to know they dwell in Chriſt, becauſe he had thus *given them of this Spirit*, John 3. 24. 4. 13. Which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an Argument of it to try the Doctrines and Spirits of others, and much more in themſelves; but now theſe ſenſible Indications, and extraordinary Gifts of the Spirit are long ſince ceaſed, and therefore now they are to be directed by thoſe Writings which were Endited for their perpetual Uſe, by Men aſſiſted with that Spirit, who led them into all Truth; and ſurely if in thoſe times when the Gifts of the Spirit were ſo generally vouchſafed, they were yet taught by *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors* and *Doctors*, aſſiſted by the Spirit for that work, 'tis reaſonable to believe that now theſe Gifts are ceaſed, Believers ſhould be yet inſtructed by *Paſtors* and *Doctors* aſſiſted by the *Scriptures* indited by theſe Spiritual Men. And therefore,

2*dly*, It is obſervable that the *Apoſtle* doth not here abſolutely ſay, they need not any one ſhould teach them, but only that they need not any one ſhould teach them *but as this Unction taught them.* Now the *Apoſtles* having this Unction in the higheſt Meaſure, theſe Words cannot exclude their Teachings, or render them unneceſſary, but rather muſt confirm them as a ſtanding Rule to all Poſterity. Till then theſe *Sectaries* can ſhew that they have ſtill ſuch an immediate and an extraordinary *Afflatus* of the Holy Spirit, as was then vouchſafed to the *Primitive Chriſtians*, they cannot hence conclude the outward Miniſtery of the Word, by *Paſtors* and *Doctors* ſet apart for that Work, to be unneceſſary.

Ver. 28. *And now*, (ἐν τῷ, now therefore,) *little Children, abide in him* (in the Profeſſion and Practice of what he hath taught you,) *that when he ſhall appear we may have Confidence*, (of the Life promiſed to them that do ſo, *Ver.* 25.) *and may not be aſhamed before him*, (*Gr.* may not be put to ſhame by him, *or* go aſhamed from him) *at his coming* (to Judgment, *Chap.* 4. 17. as being judged by him unworthy of this Life, as we ſhall not be, if we be found doing Righteouſneſs; for)

Ver. 29. *If we know that he is righteous, we know that every one that doth Righteouſneſs is born of him.* (As being born again of the Spirit derived from him, and ſo become a Son of God, and an Heir of Life, *Rom.* 8. 14, 17. *and* by this Spirit ſealed up unto the Day of Redemption, *Eph.* 4. 30.)

CHAP. III.

Ver. 1. *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the World knoweth us not, (i.e.* doth not acknowledge and affect us Chriſtians,) *becauſe it knew him not.* (The Heathens being wholly ignorant of the true God, and the Jews not knowing him according to his Will, *John* 8. 55. 15. 21. 16. 3. And as he had diſcovered himſelf to them by his Son, 1 *John* 2. 23. And this may comfort you againſt the Perſecutions of the World, that 'tis their want of that ſaving Knowledge of the true God, which miniſters ſo great Advantage to you, which cauſes them to diſaffect you.)

Τίνα ὁσὴν.] The *Jews* were ſtiled the *Children*, and the *Sons of God*, becauſe they owned him as their God and *Father*, and entred into covenant to ſerve him; and ſo became *an holy People to the Lord*; and he had choſen them to be his People, *Deut.* 14. 1. So we are all *the ſons of God through Faith in Chriſt*

Christ Jesus Gal. 3. 26. Joh. 1. 12. The Land in which they dwelt is stiled *the Lord's Land*, Hos. 9. 3. And they as being his *first-born*, Ex. 4. 22. Have it given them for an inheritance; but we, as being in a more spiritual sense the Sons of God, are *heirs of God, joynt heirs of Christ*, as being those that shall reign with him in his heavenly Kingdom, Rom. 8. 17. See the Note there. They in that Land enjoyed the *Majestick* Presence of that God who dwelt among them: and therefore saith he, *the Land is mine*, Lev. 25. 23. We as his Sons shall be admitted to his celestial Presence, where we shall see him as he is, v. 2. The enjoyment of the Land was unto them a type of the Heavenly *Canaan* which the Faithful among them were to enjoy; and therefore they are represented as *Strangers and Sojourners with him* in it. Whence the Apostle tells them, that *there remained yet a Rest for the people of God*, Heb. 4. 9. And the Patriarchs are said to have *confessed that they were Strangers, and Pilgrims upon earth, and thereby to declare that they desired, and sought a better Country, that is, an heavenly*, and that upon this account God called himself their God, *viz.* the God of *Abraham, Isaac* and *Jacob*, because *he had prepared for them a City*, Hebr. 11. 13, 16. Now because they in their own persons could not enjoy this heavenly Country without a Resurrection, hence the Evangelist informs us, that they were the Sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, as being *Sons of the Resurrection*; the Redemption of their Bodies from Corruption, and the ἀναβίωσις, Revivifence, of that which once died and saw Corruption, being the consequent of this υἱοθεσία, Adoption, or Sonship of God's Children; hence therefore doth our Saviour firmly prove the Resurrection from those words, *I am the God of Abraham*, &c. *Matth.* 22. 32. *Luk.* 20. 36, 37. And thus you see how great is the love of God in owning us as his Sons, and have also a just Comment on the following words.

Ver. 2. *Beloved, now are we the Sons of God, and it doth not appear what we shall be* (made farther Partakers of, as the compleat import of that Title): *but this we know, that when he doth appear, we shall be like him; for we shall see him as he is.*

Ἐὰν φανερωθῇ, *when he doth appear.*] Note here,

1*st*, That as the Hebrew Particle אם, so the Conjunction ἐὰν signifies as well *when*, or *postquam*, *after that*, as *if*. So *Judg.* 6. 3. ὅταν ἔσπειρεν, *when Israel sowed*, 1 Sam. 1. 22. ἐὰν ἀπογαλακτίσω, *when I have weaned him*. Prov. 3. 24. ἐὰν κοιτάσῃς, ἐὰν καθεύδῃς, *when thou liest down thou shalt not be afraid*. So *Judg.* 21. 21. *Psal.* 138. 7. *Prov.* 4. 12. See Nold *Partic.* p. 87. 89. So Joh. 12. 32. ἐὰν ὑψωθῶ, *when I am lifted up*. 13. 20. ἐὰν πέμψω, *when I send*. 14. 3. ἐὰν πορευθῶ, *when I go away*. &c. 16. 7. Note,

2*dly*, That this is spoken of Christ seems evident. *First*, From the Word φανερωθῇ, which is used of Christ, *Ver.* 5. and agrees properly to him alone. And *Secondly*, From the Phrase *we shall be like him*, viz. *Who shall change our vile Bodies into the likeness of his glorious Body*, Phil. 3. 21. And cause us to *bear the Image of the Lord from Heaven*, by being raised with glorious and incorruptible Bodies, 1 *Cor.* 15. 47, 49. And from the Words, *We shall see him as he is*; *i. e.* in his Glory; this being his Prayer, That they whom God had given him, *might be with him and behold his Glory*, John 17. 24.

Ver. 3. *And every man that hath this hope in him*, (of seeing him in Glory) *doth purifie himself as he is pure.* (In whom was no Sin, *Ver.* 5.)

Καθὼς ἐκεῖνός.] For he being manifested to take away our Sins, *Ver.* 5. and to *destroy the Works of the Devil* in us, *Ver.* 8. they who expect to be made like to him hereafter, must be so here in Purity and Righteousness. But then let it be noted,

1. That this Imitation doth not require our Likeness to him we are to imitate in the Manner or inward Principle of his Actions, but only in the Quality, and as far as Humane Frailty will permit us, in the Measure of them: For Instance, it is as necessary for God to be absolutely perfect in Holiness and Goodness, as to be God; and yet we must be *holy as he is holy*, and *perfect as our Heavenly Father is perfect*. And it is generally asserted in the Schools, That the Obedience and perfect Holiness of Christ, did necessarily result from the most intimate Union of the Divine and Humane Nature, and from that Grace of Unction which he received without measure; whereas our Holiness and Obedience must be Acts of Choice, and so our Holiness and Virtue will proceed not from an inward Principle which doth necessitate us to be good, but from the Choice of our own Wills; and yet we must *walk as he walked*, and must *purifie our selves as he is pure.*

2*dly*, This Imitation doth not require an absolute Equality, or full Proportion of our Actions to the Example set before us, this being not consistent with the Frailty of our humane Nature. For the Example here is that of the Holy Jesus, in whom was no Sin, and who performed perfect Obedience to the whole Law of God, whereas *in many things we offend all*, and our Obedience will be still imperfect in this Life. When therefore we are commanded to be *holy* and *perfect* as God is, to *walk as Christ walked*, and *to purifie our selves as he is pure*, 'tis *sicut Similitudinis, non æqualitatis*: *i. e.* The Word *as*, binds us not to equal them in Holiness and Perfection; but to bear such a Likeness to them in these Perfections, as may discover that we truly aim at being *holy in all manner of Conversation*,

and

and heartily endeavour to continue ſo, through the whole Tenour of our Lives.

Vain then is that Objection of the *Socinians*, That were Chriſt truly God, we could not poſſibly expect, nor therefore would it be our Duty to imitate him; for ſeeing the Example of God himſelf is made the Matter of our Imitation, the Argument muſt equally conclude againſt the Deity of God the *Father*. In a Word, a Likeneſs to him as far as humane Frailty will permit, may be our Duty though he ſhould be God; a perfect Likeneſs to him who did no Sin, could never be our Duty, though he were but Man.

Ver. 4. *Whoſoever committeth Sin, tranſgreſſeth alſo the Law: for Sin is the Tranſgreſſion of the Law.*

Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth Sin.*] *i. e.* Who lives in the Commiſſion of it, lives in an Oppoſition to the Law of God. For he is of the Devil, *Ver.* 8. He is not born of God, *Ver.* 9. Which could not be truly ſaid of him that is Guilty of any one Sin, or Violation of God's holy Law.

Ver. 5. *And ye know that he* (*i. e.* Chriſt, *Ver.* 3.) *was manifeſted to take away our Sins*; (and not only by Suffering to remove the Guilt of our paſt Sins, but alſo to purifie us from the Power and Dominion of it, that henceforth we might not ſerve Sin, *Rom.* 6. 6. that ἁμαρτίαις ἀποθανόντες, being freed from Sin we might live unto Righteouſneſs; 1 *Pet.* 2. 24.) *and in him is no Sin*, (and ſo our Likeneſs to him muſt conſiſt in ceaſing from it.)

Ver. 6. *Whoſoever* (therefore) *abideth in him, ſinneth not: whoſoever* (thus) *ſinneth, hath not ſeen him, neither known him* (as the Truth is in Jeſus, *Eph.* 4. 21.)

Ver. 7. *Little Children let no Man deceive you*, with Pretenſions that Faith without Works of Righteouſneſs will make you Righteous before God, for only) *he that doth Righteouſneſs is Righteous, even as he* (*i. e.* Chriſt) *is Righteous* (by doing the Will of his Father, *John* 15. 10.)

Ver. 8. *He that committeth Sin, is of the Devil; for the Devil* (thus) *ſinneth from the beginning. To this End was the Son of God manifeſted* (to the World), *that he might deſtroy the Works of the Devil.*

Ver. 9. *Whoſoever is born of God, doth not commit Sin; for his Seed* (the Word of God, *Matth.* 13. 1 *Pet.* 1. 23.) *remaineth in him, and he cannot ſin, becauſe he is born of God.*

Ἐκ Θεοῦ, *of God.*] By the Spirit and the *Word*, John 3. 6, 8. Jam. 1. 18. 1 Pet. 1. 23. That is, he is preſerved from, and hath his Heart framed into an hatred and loathing of Sin. 1. From the Word of God treaſured up in his Heart, demonſtrating to him the Vileneſs of Sin, that he may hate the Danger of it, that he may flie from it; *I have hid thy Word in my Heart, that I might not ſin againſt thee*, Pſal. 119. 11. And by attending to it as his Rule, and taking heed to his Ways, according to this Word, *ib. Ver.* 9. 2. By the *Holy Spirit*, abiding in him as a new Principle of Life luſting againſt the Fleſh, ſo that we cannot do the Things which that would have us do, *Gal.* 5. 16, 17.

Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth Sin*, Ver. 6, 8, 9.] *i. e.* He that lives or goes on in any way of Sin. That this is the true Import of this Phraſe in the Writings of this *Apoſtle*, will appear, (*1ſt*,) From the ſame Phraſe uſed in his Goſpel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *Whoſoever committeth Sin, is the Servant of Sin*, John 8. 34. Now to be the Servant of Sin, is plainly to continue, and to live in it, *Rom.* 6. 1, 2. To *yield obedience to it in the luſtings of it*, Ver. 12. For then *Sin reigns in our mortal Bodies*, Ibid. And we are Slaves and Subjects to it, then doth it κυριεύειν, Lord it over us, and we are δοῦλοι εἰς ὑπακοὴν, *Servants to yield Obedience to it*, Ver. 14, 16. Though the Conſcience may boggle at it, our Reaſon may condemn it, our Will be ſomewhat averſe to it, ſo that in obeying it we *do the Evil we would not*; yet if ἡττώμεθα ὑπ' αὐτοῦ, *We are ſo entangled as to be overcome by it*: We are Servants to Corruption, *for of what a Man is overcome, to that is he brought in Bondage*, 2 Pet. 2. 19, 20. If *the Law of our Members leads us captive to the Law of Sin*, Rom. 7. 23. So that *we yield our Members Inſtruments of Unrighteouſneſs to Sin*, we ſo commit Sin as to be the Servants of Sin. And he that is born of God, cannot (thus) ſin, becauſe by that new Birth *he is made free from* (the Service of) *Sin*, John 8. 36. And *become a Servant to Righteouſneſs*, Rom. 6. 18. He hath that Seed within him, which alienates his Mind and his Affections from Sin, and that Spirit which cauſes him to *mortifie the Deeds of the Fleſh*, Rom. 8. 13. To *die to Sin and to live to God*, Rom. 6. 10.

(*2dly*,) From thoſe Words, *neither can Sin*, for ſo he doth not do it, as he cannot do it. Now that doth not import that a good Man cannot be overtaken with a Fault, *Gal.* 6. 1. No, even thoſe little Children whoſe Sins are forgiven, and who have known the Father, may and will be obnoxious ſtill to ſome Infirmities, and Wandrings out of the Way, *Chap.* 2. 1. They may Sin not unto Death, and therefore may have ſtill the Spiritual Life remaining in them, *Chap.* 5. 16, 17, 18. But the true import of that (a) Phraſe is this, That he hath ſuch an inward Frame of Heart,

(a) Ita de Catone Min. Velleius Paterc. Homo virtuti ſimillimus & per omnia ingenio diis quam hominibus propior, qui nunquam recte fecit ut facere videretur, ſed quia aliter facere non poterat. *Hiſt. R. l.* 2. *c.* 35. Omnibus humanis vitiis immunis, *ibid.*

ſuch

such a Disposition of Spirit, as renders Sin exceeding odious and hateful to him; so that he cannot entertain the Thoughts of doing it, or a Temptation to commit it, without the utmost Detestation, and the greatest Horror, and so can very rarely, and only through Surprize, or want of due Deliberation, or thro' such violent Temptations as prevent or hinder his Consideration, be obnoxious to them; and when he comes to consider of such an Action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus they that are evil *cannot speak good things*, Matth. 12. 34. *A good Tree cannot bring forth bad Fruit*, Matth. 17. 18. *The World cannot hate* those that are of it, *John* 7. 7. The *Jews could not hear Christ's Word*, John 8. 43. *Could not believe*, John. 12. 39. The World *could not receive the Spirit*, John 14. 17. *They that are in the Flesh cannot please God*, Rom. 8. 7, 8. *The natural Man cannot know the things of God*, 1 Cor. 2. 14. The Church of *Ephesus could not bear the Wicked*, Rev. 2. 2.

(2dly,) From the Phrase, *He that committeth Sin is of the Devil*; for 'tis not he who committeth one or more Sins of Infirmity, for so did Christ's Disciples while they were with him; nor he who committeth one great Sin through the Power of a strong Temptation, of which he bitterly repents, and from which he returns to his Obedience; for thus did *David* and St. *Peter*, who yet were not then the Children of the Devil: but they who comply with the Lusts of *Satan*, and *who will do them*, John 8. 44.

The other Interpretations which are given of these Words, seem either vain and impertinent, or false and dangerous. And,

1. Vain is that Sense which some put upon these Words, *viz.* He that is born of God, *non debet peccare, ought not to sin*; or that it is *absurd for him to sin*; for the *Apostle* speaks not of what he ought not to do, but of what he doth not. Such is that also of those Fathers, who interpret this of him who is *perfectly born of God*, by a παλιγγενεσία, or *a Resurrection from the Dead*; for the *Apostle* speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the Sense which *Origen*, St. *Jerom*, and *Ambrose* put upon the Words, That *he that is born of God sinneth not*, quamdiu renatus est, *whilst he is born of God, because he ceaseth to be a Child of God when he sins*; for this is not only confuted by the Example of *David* and St. *Peter*, whose Faith under that great Miscarriage failed not, *Luke* 22. 32. but by the Words of this *Apostle*, *Little Children, if we sin, we have an Advocate with the Father, Jesus Christ the Righteous: and he is the Propitiation for our Sins*, Chap. 2. 1. who yet is only the Advocate for the Sons of God. For the same Reason I cannot assent to that Exposition which saith, a Child of God cannot be guilty of any great or deliberate Crime, as *Tertullian De Pudicitia, Cap.* 19.

3. Dangerous is the Exposition of (b) St. *Bernard*, That *they who are born of God sin not*, *Quia etiamsi peccent, peccata illis neutiquam imputentur, because their Sins will never be imputed to them.* And of those who think it sufficient to say, *He sins not without great reluctancy*, or *not willingly*, the Evil that he doth being that which he *would not do*; for the Will of that Man, who after some Contest in his Soul, yields to the Commission of Sin, is more strongly enclined to sin, than to the avoiding of it; and so is not renewed. Nor doth the *Apostle* say, He that is born of God *Sins not willingly*, or *without Renitency*, but absolutely, *He doth not commit Sin.*

I conclude this Note with that of our Judicious (c) *Gataker*, He that is born of God sinneth not; that is, *vitam à peccato immunem quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito ad institutum vitæ pristinum, quamprimum quantumque potest, festinus revertitur.*

Ver. 10. *In this the Children of God are manifest, and the Children of the Devil. Whosoever doth not righteousness is not of God, neither* (is) *he* (so) *that loveth not his brother*, (and so both these are children of the Devil.)

Ὁ μὴ ποιῶν δικαιοσύνην, *that doth not righteousness.*] That is, he that doth not from an heart studious of conformity to him who is righteous, *v.* 7. and in obedience to his law commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his Life, is not a Child of God, because he only is born of God, and hath the divine Nature in him, who thus doth righteousness, 1 *Joh.* 2. 29. And he who doth not in truth, and in Actions demonstrating the sincerity of his affection to his Brother, *v.* 18. shew his love to him, he hath no true Love to God, *Chap.* 4. 21. and so is not born of God, nor can he be the Child of God, since he obeys not his Commandments, *Chap.* 5. 1.

Ver. 11. *For this is the message which ye heard from the beginning*, (or from the first preaching of the Gospel,) *that we should love one another*, (from a pure heart fervently, 1 *Pet.* 1. 23. and as Christ hath loved us, *Joh.* 15. 12.)

Ver. 12. (And if we be not children of the

(b) In Septuag. Serm. 1. (c) Advers. c. 34. p. 346.

Devill, but of God, we ſhall) *Not* (be) *as Cain, who was of that wicked one, and* (therefore) *ſlew his Brother*, (viz.) *becauſe his own works were evil, and his Brother's righteous*, (as God himſelf teſtified by reſpecting the Offering not of *Cain* but *Abel*, and this begat in him that hatred which concluded in his Brother's death.)

Ver. 13. (And) *Marvel not, my Brethren, if* (in like manner) *the world* (the Seed of *Cain*, who are alſo of that wicked one, *Joh.* 8. 44. 1 *Joh.* 5. 19.) *hate you.*

i. e. If they perſecute and kill the Juſt, as being Condemners of their Actions, and alien from their ways and manners, in Affection, Aim, Deſires, and therefore hated by them, *Joh.* 15. 19. for whatſoever they may do to deſtroy this life.

Ver. 14. *We know that we have paſſed from death unto life* (*i. e.* that we have obtained a right to eſcape Death eternal, and enjoy everlaſting Life, *Joh.* 5. 24.) *becauſe we love the Brethren* (in deed and truth, *v.* 18. for this is a ſign that we are tranſlated from darkneſs to light, *Chap.* 2. 10. and ſo are children of the light, yea that we are born of God, *Chap.* 4. 7. and therefore children and heirs of God, *Rom.* 8. 17.) *he that loveth not his brother abideth in* (the ſtate, and under the ſentence of) *death* (he is ſtill in the darkneſs of Sin and Ignorance, *Chap.* 2. 11. which will end in eternal darkneſs.)

Ver. 15. (For) *Whoſoever hateth his brother is* (in the diſpoſition of his Heart and the Conſtruction of God's Law) *a murtherer*, (Matth. 5. 21, 22.) *and ye know that no murtherer* (being ſo great and wilful a Violater of the Moral Law) *hath eternal life abiding in him.* (He therefore muſt be expoſed to Death eternal, till with holy *David*, by a deep and long Repentance, he is delivered from blood-guiltineſs.)

Ver. 16. *Hereby perceive we the love of God* (to us,) *becauſe he* (who was his beloved Son, at his command, *Joh.* 10. 18.) *laid down his life for us*, (*i. e.* for our Salvation and the propitiation of our Sins;) *and we alſo ought* (in imitation of this Example) *to lay down our lives* (*i. e.* expoſe them to the death) *for* (the ſalvation of) *the brethren.* (Going on in the proſecution of our duty, to win them to life eternal, though with the hazard, and even the loſs, of this temporal life.)

Ver. 17. *But* (if Love require us thus to part with even life for them, then) *whoſoever hath this world's goods, and ſeeth his brother have need* (of ſome of them,) *and* (yet) *ſhutteth up his bowels of compaſſion from him*, (not being moved out of compaſſion to his indigence to give him what he hath to ſpare,) *how dwelleth the love of God in him?*

Ver. 18. *My little Children, let us not love in word or in tongue only*, (Jam. 2. 16.) *but in deed and in truth*, (in true affection of heart, 1 *Pet.* 1. 22. and in ſincerity of action, *Rom.* 12. 9. by love ſerving one another, *Gal.* 5. 13. not pitying only, but relieving them according to their wants, and our ability to ſupply them.)

Ver. 19. *And hereby we* (may) *know that we are of the truth, and ſhall aſſure our hearts before him.*

Ἐκ τῆς ἀληθείας ἐσμὲν, *we are of the truth.*] *i. e.* We are rightly acquainted with, and truly live according to the Rules delivered in that Goſpel which is emphatically ſtiled the Truth. See Note on *Rom.* 2. 8. This is the Truth ſo often mention'd in theſe Epiſtles, 1 *Joh.* 1. 6, 8. 2. 4, 21. 4. 6. 2 *Epiſt. ver.* 1, 2, 3, 4. *Epiſt.* 3. 3, 4, 8, 12. and in the *Goſpel Chap.* 1. 14, 17. 3. 21. 4. 23, 24. 5. 33. 8. 32. 17. 17. 18. 37.

Καὶ πείσομεν τὰς καρδίας ἡμῶν, *and ſhall perſuade our hearts.*] *viz.* that we are ſo in the ſight of God.

Ver. 20. *For if our heart* (the inward witneſs of our Thoughts and Actions) *condemn us* (of want of Sincerity and Obedience to the Truth of the Goſpel) *God is greater than our hearts* (both in Holineſs to condemn) *and* (in Knowledge to perceive the evil of them, for he) *knoweth all things.*

Ver. 21. (Whereas) *beloved if our hearts* (after a diligent ſearch of them, and a comparing of our Actions with the Law of Liberty) *condemn us not* (of Inſincerity in our Obedience,) *then have we* (humble) *confidence with God* (in our Addreſſes.)

Ver. 22. *And whatſoever we ask* (according to his will, *Joh.* 5. 14.) *we receive of him, becauſe we keep his Commandments, and do thoſe things which are pleaſing in his ſight.*

Ver. 23. *And he that keepeth his commandments dwelleth in him* (*i. e.* in God) *and he* (God) *in him, and hereby we know that he abideth in us by* (the efficacious Gifts of) *the ſpirit which he hath given us.*

Ἐκ τοῦ πνεύματος, *by the Spirit.*] So the word Spirit is taken in the words following *Chap.* 4. 1. and ſo was he given in thoſe times to them that believed, *Acts* 5. 32.

CHAP.

CHAP. IV.

Ver. 1. BEloved, *believe not every* (pretender to the) *Spirit* (of God,) *but try the Spirits, whether they be of God* (or not,) *because many false Prophets are gone out into the world,* (pretending to be the Christ, or the Messiah promised to the Jews.)

Ver. 2. (And for your direction in this trial,) *Hereby know ye the Spirit of God* (from that of error;) *every Spirit* (*i. e.* person pretending to the Spirit of God, or of prophecy) *which confesseth that Jesus Christ* (*Gr.* Jesus Christ which) *is come in the flesh, is of God.*

Ver. 3. *And every* (pretender to the) *Spirit which confesseth not that Jesus Christ* (*Gr.* Jesus Christ which) *is come in the flesh, is not of God; and this is that Spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.*

Note, The *Jews* being then generally in expectation of their *Messiah*, were divided into two parts, a Remnant who believ'd that he was come already, and that our *Jesus* was the very Person promised under that Character, and a more prevailing part of them who rejected him, and *looked for another.* Now among these appeared many who took upon them to be the *Messiah*, or the *Prophet* promised by *Moses* like unto him, saying, *Lo Christ is here, and lo he is there:* (See the Note on *Matt.* 24. 24, 26.) And these declaring themselves *Prophets*, must also pretend to the Spirit of *Prophecy*, and do this as *Josephus* saith they did, ὑποκρινόμενοι δαιμονίῳ *under the pretence of a divine Afflatus.* These, saith the *Apostle* here, are *Antichrists*, i. e. Pretenders falsly to be Christ, in opposition to him who truly was so; nor could they belong to him, or truly confess him who was *the word made flesh.* Now the strength of this Argument depends on these Considerations, that the effusion of the Spirit promised in the times of the *Messiah* could only belong to them who owned and believed in the true *Messiah*, this being made one character of the true *Messiah*, that he should *baptize them* who believed in him, *with the Holy Ghost*, Mat. 3. 11. *This promise of the Father*, as the Holy Ghost is stiled, was to be sent by *Christ*, Luk. 24. 49. to his *Disciples*, Joh. 16. 7. 15. 26. to be sent *in his name*, Joh. 14. 26. And when he came, his office was to enable those who received him to testifie of Christ that he was indeed risen from the dead, and was the Christ, *Joh.* 15. 26. *Act.* 1. 8. 5. 32. and to *convince the world of sin because they believed not in him*, Joh. 16. 9. The condition of receiving him was Faith in Christ, *Joh.* 7. 37. *Act.* 2. 38, 39. And by his assistance did his *Disciples* prove that Jesus Christ who appeared to the *Jews* in flesh, and was crucified among them, was the Christ. He therefore who was made partaker of the χαρίσματα of the *Holy Ghost* must be one who believed in that Jesus who suffered in the flesh for us; and therefore they who denied this, could not be assisted by the Spirit who was only sent by him, and given to believers: whence the *Apostle* saith, *That no man speaking by the Spirit of God calleth Jesus Anathema*, as these false *Prophets* who own'd him not must do, 1 Cor. 12. 3, and that *no man could say that Jesus was the Christ but by the Holy Ghost:* that is, he could not confess, and testifie to the World this Truth, but by the assistance of the Holy Ghost promised, and given to Believers for that end. See *v.* 6, 13, 14, 15.

Note therefore, that the *Apostle* is not here speaking of the trial of Doctrine, but of Spirits, nor of the Faith necessary to be believed to Salvation, but only of the Faith necessary to the reception of the Holy Ghost, that Unction which would teach them all things, 1 *Joh.* 2. 27.

Ver. 4. *Ye* (to whom he hath given this Spirit *Chap.* 3. 24.) *are of God, little children, and have overcome them,* (these Antichrists and false Prophets,) *because greater is he* (the Spirit) *that is in you, than he* (the Spirit) *which is in the world.*

Καὶ νενικήκατε.] The Doctrine which you preach and confirm by these Gifts and Distributions of the Holy Ghost, hath mightily prevailed over all the opposition which the unbelieving *Jews*, and their false *Prophets*, and false *Apostles*, make against it; because the Spirit which acts in them is only able to work by them, ψευδη σημεῖα, *false, Counterfeit*, and *lying Wonders*; whereas the Spirit that is in you enables you to confirm the Truth with real Miracles, and Signs, and divers Distributions of the *Holy Ghost* by which God beareth witness to the truth of that Doctrine which you preach, *Hebr.* 2. 4. *Rom.* 15. 19. 1 *Thess.* 1. 5.

Ver. 5. *They* (these Antichrists *and* False Prophets) *are of the world,* (setting up to be temporal Princes, and to give to the *Jews* dominion over the Heathen World,) *and therefore speak they of the World,* (*i. e.* of that temporal Dominion over the Heathens, which the Carnal *Jews* expect, when their *Messiah* doth appear,) *and the world* (he that is worldly-minded) *heareth them.*

Dominion over the Heathens.] That the hopes of this encourag'd some of them to set up for the Messiah, and others to fight, see the Testimonies of *Josephus*; Note on *James* 4. *v.* 1, 2, 3.

v. 1, 2, 3. And on this account they rejected the true *Meſſiah* becauſe his Kingdom was not of this world.

Ver. 6. *We are of God* (Deriving our Faith and Doctrine from that Jeſus who was a prophet ſent from God, and delivered his Doctrine in his name. As therefore he ſaid to the Jews then, *ſo* we his Diſciples ſay now) *he that knoweth God heareth us; he that is not of God heareth not us.* (Joh. 8. 47. 6. 45.) *hereby know we the Spirit of truth, and the Spirit of Error* (ſee Note on *v.* 1, 2, 3.)

When the *Romiſh Prelates* have once proved they are of God, as the *Apoſtles* did, it will be time to conſider the inference of *Eſtius* from this place, that *he that is of God muſt hear their Prelates, and their Church, and come to them to be reſolved of any doubt by them.*

Ver. 7. *Beloved let us* (who are of God, *v.* 6.) *love one another, for love is of God* (the fruit of his good Spirit in us, *Gal.* 5. 22. 1 *Pet.* 1. 22.) *and every one that loveth is born of God,* (by the Spirit, *Joh.* 3. 5.) *and* (this reſemblance he hath to him, in love to mankind in general, and to thoſe he hath ſo highly loved in particular, *v.* 9, 10. ſhews that he) *knoweth God* (aright, becauſe he keepeth his Commandments, *Chap.* 2. 3, 4.)

Ver. 8. *He that loveth not* (his Brother) *knoweth not* (*Gr.* hath not known) *God* (aright,) *for God is* (the God of) *love.*

Ὁ θεὸς ἀγάπη ἐστίν, *God is love.*] The Apoſtle by theſe words intends not to expreſs what God is in his eſſence, or to ſay, as the *Schools* do, that he is Love eſſentially, and Love *cauſaliter* as being the Cauſe, or *objectivè*, as being *the Object of our Love*, but that he is ſo *demonſtrative*, and ἐνεργητικῶς, ſhewing great Philanthropy to Men in all his dealings with them, or his diſpenſations toward them: as appears from the two following Verſes.

Ver. 9. *In this was manifeſted* (the Greatneſs of) *the love of God toward us, becauſe that God ſent his only begotten Son into the world,* (and freely gave him up to the death, Rom. 8. 32.) *that we might live through him.*

Ver. 10. *Herein is* (the demonſtration of his) *love, not that we loved God, but that he loved us* (firſt, *v.* 19.) *and ſent his Son to be the propitiation for our Sins,* (which deſerved death, and ſo to fit us for eternal life.)

Ἐν τούτῳ ἐστὶν ἡ ἀγάπη.] Here the *Apoſtle* moſt lively doth expreſs the Freedom, and the Greatneſs of the love of God; the Freedom of it, in that he loved us firſt, when there was nothing in us to deſerve or move affection, but our Miſery; but many things which both deſerv'd, and might have mov'd him to the execution of his Wrath, we being Enemies to God by wicked works. The Greatneſs of it, 1. In the Perſon ſending, the great God of heaven who *humbles himſelf even to behold what's done in heaven and earth*; oh! therefore *what is man that he ſhould be thus mindful of him?* 2ly. The Perſon ſent, ὁ μονογενὴς *his only begotten*, ἴδιον υἱὸν *his proper Son*, Rom. 8. 32. for if to call God πατέρα ἴδιον, *his proper Father*, was to make himſelf *equal to God*, Joh. 5. 18. the *Father* himſelf by calling him *his proper Son* muſt equally exalt him. Hence even *Epiſcopius* here declares him to be ſo called, *becauſe* eſſentiam ſuam à Patre per veram Generationem accepiſſet, *he had received his Eſſence from the Father by a true Generation:* For it is certain that the *Apoſtle* is here extolling the Love of God to the higheſt pitch, and therefore muſt uſe this Phraſe *the only begotten Son of God* in the ſublimeſt ſenſe in which that word is uſed in the Scripture. 3dly. The Place whither he was ſent, *into the world which lay in wickedneſs.* 4thly, The Errand for which he was ſent, 1. To give up himſelf a Sacrifice for the Propitiation of our Sins. See Note on *Chap.* 2. *v.* 2. 2dly, To procure to us, who were dead in treſpaſſes and Sins, eternal life.

Ver. 11. *Beloved, if God ſo loved us, we ought alſo to love one another.*

Ver. 12. (And ſay not, that it is enough that you love God again, though you love not your Brother, *ver.* 20. for) *No man hath ſeen God at any time,* (as we daily ſee and converſe with our Brother, and therefore if we love not him whom we have ſeen, how can we love God whom we have not ſeen, *ver.* 20. but) *if we love one another* (after his Example, though we ſee him not we may be ſure that) *God dwelleth in us* (by his Spirit,) *and* (that) *his love is perfected in us.*

Τετελειωμένη ἐστὶν, *his love is perfected in us.*] He then loves us entirely, according to thoſe words of Chriſt, *If any man keep my words my father will love him, and we will come unto him, and take up our abode with him,* Joh. 14. 23. Or then is our love to him entire, becauſe then we love him ſo as *to keep his commandments*, Chap. 2. 5. and ſo as to follow that example of Love which he hath ſet us; and *as he is, ſo are we in the world,* ver. 17.

Ver. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit,* (who by his powerful Energies proves whoſe Spirit he is.)

Ver. 14. *And* (by the Spirit given to us according to his Promiſe) *we have ſeen,* (i.e. perceived,) *and do teſtifie, that the Father hath ſent his Son to be the Saviour of the world.* (See Note on *ver.* 3.)

Ver. 15. *Whoſoever,* (believing this our Teſtimony,) *ſhall* (from his heart believe and Rom. 10. 9, 19.) *confeſs, that Jeſus is the Son of God, God dwelleth in him, and he in God* (by the ſpirit of Adoption.)

For *to as many as received him gave he power to become the Sons of God, even to them that*

that believe on his name, John 1. 12. *And because we are Sons, God hath sent the spirit of his Son into our hearts, crying Abba Father*, Gal. 4. 6. Only let it be noted, that this hearty Confession must be attended with a readiness to believe all that this Son of God hath taught us in his *Father's* name, *for if he say the truth, why do we not believe him?* Joh. 8. 46. and a firm purpose to obey his Commandments, for *why call we him Lord, Lord, and do not the things that he saith?* Luk. 6. 46.

Ver. 16. *And we* (by this Spirit) *have known, and believed the love that God hath* (shewed) *to us*, (in sending his Son to be the Saviour of the World. *v.* 10, 11, 14.) *God is love, and he that dwelleth in love dwelleth in God, and God in him*, (v. 7.)

Ver. 17. *Herein is our Love made perfect*, (*i.e.* exactly corresponding to the divine Pattern and Command, *Note* on *ver.* 12. so) *that we* (who thus love) *may have boldness in the day of judgment, because as he is, so are we in this world*, (conforming our selves to the pattern of God's affection to mankind, and walking as Christ walked, *Chap.* 2. 6.)

Ver. 18. *There is no fear* (of failing at that day) *in love* (thus perfect,) *but perfect love casteth out fear, for* (that) *fear* (which takes away this boldness) *hath torment in it*, (torments the mind with dreadful Expectations, and) *he that* (thus) *feareth is not made perfect in love.*

Οὐκ ἔστι φόβος ἐν τῇ ἀγάπῃ, *there is no fear in love.*] Christ having so expressly promised a *Come ye blessed* to the charitable person, *Matt.* 25. 34, 35, 36. and the *Apostle* recommending it as the most *excellent of Christian Graces*, 1 Cor. 13. 13. and *the fulfilling of the Law*, Rom. 13. 8, 10. when this Love is made perfect in us, it may well give Boldness, and cast out fear of Condemnation in the day of Judgment.

Others expound the words thus; There is no fear of what we may lose or suffer, in (*perfect*) love (*of our Brother,*) but (*such*) Love casteth out (*this*) Fear, for fear (*of what we may lose or suffer*) hath torment in it: (*And therefore*) he that thus feareth is not made perfect in love (*to him.*)

Ver. 19. *We love him*, (and testifie this love to him by loving our Brother for his sake, after his Example, and in Obedience to his Command,) *because he loved us first.*

That is, Whosoever thus loves God, and shews it by loving thus his Brother, can challenge nothing on that account as due from God, it being God's preventing Love to him, which gave the rise to all the Love he bears to God, or to his Brother for his sake. If therefore any person be constrained by this Love to that Obedience which testifies the sincerity of his Affection to God, or to imitate his Love to us by servile Love to the Brethren, 'tis the divine Philanthropy which hath excited this Affection in him. Or if ἀγαπῶμεν be the Subjunctive Mood, the sense runs thus. Let the great Love of God to us, mentioned *ver.* 9, 10. provoke us to returns of Love to him, and to our Brethren for his sake, since we do hypocritically pretend to love him, if we do not shew it by fervent Charity towards his Children, and our Brethren: for,

Ver. 20. *If any man say, I love God, and* (yet) *hateth his brother, he is a Lyar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.*

That is, If what we have more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our Christian Brethren still in our view, they are the Object of our Senses, we daily converse with them, and their Wants and Miseries being the Objects of our Senses, must naturally move Compassion in us; and so it is less difficult to express our Love to them, than to that God whom we have not seen, and who is only present to our Minds by raised Meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the Love of our Brother.

Ver. 21. *And* (he moreover shews, by his Disobedience to the Command of God, the want of true Affection to him; for) *this Commandment have we from him, that he who loveth God love his Brother also.*

CHAP. V.

Ver. 1. *Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him*, (as being by this new birth Partaker of the divine Nature, and created anew after the Image of God, *Ephes.* 4. 24. *Colos.* 3. 10.)

ἐκ τοῦ θεοῦ γεγέννηται, *is born of God.*] The *Jews* gloried in this Title, that they were the Children of God, and had him for their *Father*, *John* 8. 41, 42, 54. they being called *his Sons*, *Deut.* 14. 1. 32. 19. *Psal.* 72. 15. and *his first-born*, Exod. 4. 22. The *Apostle* therefore here informs them, that this Relation would stand them in no stead unless they were *born again of Water, and of the Spirit*, John 3. 5. or baptized into the Name of Christ, and by that Faith had *Power to become the Sons of God*, *John* 1. 12. and also loved those *Christians* which were born of him, which the unbelieving *Jews* and the false Teachers among them were so far from doing, that they every where persecuted

perſecuted the true Bellevers. See Note on *Chap.* 3. 1.

Ver. 2. (And this Note is reciprocal, for) *By this we know that we love the Children of God, when we love God, and keep his commandments,* (when our affection to God prevails upon us, to do to them all acts of Charity he hath required, and by his Example recommended to us, 1 *Joh.* 3. 11, 23. 4. 21.)

Ver. 3. *For this is* (the genuine teſt of) *the love of God, that we keep his Commandments, and his Commandments* (to the true lover of him) *are not grievous.*

Βαρεῖαι οὐκ εἰσὶν, *are not grievous.*] Becauſe his Will is conformed to the Will of God, and ſo he only doth what he would do, and his Affections are chiefly placed upon him, and ſo he is then doing what he chuſeth and delighteth in, and it cannot be grievous to be employed as we would, and as we do delight to be; moreover, God's Commandments cannot be grievous to him.

Ver. 4. *For whoſoever is born of God overcometh the World,* (his Affections are taken from it and ſet upon his God, and ſo it cannot be grievous to him to part with it, or ſuffer the loſs of any worldly Good to ſecure the divine Favour;) *and this is the Victory which overcometh the world, even our Faith* (to wit, that Faith which is *the Subſtance of things hoped for, the evidence of things not ſeen,* Hebr. 11. 1. which gives us the Aſſurance of *a better and a more enduring Subſtance,* and ſo makes us *take joyfully the ſpoiling of our Goods,* Heb. 10. 34. and patiently endure *thoſe light afflictions which are but for a ſeaſon,* as knowing *they work for us an exceeding and eternal weight of glory,* 2 Cor. 4. 17.)

Ver. 5. *Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* (and ſo the Author of eternal Salvation to all that obey him? for hence we know that we have eternal life, *ver.* 11, 12, 13.)

Ver. 6. *This is he that came by* (or with the teſtimony of) *water and blood, not by water only, but by water and blood; and it is the Spirit that beareth witneſs,* (and on his Teſtimony we may rely,) *becauſe the Spirit is truth.*

That came.] Viz. In the *name of God,* Mat. 21. 9. *in his Father's name,* Joh. 5. 43. See *Mat.* 11. 3. *John* 1. 9, 15. *Mat.* 21. 9.

Δι' ὕδατος, *by water.*] That is, with the teſtimony of Water, or the teſtimony given to him by St. *John* at his Baptiſm; for when *John* was baptizing he teſtified of him, ſaying, *This is he that cometh after me, who was before me,* John 1. 27, 28. He alſo declar'd that he came baptizing for this very end, *that he might be made manifeſt to Iſrael,* ver. 31. and teſtified ſaying, *I ſaw the ſpirit deſcending from heaven like a dove, and it abode upon him: And I knew him not; but he that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the ſpirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw, and bare record that this is the Son of God,* ver. 32, 33, 34. Hence is he ſtiled *a man ſent from God, who came for a witneſs, to bear witneſs of the Light, that all men through him might believe,* ver. 6, 7, 8. Hence do St. *John*'s Diſciples ſay to him, *He to whom thou beareſt witneſs baptizeth, John* 3. 26. And Chriſt himſelf appealeth to his Teſtimony, *John* 5. 32, 33. Now this Teſtimony could not be rejected by them, for *all men held* John *as a Propbet.* Nor durſt the *Phariſees* themſelves deny that his Teſtimony was *from Heaven,* Matt. 21. 25, 26.

Καὶ αἵματος, *and blood.*] For he died in Teſtimony of this Truth, and came into the World for this end, that he might *bear witneſs to the truth,* Joh. 18. 37. Whence he is ſaid to *witneſs before* Pontius Pilare *a good Confeſſion, viz.* That he was the Son of God, or *Meſſiah,* the *King* of the *Jews,* 1 Tim. 6. 13. This he alſo teſtified to the High Prieſt, *Matt.* 26. 63, 64. And for this Teſtimony was he condemned as worthy of death, *ver.* 66. For this they mock him at his Sufferings, that *he ſaid he was the Son of God, Matt.* 27. 43. *Mark* 15. 32. And at his Death he commends his Spirit to God as his *Father, Luke* 23. 36, 46. The Miracles which attended his Crucifixion were ſo great, that they forced the *Jews,* the *Centurion,* and *thoſe that were with him,* to confeſs *truly this was the Son of God,* Matt. 27. 54. and the whole multitude *to ſmite their Breaſts,* Luke 23. 48. In a word, the Spirit which aſſiſted the *Baptiſt* proclaimed him *the Lamb of God who taketh away the Sins of the World,* Joh. 1. 30. And that ſuppoſeth he was to offer up himſelf unto the Death, for the Propitiation of their Sins. Yea he himſelf doth frequently declare, that he was *to be ſlain,* Matth. 16. 21. *to be delivered into the hands of men, and kill'd,* Matt. 17. 22, 23. *to be condemned to death,* Matt. 20. 18, 19. and *to riſe again the third day.* That he was *to be lifted up upon the Croſs,* Joh. 3. 14. and that being thus lifted up, *he would draw all men to him,* John 12. 32. Now what *Impoſtor* would lay this as the Foundation of the Truth of all his Sayings, and all the hopes of any Bleſſings which were to be expected from him, that he ſhould be crucify'd, and die an ignominious and painful death? Or, *What could tempt him thus to die who had no hopes to riſe again, if he were not the true Meſſiah, or the Son of God?* How was it poſſible he ſhould be raiſed from the Dead, but by the mighty Power of God? And is it reaſonable to imagine that the God of Truth ſhould thus exert the Greatneſs of his Power in Confirmation of a Lye? That he ſhould work ſo great a Miracle in favour of a vile

a vile *Impoſtor* falſly uſurping his Name? or give ſuch large *Credentials* to one who falſly did pretend to be a *Prophet* ſent from God, and to be honoured as his Son by all men.

Καὶ τὸ πνεῦμα ἐστι, &c. *and 'tis the ſpirit that beareth witneſs.*] Here it is to be noted, that the Witneſs in this Verſe is only ſtiled τὸ πνεῦμα, *viz.* that *Spirit* which enabled Chriſt to heal Diſeaſes, caſt out Devils, raiſe the Dead, and work all ſorts of Miracles, for Confirmation of his Miſſion; but in the 7th Verſe he is ſtiled τὸ ἅγιον πνεῦμα *the Holy Ghoſt*, which doth diſtinctly ſignifie the inward Gifts by which the Underſtanding is enlightned, and is enabled to perform things which by Nature it could not do without the immediate Workings of the *Holy Ghoſt*, as *v. g.* the *Gifts of Wiſdom, Knowledge, Faith, Prophecy, diſcerning of Spirits, the Gift of Tongues, and the Interpretation of them.* That there is ground for this Diſtinction, will appear from theſe Conſiderations:

1. Becauſe our *Saviour*, whilſt he was on Earth, gave to his *Apoſtles* and the *Seventy Diſciples* Power to *heal the Sick, cleanſe the Lepers, raiſe the Dead, and caſt out Devils*, Matt. 10. 8. Luk. 10. 9. And yet the *Evangeliſt* St. *John* informs us that the *Holy Ghoſt was not yet, becauſe that Jeſus was not glorified*, Joh. 7. 39. Our Saviour alſo tells his Diſciples, that *the Holy Ghoſt would not come till he departed*, John 16. 7. And St. *Peter*, that *our Lord being exalted to the right hand of God, received the Promiſe of the Holy Ghoſt*, Acts 2. 33. The *Holy Ghoſt* muſt therefore ſignifie ſomething diſtinct from the power of working Miracles.

2. The *Prophecy* of *Joel*, which by S. *Peter* is mention'd as the Promiſe on which the Giving of the *Holy Ghoſt* was founded, is only a Promiſe of *Viſions, Dreams*, and *Prophecies*, but not of *Miracles*; and the Gifts of the Spirit, mention'd by the Prophet *Iſaiah*, are only thoſe of *Wiſdom, Knowledge, Underſtanding, Counſel, Courage, Piety*, and of *the Fear of the Lord*, no mention being made there of *Signs* and *Wonders*.

3. Becauſe throughout the Hiſtory of the *Acts of the Apoſtles*, where St. *Luke* hath occaſion to mention the Miracles which the *Apoſtles* and primitive Profeſſors did, he always uſes the words τέρατα, σημεῖα, δυνάμεις, *Wonders, Signs, Powers*; but where he ſpeaks of Perſons propheſying, or ſpeaking with Tongues, he doth as conſtantly aſcribe this to the *Holy Ghoſt* deſcending on them.

And laſtly, where the Scripture mentions theſe things together, it puts a manifeſt diſtinction betwixt *Signs and Wonders*, and the *Gifts* and Diſtributions *of the Holy Ghoſt*. Thus God, ſaith the *Apoſtle*, bore witneſs to the Doctrine which they preach'd by *Signs and Wonders*, and *divers Miracles*, καὶ πνεύματος ἁγίου μερισμοῖς, *and Diſtributions of the Holy Ghoſt*, Hebr. 2. 4. See *Rom.* 15. 19. *Galat.* 3. 5.

The Spirit therefore bore witneſs to Chriſt on Earth by the enabling him to do ſo many mighty works in confirmation of his Miſſion, to heal all manner of Diſeaſes, Sickneſſes, and Maladies, to command the Wind and Seas to be obedient to him, to caſt out Devils, and to raiſe the dead, and by aſſiſting his *Apoſtles* and *Diſciples* to do theſe things in his name. For that not only his Diſciples, but even our Lord himſelf, did caſt out Devils *by the Spirit of God*, he himſelf expreſly teſtifies, *Matt.* 12. 28. and ſaith moreover, that in him was fulfilled that of *Iſaiah*, *The ſpirit of the Lord is upon me, wherefore he hath anointed me to preach the Goſpel to the poor; he hath ſent me to heal the broken in heart, to preach deliverance to the Captives* (to Sin and Satan,) *and to give ſight to the blind*, Luke 4. 18, 20. Hence St. *Peter* ſpeaks thus to *Cornelius*, and his Friends, *You know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power, who went about doing good, and healing all that were oppreſſed of the Devil*, Acts 10. 38. And to theſe works thus wrought by the aſſiſtance of the Spirit of God, our Lord doth frequently appeal as to a ſure Teſtimony that God had ſent him. For *the works*, ſaith he, *that I do in my fathers name bear witneſs of me*, John 10. 24. and 5. 36. yea they ſhew that the *Father* was in him, and he in the *Father*, Joh. 10. 37, 38. and 14. 10, 11.

Ver. 7. (The Law judges that ſufficiently proved which is confirmed by two or three witneſſes, *Deut.* 19. 15. That Jeſus is the Son of God, *v.* 5. is thus proved by witneſſes from Heaven, and on earth,) *For there are three that bear witneſs* (to this truth) *in* (and from) *heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one* (as in Teſtimony, ſo in Eſſence.)

Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *there are three that bear witneſs in Heaven*, &c.] I ſhall ſay nothing of the Diſpute whether this Verſe be Genuine or not, ſeeing the Learned Dr. *Mills* treats ſo copiouſly on that Subject in his Edition of the New Teſtament. I only note, that the places cited from *Tertullian* and St. *Cyprian* agree not exactly with the words of St. *John*, ſeeing they ſpeak *de Patre Filio & Spiritu Sancto*, not of the *Father, the word*, and *the Holy Ghoſt*. The Objections of *Schlictingius* againſt this Verſe are theſe,

Obj. 1. That this Verſe, though it be introduced with ὅτι *for*, hath no coherence with the former Verſe.

Anſw. It coheres well with it thus, the witneſs of the Spirit ought in this matter to be received, becauſe he is the Spirit of Truth ſent from the *Father*, and the Son; for in the Teſtimony of this Holy Spirit ſent down from Heaven, is contained the witneſs of the *Father*,

ther, and the Son alſo, ſo that we may truly ſay there be three that bear witneſs.

Obj. 2. But if ſo, the Teſtimony of the *Father* is included in the Teſtimony of the Holy Ghoſt.

Anſw. True. And by this theſe three Witneſſes become one in Teſtimony, and yet they differ as the perſon ſending, and the perſon ſent.

Obj. 3. The λόγος, or Word, is the Son of God; and therefore to ſay he teſtifies of the Son of God, is to make him teſtifie of himſelf.

Anſw. It is confeſs'd that the ſame Perſon is both the λόγος, and the Son of God, but the thing teſtified is not that Chriſt was the λόγος, or the Son of God by eternal Generation, or by his miraculous Conception, but that he was the Chriſt the promiſed *Meſſiah*, and in that ſenſe the Son of God; and to this the Divine Nature might give Teſtimony.

Ὁ πατήρ, *the Father*] Teſtified this at his Baptiſm by his Voice from Heaven, ſaying, *This is my beloved Son*, &c. *Mat.* 3. 17. and at his Transfiguration ſaying again, *this is my beloved Son, hear him*, Mat. 17. 5, 6. See Note on 2 *Pet.* 1. 14, 15, 16. and chiefly by ſending the Holy Ghoſt which he had promiſed in the times of the *Meſſiah*, aud who is therefore ſtiled the Promiſe of the *Father*, Luk. 24. 49. Act. 1. 4.

Ὁ λόγος, *the Word.*] Not only by appearing to St. *Stephen*, Act. 7. 56. and ſaying to *Saul, I am Jeſus whom thou perſecuteſt*, Acts 9. 5. but chiefly by ſhedding the Spirit on the *Apoſtles*, and other Believers, according to his Promiſe; for he being exalted to the right hand of God, and receiving from the *Father the promiſe of the Holy Ghoſt, hath*, ſaith St. *Peter, ſhed forth this which ye now ſee and hear; wherefore let all the Houſe of Iſrael know, that God hath made this Jeſus Lord, and Chriſt*, Act. 2. 33, 36.

Τὸ ἅγιον πνεῦμα, *the Holy Ghoſt.*] The Power from on high they were to be endued with *Luk.* 24. 49. by falling down from Heaven upon his *Diſciples*, whence they were filled with the *Holy Ghoſt*, *and ſpake with Tongues* to Men of all *Nations* the *wonderful things of God.* Till his deſcent upon them, they were not to *ſtir from Jeruſalem*, as being not fitted for their work, *Act.* 1. 4. but when he was once given, then were they to appear as his Witneſſes, *v.* 8. And by the Holy Ghoſt thus given to them that believ'd, they proved, and bare witneſs that *God had exalted Jeſus to his right hand to be a Prince, and a Saviour*, Act. 5, 31, 32. And this our Lord, by his Omniſcience, foretold that he ſhould teſtifie of him, *Joh.* 15. 26. yea that at his coming he ſhould *convince the world of Sin becauſe they believed not in him, of (his) righteouſneſs, becauſe he was gone to the Father, and of Judgment, becauſe the Prince of the World was judg'd*, and caſt out of his Kingdom by him, *Joh.* 15. 9, 10, 11. *Joh.* 12. 31.

And thus 'tis eaſie to diſcern how theſe three are one in Teſtimony, becauſe both the *Father*, and the Son, give in their Teſtimony by the *Holy Ghoſt*; but then if theſe be three Witneſſes properly ſo called, they muſt be three Perſons, and more eſpecially the *Holy Ghoſt* by whom the other perſons do bear witneſs, muſt be ſo; and if his Teſtimony be alſo the Teſtimony of God the *Father* and the Word, he muſt be one in Eſſence with them: for if the Spirit be a Creature, how can his Teſtimony be formally the Teſtimony of God as it is ſtiled *v.* 9, 10.

Ver. 8. *And there are three that bear witneſs on earth, the Spirit, the water, and the blood, and theſe three agree in one.*

Εἰς τὸ ἕν εἰσιν, *agree in one.*] If by τὸ ἕν, *v.* 7. were meant no more than εἷς ἐν ἐσιν here, why did the *Apoſtle* change the words, ſince theſe three alſo are one in Teſtimony, as that imports this only, that they confirm this fundamental Truth, *that Jeſus is the Chriſt the Son of God* Eſpecially if we conſider what is inſinuated *v.* 6. that of theſe three *the Spirit only beareth witneſs* properly, the other by ſome action of the Spirit attending them, and by the Teſtimony of others of it; the Water by the Spirit's deſcending on Chriſt whilſt he was in the Water, and the *Baptiſt's* Teſtimony that by this ſign God had declared to him that he was the Chriſt; the Blood as it aſſures us that he who ſhed it died for the Truth.

Ver. 9. *If we receive the witneſs of men* (in theſe Caſes) *the witneſs of God is greater* (of more Validity and Certainty than that of men, he being neither liable to Ignorance, nor Falſhood; and if his Teſtimony be of ſuch force, we muſt believe that Jeſus is the Chriſt,) *for this is the Teſtimony of God which he hath teſtified of his Son.*

Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *if we receive the witneſs of men.*] This is not ſo to be interpreted, as if the three Witneſſes on Earth related only to the Teſtimony of Men, and the three from Heaven only to the Teſtimony of God; and ſo the Apoſtle intended here to ſignifie we had greater reaſon to believe the Witneſſes in Heaven than thoſe on Earth; for, 1. The Teſtimony of the Spirit, and of the Holy Ghoſt, are of equal Certainty and Validity: and 2. *John Baptiſt* being *ſent from God*, Joh. 1. 6. and his Baptiſm being *from Heaven*, and not of Men, *Matth.* 21. 25. was alſo in effect the Teſtimony of God. The Import therefore of theſe words is rather this: If the Teſtimony of two or three Men be thought ſufficient to give Credit to any Matter in all Courts of Judicature, ſurely the Teſtimony of that God, *v.* 8. who cannot lye, or deceive us, muſt be of greater force and ſtrength to produce Faith in us.

Ver.

Ver. 10. *He that believeth on the Son hath the witness in himself*, (as having in himself that Spirit of God which gives this Testimony to Christ,) *he that believeth not* (this Testimony of) *God hath made him a lyar, because he believeth not that record which God gave of his Son.*

Ver. 11. *And this is the* (subject of this) *record, that God hath given to us* (Christians the promise of) *eternal life, and that life is in his son*, (he being *the hope of glory*, Col. 1. 27. this life *being hid with Christ in God*, Col. 3. 4. and he being *our life*, ibid. he *being the Author and Procurer of it, and having power to confer it on us*, Joh. 17. 2.)

Ver. 12. *He that hath the Son hath life, and he that hath not the Son hath not life.* (For *we are all the children of God through faith in Jesus Christ*, Gal. 3. 26. and *if children then heirs*, Rom. 8. 17.)

Ver. 13. *These things have I written to you that believe on the name of the Son of God, that ye may know ye have* (by Promise a right to, and by the Spirit an earnest of) *eternal life, and that ye may* (more firmly) *believe in the name of the Son of God.*

Ver. 14. *And this is the* (farther) *confidence that we have in* (and through) *him, that if we ask any thing* (of God, *Chap.* 3. 21, 22.) *according to his will, he heareth us*, (according to Christ's Promise, *Joh.* 14. 13, 14. 15. 7, 16. 16. 23, 24.)

Ver. 15. *And if we know that he heareth us whatever we* (thus) *ask, we know that we have the petitions that we desired of him*, Ch. 3. 22.

Ver. 16. *If any man see his* (sick) *brother sin a sin which is not unto death*, (i. e. *for which God hath not peremptorily threatned, and required that he should die for it, as he did to them that were guilty of Murther*, Gen. 9. 5, 6. Numb. 35. 30, 31. and *for Idolatry*, Deut. 17. 2, 3, 4, 5.) *he shall ask* (of God Restoration of his Life and Health,) *and he shall give him life for them that sin not* (thus) *unto death. There is a sin unto death* (of which God hath denounced that he that doth it shall die for it:) *I do not say that he shall pray for it*, (i. e. for deliverance of the person guilty of it from death.)

Ver. 17. *All unrighteousness is sin, and there is a sin* (of Unrighteousness against our Brother, which is) *not unto death*, (the Law requiring not that the guilty person should die for it, but only that he should bring his Offering, and make reparation for it.)

Ἁμαρτία πρὸς θάνατον, *a sin unto death.*] Note here, That the Phrase *he shall give him life*, cannot be reasonably interpreted of eternal Life, for that depends not on the Prayers of other Men, nor can they be certain that their Intercession shall prevail for it, since it belongs only to them who truly repent, and reform their Lives. 2. Because the Person to be pray'd for is one that hath not *sinn'd unto death*, i. e. hath not committed a Sin which renders him obnoxious to Death eternal. 3. They who interpret this Phrase *a sin unto death*, of a Sin on which eternal Death will certainly follow by the Decree of God, 1. Make the Duty here enjoin'd impracticable; for who can know when his Brother's Sin is thus to Death or not, who is acquainted with any such Decree of God? 2. They make the difference betwixt a Sin unto Death, and not to Death, to consist not in the nature of the Sins themselves, but in the Decree by God pass'd upon the Sinner. 3. They make the *Apostle* say, he dares not encourage them to pray for the Salvation of them who are at present in a state of Death and Condemnation, which is against the tenour of the Scripture. See *Rom.* 10. 1. The words *if a man see his brother sin a sin not unto death*, seem like to those of St. *Paul*, *if he see him overtaken with a fault*, Gal. 6. 1. *i. e.* with an act of Injustice against his Brother, to awaken him out of which Sin God hath inflicted Sickness on him, as he did on the *Corinthians*, 1 Cor. 11. 30. The words *Let him ask and he shall give him life*, seem parallel to those of St. *James*, *The prayer of Faith shall save the sick, and the Lord shall raise him up.* See the Note on *Jam.* 5. 15. If this Interpretation will not stand good, consider, that after all the Miracles and Distributions of the *Holy Ghost* vouchsafed in confirmation of the Gospel, too many of the *Jews* Apostatized from the Profession of it, relapsing to their former *Judaism.* And this *Apostacy* may here be termed *the sin unto death*; it being also that which our Saviour represents as the Sin *against the Holy Ghost which should not be forgiven*, Mat. 12. 32. And they who commit it being Men, saith the *Apostle*, whom it is impossible to *renew unto Repentance*, Heb. 6. 4, 5, 6. and to whom there remaineth nothing but *fearful looking for of judgment*, Heb. 10. 26, 27. the *Apostle* might well add, *I do not say that you shall pray for them.*

Ver. 18. *We know that whosoever is born of God sinneth not*, (thus *Chap.* 3. 15.) *but he that is begotten of God keepeth himself, and the wicked one toucheth him not.* (See Note on *Chap.* 3. 9.

Ver. 19. *And we know that we are* (begotten) *of God, and* (that) *the whole world lieth still in wickedness.*

Ἐν τῷ πονηρῷ.] In Satan, who *worketh in the children of disobedience*, Eph. 3. 2. and *leads them captive at his will*, 2 Tim. 2. 26. Whence by Faith in Christ we are said to be *translated from the power of darkness*, Col. 1. 13. *from the power of Satan*, Acts 26. 18. and *recovered from the snare of the Devil.*

Ver. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is* (the) *true*

(God): *and we are in him that is true*, (even, *or* to wit) *in his Son Jeſus Chriſt. This is the true God, and* (in him is) *eternal life.*

Οὗτος ἐστιν ὁ ἀληθινὸς θεὸς, *he is the true God.*] That this is not ſpoken of Chriſt the *Socinians* endeavour to prove, becauſe the Article is here added to the word θεὸς *God*; which is never, ſay they, done when Chriſt is called God: But this is manifeſtly falſe, for *Thomas* ſaith expreſly of him, ὁ κύριός μου καὶ ὁ θεός μου *my Lord and my God*, Joh. 20. 28. and the *Apoſtle*, ὁ ὢν ἐπὶ πάντων θεὸς *who is God over all, bleſſed for ever*, Rom. 9. 5. We prove that this is ſpoken of Chriſt,

1. Becauſe the demonſtrative Pronoun οὗτος moſt appoſitely relates to that which immediately went before; now this is *Jeſus Chriſt* the Son of God.

To this the *Socinians* anſwer, That this is not always ſo; theſe Relatives often referring to what is (a) more remote: and ſo this οὗτος may refer to the true God going before. To this we reply,

1. That when this happens to be ſo, the neceſſity of referring it to what is more remote is evident from the Text, and neceſſary from the nature of the thing; as when 'tis ſaid *Acts* 4. 11. οὗτος *this is the ſtone ſet at nought by you Builders*, this cannot be referr'd to the Man that was made whole, *ver.* 10. and *Acts* 7. 19. οὗτος *he dealt ſubtilly with our Nation*, this cannot refer to *Joſeph*, but to the *King* of *Egypt*. So alſo *Acts* 10. 5, 6. 2 *Theſſ.* 2. 9. 2 *Joh.* 7. But here is no neceſſity of referring the Pronoun to any thing more remote, but on ſuppoſition that Chriſt is not truly God.

2. This never happens when the Pronoun relates to any thing that is ſpoken of profeſſedly, but only when the neareſt Antecedent is only mention'd accidentally, and by the bye. So *Ep.* 2. 7. *Many Deceivers are gone out into the world who confeſs not that Jeſus is the Chriſt*, οὗτος *he is a Deceiver and an Anti-chriſt*. Where, the Pronoun refers not to Chriſt, becauſe he is there mention'd only by accident, as being the object of the Errour of theſe Seducers: and ſo it is in all the other places cited. But here the *Apoſtle* is profeſſedly ſpeaking of Chriſt through the whole Verſe, and of the *Father*, only as we by Chriſt are taught to know him. And,

3. To refer this to the true God going before, makes the *Apoſtle* guilty of a Tautology, by ſaying, *the true God, he is the true God.*

2. Of the ſame Perſon it is here ſaid, *He is the true God, and eternal life.* Now eternal life is in this very Chapter thrice aſcribed to the Son as the Author of it, *ver.* 11, 12, 13. He is ſtiled ζωὴ *life* Joh. 1. 4. 5. 11. 14. 6. 17. 2. *our life* Col. 3. 4. Chriſt is here alſo ſtiled ὁ ἀληθινὸς *the true*, as alſo *Rev.* 3. 7. 19. 11. for otherwiſe the Greek ſhould have been ἵνωμεν *that we may* or *might be*, to anſwer to γινώσκομεν *that we might know*, and not ἐσμὲν *we are in the true.*

Ver. 21. (Having therefore this knowledge of the true God) *Little Children, keep your ſelves from Idols* (or falſe Gods,) *Amen.*

Ἀπὸ τῶν εἰδώλων, from the Idols, or falſe Gods of the *Heathens*, among whom you live: ſo 1 Theſſ. 1. 9. *They turned* ἀπὸ τῶν εἰδώλων *from Idols to the true and living God*; thus *an Idol is nothing in the world*, i. e. no true God, becauſe *there is but one true God*, 2 Cor. 8. 4. Thus to *eat things offer'd to Idols* συνειδήσει τοῦ εἰδώλου *with conſcience of the Idol*, is to eat it with apprehenſion that there was ſomewhat of Power or Vertue in the God to whom 'twas offer'd. Nevertheleſs, becauſe theſe falſe Gods were ſtill repreſented by, and worſhipped in their Images, and they were thought (b) *neceſſary to the Worſhip of their Deities*, therefore the *Apoſtle* uſeth here the word *Idols*, and equally forbids that way of worſhipping the true God.

(a) *See* Cl. Art. Critic. part 2. c. 9. p. 121.

(b) Ut eos poſſimus coram & cominus intueri, affari de proximo, & cum præſentibus quodammodo veneraticium colloquia miſcere, ſub axe enim nudo, & ſub æthereo tegmine invocati nihil audiunt, &c. *Ethnicus apud Arnob. l. 6. p. 192.*

THE

THE PREFACE TO THE Second Epiſtle of St. JOHN.

THAT *St.* John *the* Apoſtle *was the Author of the Firſt Epiſtle, is confeſſed by all the* Ancients, *and that the ſame Perſon was the Author of this Epiſtle, is evident from the exact Agreement of almoſt every Word of this with the former, except the Preface and Concluſion.* For,

1ſt, *Theſe Words in the Fifth Verſe,* I write no new Commandment to you, but that which you have had from the beginning, that ye love one another, *are the ſame with thoſe* Ep. 1. Chap. 2. 8, 10. Chap. 3. 10.

2dly, *Theſe Words in the Sixth Verſe,* This is Love, that we walk after his Commandments, *are the ſame with* 1 Ep. 5. 3. *and the following Words are in ſenſe the ſame with* Chap. 4. 21.

3dly, *Theſe Words in the Seventh Verſe,* For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt is come in the Fleſh; he is a Deceiver and an Antichriſt, *are in ſenſe the ſame with* 1 John 2. 18, 19, 26. Chap. 4. 1, 2, 3.

4thly, *Theſe Words* Ver. 9. He that tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God; he that abideth in the Doctrine of Chriſt, hath the Father and the Son, *are in Senſe the ſame with* 1 John 23, 24.

5thly, *Theſe Words,* Ver. 12. That your Joy may be full, *are expreſly found* 1 John 1. 4.

Moreover, the Arguments which Grotius *advances to the contrary, as* Magna Argumenta, *are of no Force againſt, but rather may be uſed as Confirmations of this Aſſertion, That St.* John *the* Apoſtle *was the Author of this Epiſtle. For whereas it is objected that* Euſebius *puts this and the following* Epiſtle *among* the doubtful Epiſtles, *leaving it uncertain whether they were written by the* Apoſtle, *or by* John Biſhop of Epheſus, *to whom they were aſcribed, ſaith St.* Jerom, *it is to be noted from* Euſebius, *that though by ſome they were doubted of, yet* (a) were they known to many of the Ancients. *Yea, This Second Epiſtle is cited twice by* Irenæus, *as the Genuine Epiſtle of St.* John *the* Apoſtle *and* Diſciple *of our Lord declaring that they who denied that* Jeſus Chriſt *was come in the Fleſh, were* (b) Seducers *and* Antichriſts, *Ver. 7th and the 8th, and they who bid the* (c) Heretick good Speed, are Partakers of his Evil Deeds; *which are the Words found,* Ver. 10.

And in the Council of Carthage, *held* Anno Domini 256. (d) Aurelius *cites the Tenth Verſe as the Words of St.* John *the* Apoſtle *of the Lord.*

(a) Τῶν ϗ ἀντιλεγομένων, γνωείμων ϗ ὅμως τοῖς πολλοῖς, —ἃ ὀνομαζομένη δευτέρα, καὶ τρίτη Ἰωάννου. Hiſt. Eccl. l. 3. c. 25.

(b) *Joannes Diſcipulus Chriſti in prædictâ Epiſtolâ fugere eos præcepit, dicens, multi Seductores exierunt in hunc Mundum, qui non confitentur Jeſum Chriſtum in Carne veniſſe; hic eſt Seductor, & Antichriſtus; videte eos, ne perdatis quod operati eſtis.* L. 3. c. 18. p. 278.

(c) Ἰωάννης ϗ ὁ τοῦ Κυρίου μαθητὴς ἐπίτασιν τῶν καλῶν ἐκείνων αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι κελεύει, ὁ γὰρ λέγων αὐτοῖς, φησὶ, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. l. 1. c. 13. p. 94. A.

(d) *Joannes Apoſtolus in Epiſtolâ ſuâ poſuit dicens, ſi quis ad vos venit & doctrinam Chriſti non habet, nolite eum in Domum veſtram admittere, & Ave ei ne dixeritis.* Apud Cypr. p. 242.

(e) Clemens *of* Alexandria *makes mention of* the larger Epiſtle *of St.* John, *which ſuppoſeth he had writ one or more ſhorter.*

And (f) Epiphanius *ſaith, That the* Alogi, *who rejected his* Goſpel and Revelations, would perhaps reject his Epiſtles alſo. *So that we have here the Teſtimony both of the* Eaſt *and of the* Weſt, *concerning the true Author of this Epiſtle, that it was* John *the* Apoſtle *and* Diſciple of our Lord; *which ſure muſt be Proof ſufficient againſt a bare Doubt, or the Silence of ſome Men about this Matter, of which* Origen (g) *ſpeaks. The other Arguments of* Grotius *are ſo fully anſwered by Dr.* Hammond *in his Preface to this Epiſtle, that 'tis ſuperfluous to ſay any thing more upon that Subject.*

As for the Name Catholick, *that alſo ſeems to be given to this and the following* Epiſtle, *not as being written to all in general, ſome of the* Ancients *conceiving this was written only to one Family, as was the other to one Perſon; but as* (h) Cotelerius *notes, becauſe they were admitted by many Churches, and read as* Catholick Epiſtles.

(e) Φαίνεται ὁ ὁ Ἰωάννης, ἐν τῇ μείζονι ἐπιστολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τούτοις, ἐὰν τὴν ἰδίαν ἢ ἀδελφὸν αὐτῶν ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. 2. p. 389.

(f) Τάχα ὁ ὁ τὰς ἐπιστολὰς, συνάδων ὅλῳ ὁ αὐτῷ τῷ εὐαγγελίῳ ὁ τῷ ἀποκαλύψει. Hær. 51. § 24.

(g) *Concedamus & ſecundam & tertiam* ἐπεὶ ὁ πάντες φασὶ γνησίως εἶναι ταύτας. Orig. apud Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227.

(h) Not. in Epiſt. Barnab. p. 6.

A
Paraphraſe with Annotations
ON THE
Second Epiſtle of St. JOHN.

Ver. 1. THE *Elder to the Elect Lady and her Children whom I love in the truth; and not only* I, *but alſo all that have known the truth.*

Πρεσβύτερος, *the Elder.*] That the *Apoſtle* ſhould in this Epiſtle conceal his Name, as in the former he had done, is ſo far from being an Argument to conclude he was not the Author of it, that it proves rather the contrary, he being, as it is obſerved by Dr. *Hammond*, the only *Apoſtle* that affected to conceal his Name; and who, in his Goſpel ſcarce ever ſpeaks of himſelf without ſome Circumlocution.

That he ſhould call himſelf *Elder*, and not *Apoſtle*, as St. *Peter* alſo doth, is no more an Argument againſt the *Apoſtleſhip* of the one than of the other. The word *Elder* being a Name of Honour and Dignity belonging to the chief of their Tribes, agrees very well with the Office of the *Apoſtles*, ſet over the twelve Tribes of the Houſe of *Iſrael*. But if this Epiſtle was written before the Deſtruction of *Jeruſalem*, as is probably collected from that Caution given in it, *ver.* 7, 8. to *beware of the Deceivers that were gone out into the world, that they might not loſe the things which they had wrought*, The *Apoſtle* could not then be ſo aged when he writ it as he is generally thought to have been, though he might be then ſeventy years old, and therefore aged. See Note on *Philemon*, ver. 9.

Ἐκλεκτῇ κυρίᾳ, *to the Elect Lady.*] That the *Apoſtle* wrote this Epiſtle to a ſingle Perſon who was of honourable Deſcent, and therefore ſtiled *Lady*, will not follow from the mention of her Children, *ver.* 4. ſeeing that Phraſe is uſed both of the Members of the *Jewiſh* and the *Chriſtian* Church, *Iſa.* 54. 1. *Gal.* 4. 25, 27, 28, 31. nor from the words *I hope to come to you, and ſpeak mouth to mouth*; for ſo St. *Paul* did to the Church of *Jeruſalem*, when he *declared to them what things God had wrought by him and Barnabas*, Acts 15. 4. and ſo might St. *John* do to that or any other Church. It ſeems rather, from the words *I have many things to write to you, and from the Children of the Elect Siſter*, mention'd *ver.* 12, 13. that it ſhould be ſome *Chriſtian Church*. And then I think there is great reaſon to conjecture it muſt not be that of *Epheſus*, but ſome *Jewiſh Church*, and moſt probably that of *Jeruſalem*, the Mother of all Churches. For,

1. All the other *Epiſtles*, excepting that one to *Gaius*, which paſs under the name of *Catholick*, were written to the *Jews*; and ſo this probably muſt be ſo.

2. As other Churches are ſtiled Συνεκλεκτοὶ *elected together with her*, 1 Pet. 5. 13. So is the Church of the *Jews* ſtiled throughout the *Old Teſtament* the *Elect*, and the Converts of them in the *New* the *Elect*, Matth. 24. 22. and *the Election*, Rom. 11. 5, 7.

3. The Phraſe *the word that ye have heard, the truth you have receiv'd* ἀπ' ἀρχῆς *from the beginning*, ſeems moſt properly to agree to them to whom it *was neceſſary that the word of God ſhould be firſt preached*, Acts 13. 41.

4. This Church being that Church from whence the Word came out to all other Churches, who all received of her *ſpiritual things*, ſhe may on that account by the *Apoſtle* of the Circumciſion be well ſtiled κυρία, as being the *Lady* and *Mother of all other Churches:* and ſo we find that anciently both ſhe and her *Biſhops* were at firſt preferr'd before

before other *Biſhops* and *Churches*; whence the (a) Emperour *Juſtinus*, in his *Epiſtle* to Pope *Hormiſda*, ſaith, that *All Churches favour the Church of* Jeruſalem, *as being the Mother of all Churches.*

Ver. 2. *For the truths ſake which dwelleth in us, and ſhall be with us for ever.*

Εἰς τὸν αἰῶνα, *for ever.*] This ſeems to aſſert the Perpetuity and Indefectibility of the Church of God; for where the Truth of the Goſpel is for ever, there muſt be a Church for ever.

Ver. 3. *Grace be with you, mercy and peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father in truth and love,* (or the true and beloved Son of the Father.)

Ver. 4. *I rejoyced greatly that I found* (thoſe) *of thy Children walking in the Truth, as we have receiv'd a Commandment from the Father.*

Ἐν ἀληθείᾳ, *in the Truth.*] *i. e.* In the Doctrine of Chriſt, as the Father hath commanded, ſaying, *This is my beloved Son, hear him,* Mat. 17. 5.

Ver. 5. *And now I beſeech thee, Lady, not as though I wrote a new Commandment, but that which we had from the beginning* (of the Goſpel,) *that we love one another.* (See Note on 1 *Joh.* 2. 7.)

Ver. 6. *And this is love, that we walk after his Commandment*; (Chap. 5. 3.) *and this is the Commandment, that as ye have heard from the beginning ye ſhould walk in it,* (Chap. 2. 24. *i. e.* we ſhould continue walking according to the Truth of the Goſpel, which it concerns us now eſpecially to be careful of.)

Ver. 7. *For many Deceivers are gone out into the world, who confeſs not that Jeſus Chriſt is come in the fleſh,* (or Jeſus Chriſt coming in the fleſh.) *This is a Deceiver, and an Antichriſt.* (See Note on *Chap.* 2. 18, 22. *Chap.* 4. 1, 2, 3.)

Ἐρχόμενον ἐν σαρκὶ, *coming in the fleſh.*] It appears from the Epiſtles of *Ignatius* to the Church of *Smyrna*, that there were then *Hereticks*, or rather *Infidels*, who denied that *Jeſus Chriſt had taken upon him true fleſh*, ſaying, *He* (b) *only had the appearance of it, and ſuffer'd only in appearance.* And theſe are thought to have been the Followers of *Simon Magus*, who taking upon him to be Chriſt, ſaid, that (c) *He appeared in Judea as a Man, not being ſo; and ſeem'd to ſuffer when he did not ſo. Saturninus*, one of his Followers, taught that (d) *Chriſt only appeared as a Man, and ſuffer'd in appearance only.* But the *Apoſtle* here could not put in this Caution againſt him, becauſe he was not yet in being when this Epiſtle was endited. According to the other rendring of the words, *denying Jeſus Chriſt who is come in the fleſh*, they will ſignifie the ſame as denying him to be the *Meſſiah*, and ſo reſpect the unbelieving *Jews*, and be deſigned to eſtabliſh them in whom he writ, againſt that *Apoſtacy* which was then among the *Jewiſh* Converts.

Ver. 8. *Look to your ſelves, that we loſe not the things that we have wrought, but that we may receive a full Reward.*

Μισθὸν πλήρη, *that we loſe not---a full reward.*] Hence it follows, 1. That it is not only lawful, but is the duty of a *Chriſtian* to ſerve God with reſpect to the recompence of Reward. 2. That they who once walk'd in the Truth *as they had receiv'd a Commandment*, ver. 4. had *Chriſtian Charity*, ver. 5. even that Love which enabled them to walk according to God's Commandments, *ver.* 6. might loſe thoſe things which they had wrought.

Ver. 9. *Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: he that abideth in the Doctrine of Chriſt he hath both the Father and the Son.*

Ὁ μένων ἐν τῇ διδαχῇ, *he that abideth in the Doctrine of Chriſt.*] Theſe words being in ſenſe the ſame with thoſe we find 1 *John* 2. 22, 23, 24. ſeem to ſhew that the Doctrine of *Chriſt* here mention'd is the fundamental Article that *Jeſus is the Chriſt*; and then the not abiding in it muſt be the *Apoſtatizing* from it to *Judaiſm*, which St. *Paul*, and the *Apoſtles* of the Circumciſion, ſo much laboured to prevent.

Ver. 10. *If there come any unto you and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed,* (i. e. have no familiarity with him, and wiſh him no ſucceſs in his Enterprizes.)

Χαίρειν αὐτῷ μὴ λέγετε, *bid him not God ſpeed.*] This Precept ſeems to be taken from the *Jews*, who were forbid to ſay אשר (e) *God ſpeed* to a man that was excommunicated, or was doing any evil Action. Hence is it forbidden by their (f) *Canons, to ſay God ſpeed*

(a) Ad Eccleſiam Hieroſolymitanam præcipuè omnes favorem impendunt, quaſi Matri Chriſtiani nominis. *Vide Cotelerium Not. in lib.* 2. *Recogn.* p. 338, 339.

(b) Οὐκ ὥσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπονθέναι, §. 2. μὴ ὁμολογῶν αὐτὸν σαρκοφόρον, §. 5. Vide §. 4. & 7.

(c) Καὶ φαντάσματι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, ἢ παθόντα, ἅπερ ἔπαθε πεπονθότα. Theod. Hær. Fab. lib. 1. cap. 1.

(d) Putative viſum hominem. Iren. l. 1. c. 22. Ἐν σχήματι ἀνθρώπου ἐληλυθέναι ἢ ἐνέργειᾳ μόνῃ, τὰ πάντα ἢ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. Hær. 22. §. 1.

(e) Lightf. Harm. p. 153. (f) Buxt. in voce חרם.

to a man that is plowing on the Sabbath-day. They alſo are forbid to come within four Cubits of an *Heretick*, or of a perſon excommunicated; and much more to admit him into their Houſes. But yet this doth not forbid us to ſhew Humanity towards a diſtreſſed *Heretick*, (ſeeing he ceaſeth not to be of the number of thoſe whom we ſhould pity and pray for,) but only is a prohibition from doing any thing which imports a conſent to, or approbation of his evil Actions.

Ver. 11. *For he that biddeth him God ſpeed is partaker of his evil deeds*, (as ſhewing Friendſhip to him that does them, and wiſhing well to them; for by this he ſhews that he is willing he ſhould ſucceed in them.)

Ver. 12. *Having many things to write unto you, I would not write* (them) *with paper and ink*, (as I do this Epiſtle,) *but I truſt* (ἐλπίζω δέ, *for I hope*, ſay ſome Copies) *to come unto you, and ſpeak face to face, that your joy may be full.*

Ver. 13. *The Children of thy Elect Siſter greet thee. Amen.* (See Note on ver. 1.)

A

A Paraphraſe with Annotations ON THE Third Epiſtle of St. JOHN.

ΙΩΑ'ΝΝΟΥ τῆ 'Αποσόλυ ἐπισολὴ καθολικὴ τρίτη i. e. *The Third Epiſtle General of the Apoſtle John.*] That this *Epiſtle* was written by the Author of the Firſt and Second, and therefore by St. *John* the *Apoſtle*, appears by the Agreement of them in Words and Phraſes. For,

1*ſt*, *The Elder*, Ver. 1. *I rejoiced greatly that thou walkeſt in the Truth*, Ver. 3. *He that doth Good is of God, he that doth Evil hath not ſeen God*, Ver. 9. are the uſual Phraſes of the Firſt and Second Epiſtles.

2*dly*, Thoſe Words, *I have no greater Joy than to hear that my Children walk in the Truth*, are in Senſe the ſame with the Fourth Verſe of the Second Epiſtle. The Thirteenth and Fourteenth Verſes are in Words the ſame with the Twelfth Verſe of that Epiſtle.

3*dly*, Thoſe Words, *Ver.* 12. *And we bear Witneſs, and ye know that our Witneſs is true*, do *Characterize* this *Apoſtle:* For as they are Words of Confirmation, importing an *Apoſtolical* Authority; ſo are they twice uſed by this *Apoſtle*, John 19. 35. 21. 24. and by him only.

Ver. 1. *The Elder to the beloved Gaius, whom I love in the Truth.* (*i. e.* With great Sincerity.)

Gaius.] This *Gaius* who is here commended for his Charity to, and Entertainment both of the Brethren and Strangers, *Ver.* 5. and eſpecially of thoſe who went out from the Church of *Jeruſalem* to preach the Goſpel among the *Gentiles*, and who had given *Teſtimony of his Love before the Church*, ſeems to be *Gaius* of *Corinth*, ſtiled by St. *Paul*, *Gaius my Hoſt, and of the whole Church*, Rom. 16. 23. where there is Intimation of his Charity to the Brethren and to himſelf, given by St. *Paul* to thoſe at *Rome*, and ſo a Teſtimony of it, from one of them *who went out to preach the Goſpel among the Gentiles, taking nothing of them.* And indeed *Paul* and *Barnabas* went out upon this Errand firſt from *Antioch*, by the Direction of the Spirit, *Acts* 13. 4. Then from *Jeruſalem*, being ſent by that Church to *Antioch*, Acts 15. 30. And they went out ὑπὲρ ὀνόματος ἐκείνου, *for the Name of Chriſt.* Ver. 26. *Taking nothing of the Gentiles.* 1 Cor. 9. 5, 6. So did alſo *Titus* and *Timothy*, and all that were ſent by St. *Paul* to *Achaia.* 2 Cor. 12. 17, 18. So did they at *Theſſalonica*, 1 Theſ. 2. 9. And ſo did none of the reſt of the *Apoſtles* or *Brethren of the Lord.* 1 Cor. 9. 5, 6. So that we have no Ground from Scripture to refer this to any other. And whereas it is ſaid that *Gaius* of *Corinth* was the Convert of St. *Paul*, 1 Cor. 1. 14. whereas this *Gaius* is here ſtiled one of St. *John*'s *Children*, and ſo muſt be ſuppoſed to have been the Convert of St. *John:* To this it may be anſwered, that St. *John* calls all to whom he writes, *his Children*, 1 John 2. 1, 12, 18, 28. 3. 7, 18. 5. 21. and ſo the Word *Children* ſignifies with him, no more than the Word *Chriſtian Brethren*, and *Elders* and *Fathers* being oft of the ſame import, he ſtiling himſelf an *Elder*, may well call them he writes to *Children.*

Ver. 2. *Beloved, I wiſh above all things that thou mayeſt proſper and be in Health*, (περὶ πάντων, in all things temporal,) *even as thy Soul proſpereth in all things* (ſpiritual).

Ver. 3. *For I rejoiced greatly when the Brethren came* (out of Judea,) *and teſtified of the Truth* (of the Goſpel) *that is in thee, even as thou walkeſt in the Truth.* (Confirming their Teſtimony by thy Converſation.)

Ver. 4. *I have no greater Joy than to hear that my Children walk in the Truth.*

Ἢ τούτων, *than to hear.*] This Conſtruction of the Conjunction ἵνα, ſaith *Beruleius*, is ſufficient to ſhew that this is the *Epiſtle* of St. *John*, it being almoſt peculiar to him to uſe this Conjunction for ὅτε, or ὅταν, or ἢ ἵνα, as *John* 15. 8. *In this is my Father glorified, ἵνα, when you bring forth much Fruit.* And *Ver.* 13. *Greater Love than this hath no Man, i. e.* ἵνα, *than that a Man lay down his Life for the Brethren.* Chap. 16. 2. *The Time will come, ἵνα, when they will put you out of the Synagogues.* And *Ver.* 32. *The Hour cometh ἵνα, when you ſhall be ſcattered.* See Note on 1 *John* 4. 17.

Ver. 5. *Beloved, thou doeſt faithfully*, (as becomes a faithful Chriſtian,) *whatſoever thou doeſt to the Brethren, and to Strangers*; (whom thou receiveſt into thy Houſe, *Rom.* 16. 23.)

Ver. 6. *Who have born witneſs of thy Charity before the Church, whom if thou bring forward on their Journey after a Godly Sort*, (*i. e.* with ſuch Charity and Care as becomes one who conſiders that he Performs theſe Things not to Men only, but to God and Chriſt, whoſe Miniſters they are,) *thou ſhalt do well.*

Ὃν προπέμψας ἀξίως τοῦ Θεοῦ, *whom if thou bring forward as is worthy of God.*] *i. e.* As it is fit to receive the Miniſters of God. So to receive *Phœbe*, ἀξίως τῶν ἁγίων, is to receive her *as it becometh Chriſtians*, to receive the *Saints*, Rom. 16. 2. The Word προπέμψας, is the Word ſtill uſed concerning them who are to be ſent forward in preaching the Goſpel, or in their Travels concerning the Affairs of the Church. See *Acts* 15. 3. 20. 38. 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 6, 11. 2 *Cor.* 1. 16. *Tit.* 3. 13.

Ver. 7. *Becauſe that for his Name's ſake they went forth*, (to preach the Goſpel, *Acts* 15. 26.) *taking nothing of the Gentiles*, (to whom they preached the Goſpel without Charge, 1 *Cor.* 9. 18.)

Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, *for his Name's ſake they went forth.*] That is, ſaith one, *they were expell'd, or caſt out*; referring this to the *Chriſtians*, who by the Perſecution of the unbelieving *Jews*, were driven from *Jeruſalem*, Acts 8. 1. But, *1ſt*, The Word ἐξῆλθον, *they went forth*, is only uſed in the forcible Senſe, when mention is made of *Devils* going forth from thoſe they poſſeſſed, at Chriſt's Command, and never of any *Chriſtians* expell'd from any Place for the Profeſſion of *Chriſtianity*. *2dly*, The *Apoſtle* ſpeaks manifeſtly here of thoſe who went out as the *Apoſtles* and *Miniſters* of *Chriſt* to preach to the *Gentiles*, whereas they of the Diſperſion, mentioned *Acts* 8. 1. went out to avoid Perſecutions, and preached to the *Jews* only, not thinking it lawful to have converſe with, or preach to the *Gentiles*, Acts 11. 19.

Ver. 8. *We therefore ought to receive ſuch, that we* (Chriſtians who do not preach it,) *may* (yet) *be Fellow-helpers to the Truth.* (By helping them that do ſo.)

Ver. 9. *I wrote to the Church, but Diotrephes, who loves to have the Preeminence, receiveth us not.*

Ἔγραψα, *I wrote.*] I had written, ſo the *Vulgar*; I would have writ, ſo the *Syriack*; the *Hebrews* often uſe the *Preteritum* for the *Pluſquam Perfectum*; and *Voſſius* obſerves of the *Aoriſt*, that it is ſo called becauſe it is uſed ſometimes for the Perfect, and ſometimes for the Preterperfect Tenſe, and then ἔγραψα may be rendred, *I had written.* See Examples of this Nature, Note on 1 *Cor.* 5. 9. The *Apoſtle* then ſeems here to obviate an Objection why he writes to *Gaius*, a ſingle Perſon, and not *to the whole Church*; declaring that he would have writ to the Church, but then *Diotrephes*, and his Party, would have hindred the Effect of his Writing. Now who this *Diotrephes* was, is wholly uncertain: I ſee no ground for the Conjecture of *Grotius*, that he was a *Gentile* Convert, who would not admit thoſe *Jews*, who profeſſing Chriſtianity, ſtill obſerved the Rites of the Law, into the *Chriſtian* Aſſemblies. *Eſtius* on the contrary, conjectures that he was one of thoſe *Jewiſh Zealots*, who held it neceſſary, That even the *Gentile* Converts ſhould be Circumciſed and obſerve the Law, and rejected thoſe who had declared for the contrary; as we know from St. *Paul* and the Council at *Jeruſalem*, St. *John* had done; and that there were Men in *Corinth* and *Galatia*, who upon this Account oppoſed the *Apoſtles*, we learn from thoſe *Epiſtles*: But read not of any *Gentile* Converts, who would not receive the weak *Jews*, or be hoſpitable to them on the Account of their Obſervance of the Law, much leſs of any of them who oppoſed themſelves to the *Apoſtles* upon this Account. Moreover, the Subject of the *Apoſtle*'s Writing being to exhort *Chriſtians* to receive them who had gone out to preach the Goſpel among the *Gentiles*, *taking nothing of them*, and all that did ſo, as far as we know any thing of them, being againſt theſe Impoſitions, the *Apoſtle* could not fear they ſhould not be received, becauſe Obſervers of the Law; but on the contrary, becauſe they were *dead to the Law.*

Ver. 10. *Wherefore if I come, I will remember the Deeds which he doth, prating againſt us*, (me and the other Apoſtles, who thought not fit to lay this Burthen on the believing Gentiles,) *with malicious Words: and not content therewith, neither doth he himſelf receive the Brethren, but forbiddeth them that would, and caſteth them out of the Church.* (As the Jews did the Uncircum-

cised out of their Society. *See Note on* James 2. 12.)

Τ. *I will remember his Works.*] Private Offences against our selves must be forgiven and forgotten, but when the Offence εἰς τὸν πλησίον ἁμάρτημα φέρει, is an Impediment to the Faith, and very prejudicial to the Church, it is to be opposed, and openly reproved.

Ver. 11. *Beloved, follow not that which is Evil,* (after the Example of Diotrephes,) *but that which is Good,* (as Demetrius doth, for) *he that doth Good is of God,* (who is Good to all,) *he that doth Evil hath not seen God* (1 John 3. 6, 10.)

Ver. 12. *Demetrius hath a good Report of all Men, and of the Truth it self: yea, and we also bear Record* (of him); *and ye know that our Record is true.* (Joh. 19. 35. 21. 24.)

Ver. 13. *Having many things* (which it would be profitable) *to write, I would not with Ink and Pen write unto thee:*

Ver. 14. *But I trust I shall shortly see thee, and we shall speak Face to Face. Peace be to thee. Our Friends salute thee. Greet the Friends by Name.*

THE

THE PREFACE TO THE General Epiſtle of St. JUDE.

HAVING *Proved, Note on* Ver. 1. *That* Jude *the* Apoſtle *was the Author of this* Epiſtle, *I have nothing more to add, by way of Preface to it, but the Words of the learned* Dr. Leightfoot, *which are theſe:*

'*As the Second Epiſtle of St.* Peter, *and* 'this *of* Jude, *are very near akin in Style,* 'Matter, *and Subject; ſo is it fairly conjectu-* 'rable *that they were not far removed in time,* 'ſpeaking *both of wicked Ones, and Wicked-* 'neſs *at the ſame Height and Ripeneſs. It* 'may *be* Jude *ſtands up in the Charge of his* 'Brother James *among the Circumciſion of Ju-* 'dæa, *and directs his* Epiſtle *to all thoſe who* 'were ſanctified and preſerved *in thoſe* Apo-'ſtatizing *Times, as his Brother had done* 'to all the Twelve Tribes *in general.*

'*In citing the Story of* Michael the Arch-'Angel contending with the Devil about the 'Body of Moſes, *Ver.* 9. *he doth but the* 'ſame *that St.* Paul *doth in naming* Jannes *and* 'Jambres, 2 *Tim.* 3. 8. *namely, alledge a Sto-* 'ry *which was current, and owned among* 'the *Nation, though there was no ſuch thing* 'in Scripture; *and ſo he argueth with them* 'from *their own Authors and Conceſſions: For* 'among *the* Talmudiſts *there ſeems to be ſome-* 'thing *like the Relicks of ſuch a Matter,* viz. 'of Michael *and the* Angel of Death *diſpu-* 'ting, *or diſcourſing about fetching away the* 'Soul *of* Moſes.

'*His alledging the* Prophecy *of* Enoch, *is* 'an *arguing of the very like Nature; as re-* 'citing, *and referring to ſome known and* 'common *Tradition that they had among them.* 'To *this purpoſe the Book* Sepher Jeſher, *an* 'Hebrew *Writer, ſpeaketh of* Enoch *after* 'ſuch *a Tenour; and in both theſe he uſeth* 'their *own Teſtimonies againſt themſelves,* 'as *if he ſhould have ſaid at large,* Theſe 'Men ſpeak evil of Dignities, *whereas they* 'have, *and own a Story for current, that even* 'Michael the Arch-Angel *did not ſpeak evil* 'of *the* Devil, *when he was ſtriving with him* 'about *the Body of* Moſes. *And whereas they* 'ſhew *and own a* Prophecy *of* Enoch, *of God* 'coming *in Judgment, theſe are the very Men* 'to *whom this Matter is to be applied. Which Words give a ſufficient Anſwer to the only Ob-jection made againſt the Authority of this Book;* viz. *That it cites* Apocryphal Wri-tings.

A Paraphraſe with Annotations ON THE General Epiſtle of St. JUDE.

Ver. 1. JUDE *the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved by Jeſus Chriſt, and called:* (*Gr.* to the called who have been ſanctified by God the Father, and preſerved in *(the faith of)* Jeſus Chriſt.)

Ἀδελφὸς Ἰακώβου, *the brother of James.*] This *Characteriſtick* is ſufficient to aſſure us this *Epiſtle* can belong only to *Jude* the *Apoſtle*, diſtinguiſhed from *Judas Iſcariot* by this Title, that he was *Judas the brother of James*, Luk. 6. 16. and to confirm the Title given to this *Epiſtle* by the Ancients, *The general Epiſtle of Jude the Apoſtle*; this being a plain Demonſtration of the point. *Grotius* will have theſe words, *the brother of James*, to be the Addition of ſome Tranſcriber; but this being ſaid without any proof, lays the whole *Scripture* uncertain, ſince every Man may ſay, if that will be ſufficient without proof, that what he diſlikes is the Addition of ſome Tranſcriber. (a) *Tertullian* is poſitive that *Enoch* apud Judam Apoſtolum teſtimonium poſſidet, *hath the teſtimony of* Jude *the Apoſtle to confirm his Prophecy*; and among the *Apoſtles* of Chriſt, (b) *Origen* reckons *Peter the Writer of two Epiſtles*, and *James*, and *Jude*. That in this *Epiſtle* he doth not ſtyle himſelf an *Apoſtle*, can be no Argument to conclude he was not an *Apoſtle*, ſince the ſame Argument would prove that St. *James*, St. *John*, and even St. *Paul*, were no *Apoſtles*.

Ver. 2. *Mercy, and Peace, and Love, to you be multiplied.*

Ver. 3. *Beloved, when I gave all diligence to write unto you of the common Faith, it was needful for me (Gr.* I thought it neceſſary) *to write unto you, and exhort you that you ſhould earneſtly contend for the faith which was once delivered to the Saints.*

Τῇ ἅπαξ παραδοθείσῃ πίστει, *the faith once delivered to the Saints.*] Here, ſaith *Eſthius*, the *Apoſtle* inſinuates that which the *Fathers* teach, *viz.* That nothing can be added to the Faith becauſe it was delivered *all at once* as a *Depoſitum*, ſo to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a Demonſtration, that the new Articles added by the *Trent Council* to the *Apoſtles* Creed, can be no Articles of *Chriſtian* Faith, as being not delivered by Chriſt or his *Apoſtles* to the World, nor known unto the *Chriſtians* for many Ages after their Deceaſe.

Ver. 4. *For there are certain men crept in unawares, (Gr.* for certain men have entred, *viz.* into the Church,) *who were before ordained to this condemnation, ungodly men, turning the grace of God into Laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.*

Πεγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *before ordained to this condemnation.*] *Gr.* Of whom it was before written that this ſhould be their Condemnation. For that this cannot be meant of any divine Ordination or Appointment of them to eternal Condemnation, is evident, 1. Becauſe it cannot be thought, without horrour, that God doth thus ordain Men to Perdition before they had a Being. 2. The Word κρῖμα here relates not unto Sin, but Puniſhment, the fruit of Sin. So *Mark* 12. 40. *They ſhall receive* περισσότερον κρῖμα *greater puniſhment.* Rom. 2. 3. *Think'ſt thou this, oh man, that thou ſhalt avoid* τὸ κρῖμα τοῦ Θεοῦ *the judgment*, or puniſhment, *of God?* Now God ordaineth none to Puniſhment but Sinners and ungodly Men, as theſe Perſons here are ſtyled. And, 3. Theſe were Men of whom it was before written, or propheſied, that they ſhould be condemned for their Wickedneſs;

(a) De Hab. Mul. l. 1. c. 13. (b) Hom. 7. in Joſh. F. 156. E.

for,

for, v. 14. *Enoch* προεφήτευσε *propheſied before* to (or of) *theſe men*, ſaying, *That God would come* ἐν ἁγίαις μυριάσιν *to do judgment upon all*, and *to reprove all the ungodly among them.* And in the parallel place of St. *Peter* (2 *Pet.* 2. 3.) their Puniſhment is ſtyled τὸ κρῖμα ἔκπαλαι *the puniſhment long ago denounced* againſt them, viz. that they ſhould be *reſerved unto the day of judgment to be puniſhed*, ver. 9. that they ſhould *periſh in their corruption*, ver. 12. they being the Men to whom *the blackneſs of darkneſs was reſerved for ever*, ver. 13. And this is the very thing that both St. *Peter* from ver. 4. to the 13. and St. *Jude* from this Verſe to the 16th, ſet themſelves to prove. And this alſo is the import of the word προγέγραπται, *Rom.* 15. 4. ὅσα προεγράφη *Whatſoever things were before written, were before written for our inſtruction.* And *Gal.* 3. 1. See the Note there. *He ſpeaks thus of them*, ſaith (c) *OEcumenius, becauſe St.* Peter *and St.* Paul *had before ſpoken of them, that in the laſt time there ſhould come ſuch Deceivers; and before them Chriſt himſelf, ſaying many ſhall come in my name and deceive many.* And againſt this Interpretation of *OEcumenius* and Dr. *Hammond* there lies only this Objection, that the Judgment mention'd by Chriſt and his *Apoſtles* not long before, cannot ſo properly be called κρῖμα τὸ ἔκπαλαι *the Judgment long ago denounced*, nor could theſe ungodly men be ſtyled οἱ πάλαι προγεγραμμένοι *the men propheſied of of old*, on that account, ſo well as if this be refer'd to the *Prophecy* of *Enoch*, Jude 14. or to the words ſpoken before by the holy *Prophets*. 2 Pet. 3. 2. For ἔκπαλαι and πάλαι join'd with προγεγραμμένοι, ſeem plainly to import ſome ancient Time in which this Judgment was denounced againſt theſe ungodly men.

Μετατιθέντες, *turning the Grace of God into Laſciviouſneſs.*] This agrees exactly with the lewd Doctrine of the *Nicolaitans* mention'd Note on 2 *Pet.* 2. and as exactly with the Doctrine of *Simon Magus*, that *they who believ'd in him and his Helena might freely do what they liſted*, ſecundum enim ipſius Gratiam ſalvari, ſed non ſecundum operas juſtas, *Men being to be ſaved by his Grace and not by good Works*, Iren. l. 1. c. 20. Theodoret Hær. Fab. l. 1. c. 1.

Καὶ τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.] The words may be thus rendred, *and denying Jeſus Chriſt our only Maſter, God, and Lord.* And that they ought to be thus rendred, is argued, 1. Becauſe one Article only is put before all theſe words δεσπότης, θεὸς, καὶ; which ſhews they all belong to the ſame perſon. 2. Becauſe the perſon who is here δεσπότης θεὸς the *only Maſter God*, is by St. *Peter*, 2 *Pet.* 2. 1. ſtyled ὁ ἀγοράσας αὐτοὺς δεσπότης *the Lord that bought them:* now it is *Chriſt* that bought us with the price of his own blood. To the firſt of theſe Arguments *Grotius* and *Woltzogenius* anſwer, That it is common in Scripture to affix one and the ſame Article to divers perſons, and in particular to God the Father, and to Chriſt: as, v. g. *No Fornicator or unclean perſon ſhall have any inheritance in the Kingdom* τοῦ Χριστοῦ καὶ Θεοῦ *of Chriſt and of God*, Eph. 5. 5. *I charge thee* ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ *before God, and the Lord Jeſus Chriſt*, 1 *Tim.* 5. 21. which 2 *Tim.* 4. 1. is τοῦ Θεοῦ καὶ τοῦ Κυρίου. And 2 *Pet.* 1. 2. *in the knowledge* τοῦ Θεοῦ καὶ Ἰησοῦ Κυρίου ἡμῶν *of God and our Lord Jeſus Chriſt.* See 1 *Tim.* 6. 13. To the ſecond Argument it may be anſwered, That in Scripture not only *Chriſt*, but the *Father*, is ſaid to have bought and purchaſed us, *Acts* 20. 28. 1 *Cor.* 6. 20. And that he is the Perſon intended by St. *Peter*, ſee the Note there. And ſeeing the word δεσπότης is never elſewhere aſcribed to *Chriſt*, I think our Verſion which puts the Comma after God, is without juſt exception. Note alſo, that *Simon Magus* denied both the God of *Iſrael* and *Jeſus Chriſt*, declaring that he himſelf was that (d) *infinite Power which appeared to the Samaritans as the Father, and to the Jews as the Son of God*; and ſo he and his Followers denied both the *Father* and the *Son.*

Ver. 5. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people* (of Iſrael, of whom you are a part,) *out of the Land of Egypt, afterwards deſtroyed them that believed not.*

Τοὺς μὴ πιστεύσαντας, *them that believed not.*] *i. e.* ſaith *Grotius*, *thoſe that obeyed not; for ſuch ſhew they believe not at all, or not aright.* But this Note is needleſs here; for the Scripture expreſly ſaith, they periſhed in the Wilderneſs *becauſe they believed not in God, but tempted, i. e.* diſtruſted, *him ten times*, Num. 14. 22. Pſal. 106. 24. And St. *Paul*, *We ſee then they could not enter in becauſe of Unbelief*, Hebr. 3. 18, 19. Hebr. 4. 2.

Ver. 6. *And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day.*

Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, *not keeping their original eſtate*, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, *but leaving their proper habitation.*] That which we are to enjoy for ever, is in the ſtyle of Scripture called τὸ ἴδιον our own, that which is proper to us; that which we

(c) Προγεγραμμένους αὐτοὺς λέγει, ὅτι καὶ Πέτρος καὶ Παῦλος ἤδη αὐτοὺς ἔφησαν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι πιστοὶ καὶ ἀφ' ἑαυτῶν αὐτοὺς ὁ Χριστὸς, φάσκων, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματι ἐμοῦ, καὶ πολλοὺς πλανήσουσι.

(d) Just. M. Apol. 2. p. 69. Iren. l. 1. c. 20. Theodoret. Hær. Fab. l. 1. c. 1.

are

are to leave to others τὸ ἀλλότριον, as in thoſe words, *If you have been unfaithful in that which is another man's, who will give you that which is your own*, Luke 16. 12. Theſe *Angels* being therefore primarily deſigned to live for ever in the higheſt Heavens, the Regions of Light and Bliſs, they are here ſtyled their proper Habitation. See Note on 2 *Pet.* 2. 4.

Ver. 7. *Even as* Sodom *and* Gomorrha *and the Cities about them, in like manner giving themſelves over to Fornication, and going after ſtrange* (*Gr.* other) *fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.*

Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *fornicating then, and going after other fleſh, in like manner*] as theſe do now. Of both theſe Crimes the *Nicolaitans* were notoriouſly guilty: for, 1. They held that *Matrimony* was a mere humane Inſtitution, that obliged no Man's Conſcience; and ſo did *indiſcretè vivere*, without making any difference betwixt one Woman and another. And, 2. They practiſed unnatural Luſts and *Sodomitical* Copulations; as may be proved from the Teſtimonies of (e) *Irenæus*, *Clemens* of *Alexandria*, the *Conſtitutions* of the *Apoſtles*, *Epiphanius*, and others.

Πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, *are ſet forth for an example, ſuffering the vengeance of eternal fire.*] That this is ſpoken not of the Cities themſelves, but of the Inhabitants which dwell in them, *i. e.* of them who had *given themſelves over to Fornication, and gone after ſtrange fleſh*, is evident; but yet I conceive they are ſaid to ſuffer the vengeance of eternal Fire not becauſe their Souls are at preſent puniſhed in Hell Fire, but becauſe they and their Cities periſhed by that Fire from Heaven which brought a perpetual and irrepairable Deſtruction on them and their Cities. For, 1. We have proved, *Note* on 2 *Pet.* 2. 6. 3. 7. that even the *Devils* themſelves are not tormented at preſent in that infernal Fire, but only will be caſt into it at the day of Judgment; and therefore neither do the wicked *Sodomites* yet ſuffer in thoſe Flames. 2. *I would admoniſh you*, ſaith the Apoſtle, *though you once knew this* that *Sodom* and *Gomorrah* thus *ſuffer'd the vengeance of eternal fire.* Now from the Hiſtory of *Geneſis*, and the Writings of the *Prophets*, they might know that theſe Cities, and the Inhabitants of them, were overthrown εἰς αἰῶνα *with a perpetual deſolation*, Zeph. 2. 9. but they could not know from thence that their Souls were afterwards caſt into Hell Fire. 3. Τὸ δεῖγμα, *an Example*, is to be taken from ſomething viſible to, or knowable by all who were to be terrified by it, eſpecially when it is δεῖγμα προκείμενον *an Example manifeſted*, and propoſed: now ſuch was not the Puniſhment of their Souls in Hell Fire; but nothing was more known and celebrated among Authors Sacred and Profane, *Jewiſh*, *Chriſtian*, and *Heathen* Writers, than τὸ πῦρ καταβὰν ἐπὶ τὰς πενταπόλεως *the Fire that fell down upon* Pentapolis, or the five Cities of *Sodom*, they being mentioned ſtill in Scripture as *the Cities which God overthrew with a perpetual Deſolation*; in the *Apocryphal* Writings, *the waſte Land that yet ſmoaketh*, and *the Plants bearing fruit that never come to ripeneſs*, being, ſaith the Book of *Wiſdom*, μαρτύριον τῆς πονηρίας *a teſtimony of their Wickedneſs*, Wiſd. 10. 7. and of the divine Vengeance on them for it. The Author of the Hiſtory of the *Maccabees* ſaith, that God *deſtroying them by fire and brimſtone*, *Macc.* 3. 2. 5. παράδειγμα τοῖς μετέπειτα ἀνθρώποις ἀπέλιπον *left them an Example to the Ages to come.* (f) *Philo* ſaith, that *the Cinders, Brimſtone, and Smoak, and the obſcure flame as it were of a Fire burning, yet appearing about* Syria, *are Memorials of the perpetual Evils which happen'd to them.* (g) *Joſephus* adds, that the things which are ſaid of *Sodom* ἔτι νῦν ἀπὸ τῆς ὄψεως *are confirm'd by ocular Inſpection, there being yet viſible ſome Relicks of the Fire coming down from Heaven, and the ſhadows of the five Cities.* This Region, ſay (h) *Clemens Romanus* and other Chriſtian Writers, *being condemn'd by Fire and Brimſtone, made it apparent that God reſerves the wicked for Puniſhment and Stripes.* Even (i) *Heathen* Writers do confeſs, that 'twas traditionally received, *that formerly there were fruitful Fields and large Cities which were afterwards conſumed by Thunder and Lightning.* And, 4. This Senſe may farther be confirmed from the parallel place of St. *Peter*, who ſaith, that God *reducing the Cities of* Sodom *and* Gomorrah *to aſhes, condemned* (the Inhabitants of) *them by that overthrow*, purpoſing them for an Example of his vindictive Juſtice upon them *who afterwards ſhould live ungodly*: where plainly the τέφρωσις, the Reduction of thoſe Cities with their Inhabitants into Aſhes, or the burning them by Fire and Brimſtone falling down from

(e) Decuerunt ἀναλόγως ἐκπορνεύειν καὶ παρακεῖσθαι τῇ σαρκί. Conſt. Apoſt. l. 6. c. 10. p. 273. Ἐκπορνεύσαι ἀναλόγως οἱ περὶ αὐτὸν μισόντες. Strom. l. 3. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν αἰσχρομιξίαις ἀνηκέστοις ἀναφέρεσθαι ἐδίδαξαν. Epiph. Hær. 25. §. 1, 2.

(f) Καὶ μέχρι τῶν νῦν μνημεῖα τῆς συμβεβηκότος ἀλάλητα πάθους δείκνυσι καὶ Συρίαν ἀφίπται, &c. L. 2. de vita Moſ. p. 512. D.

(g) Εἰσὶ γοῦν ἔτι λείψανα τοῦ θείου πυρὸς καὶ πέντε μὲν πόλεων ἐδάφη σῳζόμενα. De Bell. Jud. l. 5. c. 27.

(h) Περιφανὲς — ὅτι πᾶν ἀπερισκέπτως εἰς κόλασιν καὶ αἰκισμοὺς τίθησι. Ep. 1. §. 17. Juſt. M. Apol. 2. p. 88. Tertul. Apol. c. 40. Chryſoſt. in Ep. 1. ad Theſſal. Hom. 8. Μαρτυρήσατέ μοι ὑμεῖς εἰ πολλοὺς πόλεις ἀνῃρέκασι, &c.

(i) Haud procul inde campi quos ferunt olim uberes fulminum ictu arſiſſe. Poſtea—igne cœleſti flagraſſe, *Tac. Hiſt.* 5. p. 618. de cœlo tactum teſtatur humus nigra & in cinerem ſoluta. *Solin. c. 6. Vid. Strab. l. 16. p. 764. Diod. Sic. l. 19. p. 724.*

Heaven,

Heaven, is mentioned as the thing which placed them as an Example of God's Vengeance on the Ungodly to all future Ages; nor could any thing be a more fit Example of it; for ſince St. *Peter* hath informed us, That *the Heavens and Earth that now are, are reſerved to Fire againſt the Day of Judgment and Deſtruction of ungodly Men, when the Earth and the Works that are therein ſhall be burnt up*, what could be a more exact Emblem of that Day, *when God will come in flaming Fire to take Vengeance on* the Wicked, and leave them burning with the Earth for ever, than was this burning of the Cities and the Inhabitants of *Sodom*, by Fire and Brimſtone falling down from Heaven; nor is there any thing more common and familiar in *Scripture*, than to repreſent a thorow and irreparable Vaſtation, whoſe Effects and Signs ſhould be ſtill remaining, by the Word αἰώνιος, which we here render *Eternal*. *I will ſet thee* εἰς ἔρημον αἰώνιον, *in Places deſolate, of Old*, Ezek. 26. 20. *I will deſtroy thee, and thou ſhalt be no more*, εἰς τὸν αἰῶνα, *for ever*, Ver. 21. *I will make thee*, ἐρημίαν αἰώνιον, *a perpetual Deſolation, and thy Cities ſhall be built no more*, Chap. 35. 9. See alſo *Ezek.* 36. 2. *Iſa.* 58. 12. *They have cauſed them to ſtumble in their Ways, to make their Land deſolate, and* συριγμὸν αἰώνιον, *a perpetual Hiſſing*, Jer. 18. 15, 16. *I will bring upon you*, ὀνειδισμὸν αἰώνιον, καὶ αἰτιαμὸν αἰώνιον, *an everlaſting Reproach, and a perpetual Shame which ſhall not be forgotten*, Jer. 23. 40. 25. 9. *I will make the Land of the Chaldæans a perpetual Deſolation*, θήσομαι αὐτὴν εἰς ἀφανισμὸν αἰώνιον, *they ſhall ſleep*, ὕπνον αἰώνιον, *a perpetual Sleep*, Jer. 51. 39. And this eſpecially is threatned, where the Deſtruction of a Nation or People is likened to the overthrow of *Sodom* and *Gomorrah*; thus *Babylon ſhall be as when God overthrew Sodom and Gomorrah*, οὐκ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, *it ſhall never be inhabited*, Iſa. 13. 19, 20. And again Jer. 50. 40. The like is ſaid of *Edom*, Jer. 49. 17, 18. and of *Moab*, *Surely Moab ſhall be as Sodom, and the Children of Ammon as Gomorrah*, ἀφανισμὸν εἰς τὸν αἰῶνα, *a perpetual Deſolation*, Zeph. 2. 9.

Ver. 8. *Likewiſe alſo theſe filthy Dreamers defile the Fleſh, deſpiſe Dominion, and ſpeak evil of Dignities.*

Οἱ ἐνυπνιαζόμενοι, *theſe filthy Dreamers.*] Theſe Dreamers of Dreams, or vain Imaginations, for I find not that the Word ἐνυπνιάζω bears any impure Senſe, as ἐνυπνιάζω ſometimes doth. The *Apoſtle* therefore ſeems to refer to their delirous Fancies of their filthy *Æones*, *Prunice* and *Calacanth*, which gave the riſe to all the Filthineſs the *Nicolaitans* committed; and after them the *Gnoſticks* and the *Carpocratians*. See the Note on 2 *Pet.* 2. 11. And therefore *Clemens* of *Alexandria* ſaith of theſe *Nicolaitans*, and their Succeſſors the *Gnoſticks* and the *Carpocratians*, That (i) St. *Jude ſpeaks of them in theſe Words Prophetically*, the *Nicolaitans* being only then in being, and the *Gnoſticks* and *Carpocratians* ſucceeding them.

Ver. 9. *Yet Michael the Arch-Angel, when contending with the Devil, he diſputed about the Body of Moſes, durſt not bring againſt him a railing Accuſation, but ſaid, The Lord rebuke thee.*

Περὶ τοῦ Μωσέως σώματος, *about the Body of Moſes.*] That the Body of the *Jews*, and their Service ſhould be here called the Body of *Moſes*, and that theſe Words are to be referred to *Zach.* 3. 1. ſeems not very probable; ſeeing in that *Prophet* there is no mention of *Michael*, or of the Body, or the Death of *Moſes*. Nor doth *Onias* ſpeak of the Body of *Moſes*, 2 Macc. 15. 12. but περὶ παντὸς Ἰουδαίων συστήματος, *of the whole Jewiſh Nation.* Moreover, That *Moſes* was buried not by the *Jews*, we learn from the Scripture, which ſaith, *No Man knoweth of his Sepulchre unto this Day*, Deut. 34. 6. and therefore (k) *Philo* ſaith, He was buried χερσὶν οὐ θνηταῖς, ἀλλ' ἀθανάτοις δυνάμεσιν, not by Men, but *Angels*, that there was an Altercation betwixt *Michael* the *Arch-Angel*, and *Samael* the Prince of *Devils* about the Death of *Moſes*, we learn from the (l) Traditions of the *Jews*, and 'tis moſt probable it was not only that his Sepulchre might be unknown, leaſt the *Jews*, who were prone to Idolatry, ſhould Worſhip him, but about the Aſcent of it into Heaven, he being taken away as *Enoch* and *Elias* were, and not dying the common Death of all Men, (which *Satan* contended he ought to do, (m) διὰ τὸν Αἰγύπτιον φόνον, for killing the *Egyptian*,) but diſappearing only. Hence the *Jews* ſay, *Aſcendit ad miniſtrandum Excelſo*, that he aſcended to miniſter to the Lord: And (n) *Philo* ſaith, God brought him πλησίον ἑαυτοῦ, ſaying to him, *ſtand with me*, and that by the Word of God, μετατεθῆναι, he was *tranſlated*, whence he was preſent with *Elias* at the Transfiguration of our Lord.

Ver. 10. *But theſe ſpeak evil of the things they know not: but what they know naturally, as brute Beaſts; in theſe things they corrupt themſelves.*

The Things they know not. See Note on 2 *Pet.* 2. 12.

(i) Ἐοικὲ τούτων οἶμαι καὶ τὸν ὁμοίων Αἰρέσεων προφητικῶς εἰδὼς ἐν τῇ ἐπιστολῇ σημαίνειν, ὁμοίως ἀδόκητοι καὶ ἄτοποι ἐνυπνιαζόμενοι. Strom. l. 3. p. 425.

(k) De Vita Moſis, l. 3. p. 538. D.

(l) Vide Libr. de Morte Moſis, p. 161. & ſeq.

(m) Oecum. in locum.

(n) De Sacr. Abel & Cain, p. 102. C.

Ver. 11.

Ver. 11. *Wo unto them, for they are gone in the way of Cain, and ran greedily after the Error of Balaam for Reward, and periſhed in the Gainſaying of Core.*

Ἐν τῇ ὁδῷ τοῦ Κάϊν, *in the way of Cain.*] Seducing their Brethren as he did, to their Deſtruction. Ἡ γὰρ πορευομένη ἡ δυνάμει ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σώματος τελειοφορία ἤνεγκεν ἐν αἰῶνι βίον. *Oecumenius.* After the Error of *Balaam.*] See Note on 2 *Pet.* 2. 15.

Τῇ ἀντιλογίᾳ τοῦ Κορέ, *and periſhed in the Gainſaying of Core.*] *i. e.* ſaith *Grotius*, ſhall certainly periſh in it: For, as he, ſo they being unworthy, uſurp διδασκαλικὸν, the Dignity of Teachers: Being, ſaith St. *Peter*, ψευδοδιδάσκαλοι, falſe Teachers, 2 *Pet.* 2. 1. pretending to be Inſpired *Prophets*, when indeed they are ἐνυπνιαζόμενοι, Dreamers of vain Dreams; and to be *Apoſtles*, when they are only falſe *Apoſtles.*

Ver. 12. *Theſe are Spots in your Feaſts of Charity, when they feaſt with you, feeding themſelves without fear* (of Intemperance, or eating things offered to Idols): *Clouds they are without Water, carried about of Winds; Trees whoſe Fruit withereth, without Fruit, twice dead, plucked up by the Roots.*

Ver. 13. *Raging Waves of the Sea, foaming out their own Shame; wandring Stars, to whom is reſerved the Blackneſs of Darkneſs for ever.*

Σπιλάδες, *Spots.*] Σπίλας πέτρα τις, the Word ſignifies *a Rock*, ſaith *Phavorinus.* They are hollow Stones or Rocks in the Sea, againſt which Ships ſplit, ſay the *Lexicons*; Σπιλάδες τοῖς πλέουσιν ὀλέθριοι, ἀφροσδοκήτως ἐπιγενόμεναι, *Rocks which are pernicious to Navigators, who fall upon them unawares*; to which theſe Perſons are compared, becauſe ἀνέλπιστον κακὸν ἐπιφύονσι, they bring *an unexpected Miſchief* upon them that feaſt with them.

Ἐν ταῖς ἀγάπαις, *in their Feaſts of Charity.*] I ſee no Neceſſity of referring this to the *Chriſtians* Love-Feaſts, celebrated after the Holy Sacrament. It is obſerved by Dr. *Lightfoot*, Note on 1 *Cor.* 10. 16. that in the Evening of the Sabbath the *Jews* had their κοινωνία, or Communion, when the Inhabitants of the ſame City met together in a common Place to eat together; and that they had near to their *Synagogues* their *Xenodochia*, or Places where Strangers were entertained at the Publick Charge, and where they had their *Dormitory*, theſe ſurely were more likely Places for ſuch Perſons to come to, and play their Pranks in, than the Love-Feaſts of the *Chriſtians.*

Νεφέλαι ἄνυδροι, *Clouds without Water, carried about with the Wind.*] Such Clouds, ſaith *Oecumenius*, refreſh no Places with their Showers, for they have no Water in them; but they blacken and darken the Places over which they hang: Even ſo theſe Men diſtill the Waters of Life upon none; but blacken them with their filthy Practices, being moved to them by the impulſe of *Satan*, as theſe Clouds are moved by the Winds.

Φθινοπωρινὰ, *Trees without Fruit, twice dead.*] *i. e.* ſaith *Oecumenius*, By caſting their Fruit and their Leaves too, which give a Beauty to them. And ſomething like this, ſaith he, happens to theſe Men, who twice dye, caſting of their Fruit, διὰ τῆς πορνοφαγίας, and putting away the Beauty of a ſober Converſation, whence they are rooted up out of the Garden of the Church of God.

Κύματα ἄγρια, *Raging Waves of the Sea.*] To which, ſaith he, they are likened for the Inſtability of their Life, ἐν ᾗ ἐν τῇ ἰδιωτείᾳ διαγωγῇ· τοιοῦτος γὰρ ὁ πρὸς ὀργὴν τῶν Κυμάτων.

Ἀστέρες πλανῆται, *wandring Stars.*] The *Jews*, ſaith *Grotius*, were wont to call them who took upon them to be Teachers, *Stars*: So the *Apoſtle* calls theſe Falſe Teachers, *Wandring Stars*; becauſe they kept not their Station, but wandred from the Truth, having no true Light in them.

Ver. 14. *And Enoch alſo, the ſeventh from Adam, propheſied of* (Gr. to) *theſe, ſaying, Behold, the Lord cometh with Ten Thouſand of his Saints,*

Ver. 15. *To execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have ſpoken againſt him.*

Προεφήτευσε.] From theſe Words we learn that *Enoch* was a *Prophet*, which he ſhewed even in the Name he gave to his Son *Methuſalah*, by the Spirit of *Prophecy*, which ſignifies, ſaith (o) *Bochartus*, That when he is dead ſhall enſue an Inundation of Waters. Whence that of *Stephanus* concerning *Enoch*, or *Hannock*, ἐδήδη ὃ χρησμὸς, ὅτι τότε τελευτήσαντος πάντες διαφθαρήσονται, there was *an Oracle given out, that when he was dead all Men ſhould be deſtroyed.*

Προεφήτευσε τούτοις, *he before propheſied to them.*] This is ſaid very appoſitely, the *Prophecy* of *Enoch* being directed to them, who in like manner had corrupted their Ways by Carnality, or Fornication, *Gen.* 6. 2. and by *Idolatry*, Chap. 4. 26.

Ἐν μυριάσιν ἁγίαις, *with his Ten Thouſand Myriads.*] *i. e.* With his glorious Attendance of *Myriads* of *Angels*, ſo called, *Heb.*

(o) Phaleg. l. 2. c. 13.

12. 22.

12. 22. So was he preſent at Mount *Sinah* when he delivered the Law, whence the *Pſalmiſt* ſaith, *The Chariot of God is Myriads of Angels.* So the *Chaldee*, *And the Lord is among them as in Sinai*, Pſal. 68. 18. So *Deut.* 33. 2. *The Lord cometh from Sinah with his Myriads of Holy Ones: With Myriads of Holy Angels*, ſay the *Talmud* of *Jeruſalem* and *Jonathan*, and *Zach.* 14. 5. The Lord my God ſhall come, and all his Holy Ones with him. *i. e.* And all his Guard of *Angels*. Thoſe who attend him ſitting on his Throne, *Dan.* 7. 10. Or, Coming to execute Judgment, *Matth.* 16. 27. 25. 31. 2 *Theſſ.* 1. 7.

Ver. 16. *Theſe are Murmurers, Complainers, walking after their own Luſts; and their Mouth ſpeaketh great ſwelling Words, having Mens Perſons in Admiration becauſe of Advantage.*

Murmurers and Complainers.] I find nothing of this Nature applicable to the *Nicolaitans* and *Gnoſticks*, in Church-Hiſtory, only the *Apoſtle* having ſaid, Be ye not *Idolaters* nor *Fornicators*, with reſpect to them, 1 *Cor.* 10. 7, 8. adds, Neither be ye *Murmurers*; *Ver.* 10. And the *Pſeud-Ignatius* calls them, λυμαίνας, *Malos Calumniatores*, Ep. ad Trall. §11. But the *Jews*, of whom the *Nicolaitans* were a part, were notorious for their Complaints againſt the Providence which ſeemed to neglect, and deal ſo hardly with ſuch Zealots for God as they were, as you may ſee in *Joſephus de Bello Jud. l.* 7. *c.* 34. *p.* 990. *B.*

Τπέρογκα, *Great ſwelling Words.*] This Dr. *Hammond* refers to *Simon Magus*, exalting himſelf above all that is called God, and making himſelf God; but Τπέρογκα being only proud ſwelling Words, called by St. *Peter* in the parallel place, Τπέρογκα ματαιότητος, *Swelling Words of Vanity, by which they allured through the Luſts of the Fleſh to Laſciviouſneſs, thoſe who were clean eſcaped from them that live in Error*, 2 Pet. 2. 18. I think it may more probably refer to the Words relating to their Luſts, mentioned in the Note upon that Place.

Ὠφελείας χάριν, *becauſe of Advantage.*] See Note on 2 *Pet.* 2. 3, 14.

Ver. 17. *But Beloved, remember ye the Words which were ſpoken before of* (by) *the Apoſtles of our Lord Jeſus Chriſt:*

Ver. 18. *How that they told you there ſhould be Mockers in the laſt time, who ſhould walk after their own ungodly Luſts.* (See Note on 2 *Pet.* 3. 2, 3.)

Ver. 19. *Theſe are they that ſeparate themſelves, ſenſual, having not the Spirit.*

Οἱ ἀποδιορίζοντες ἑαυτούς, *ſeparating themſelves.*] Of the *Jewiſh Zealots* we read, that they ſeparated, and withdrew from all who were not circumciſed, *Acts* 11. 3. *Gal.* 2. 12. But of the *Nicolaitans* and *Gnoſticks* we read no ſuch thing; but rather, that they aſſembled with the *Chriſtians* in their Feaſts of Love, *Ver.* 12. 2 *Pet.* 2. 13. Ἀποδιορίζοντες, therefore as it reſpects them, may rather ſignifie that they diſtinguiſhed themſelves from others as more perfect, and as φύσει πνευματικοί, by *Nature* (p) *Spiritual*, ſtiling all other *Chriſtians*, ψυχικοί, *Animal Men*, which perhaps made the *Apoſtle* return this *Character* upon them, as being truly ſenſual Perſons.

Ver. 20. *But ye Beloved, building up your ſelves in your moſt holy Faith, praying in the Holy Ghoſt.*

Ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt.*] The *Holy Ghoſt* in the New Teſtament, always ſignifies either the Perſon or ſome *Afflatus* or χάρισμα of the Spirit; and ſeeing the Perſon of the Holy Ghoſt cannot here well be underſtood, it ſeems to follow that the *Apoſtle* here ſpeaketh of that Gift of Prayer, which by the *Holy Spirit* was conferr'd upon them in their Publick Aſſemblies, and Chriſtian Exerciſes, where they prayed by the Spirit, 1 *Cor.* 14. 15. and ſpake to one another *in Pſalms, and Hymns, and Spiritual Songs*, being filled with the Spirit, *Eph.* 5. 18, 19. *Col.* 3. 16. And ſo this Paſſage is interpreted by (q) *Oecumenius* and Dr. *Hammond.*

Ver. 21. *Keep your ſelves in the Love of God, looking for the Mercy of the Lord Jeſus Chriſt unto eternal Life.*

Ἑαυτοὺς τηρήσατε, *keep your ſelves*, &c.] Hence it is evident, That we are not ſo kept by the Power of God, but that ſomething muſt be done on our parts, to preſerve our ſelves in the Divine Favour.

Ver. 22. *And of ſome have Compaſſion, making a difference*, (betwixt the Beguilers thro' Subtilty, and the beguiled thro' Simplicity.)

Διακρινομένους, *making*, or *putting a difference.*] Diſcerning which of them are to be treated with this Mercy, which of them with ſharp reproof. That this is the true Senſe of the Word διακρινομένους, ſee Note on *Rom.* 14. 23. *Oecumenius* and ſome Manuſcripts read not ἐλεᾶτε, *of ſome have Compaſſion*, but

(p) Scipſos, Πνευματικοὺς ἀνθρώπους, οἳ τῷ τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τὴν Ἀχαμώθ. ψυχικοὺς, ἀπὸ τῆς ἐκκλησίας ἡμᾶς λέγουσι. Iren. l. 1. p. 26. C. Ἑαυτοὺς δὲ ὑπερυψοῦσι τελείους ἀποκαλοῦντες, καὶ σπέρμα ἐκλογῆς. P. 28. B.

(q) Τυτέστι, καὶ τῷ τῆ ἁγίᾳ πνεύματος διδασκαλίαν, τὰς ἑαυτῶν ἀφορίσεις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι.

ἐλέγχετε, *ſome reprove*, putting a difference betwixt them who are to be rejected, and who only are to be reproved.

Ver. 23. *And other ſave with Fear, pulling them out of the Fire, hating even the Garment ſpotted with the Fleſh.*

Ἐσπιλωμένον χιτῶνα, *hating even the Garment*, &c.] To hate and fly the Garments ſpotted with the Fleſh, is only to hate every thing that doth defile, though in the leaſt degree, for ſo the leprous and unclean Garments did. This Text can therefore yield no Argument againſt the Uſe of our *Ceremonies*, till it be proved that there is ſome Defilement or Impurity in the Uſe of them.

Ver. 24. *Now unto him that is able* (and willing to do his part, *ſee Note on* Rom. 14. 4.) *to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory with exceeding Joy,*

Ver. 25. *To the only wiſe God* (who alone is infinite in Wiſdom, and hath that Wiſdom from himſelf,) *our Saviour, be Glory and Majeſty, Dominion and Power* (aſcribed) *now and ever. Amen.*

A

TREATISE

OF THE

True Millennium:

Shewing that it is not a

REIGN of PERSONS

Raiſed from the Dead,

BUT OF THE

CHURCH

Flouriſhing Glorioufly for a

THOUSAND YEARS

AFTER THE

Converſion of the Jews,

AND THE

Flowing in of all Nations to them thus Converted

TO THE

CHRISTIAN FAITH.

THE PREFACE.

SCaliger *was pleased to say, Calvinus ſapuit quia non ſcripſit in Apocalypſin, Calvin* was wiſe becauſe he did not write upon the Revelations. *I confeſs I do it not for want of Wiſdom; that is, becauſe I neither have ſufficient Reading, nor Judgment, to diſcern the true Intendment of the Prophecies contained in that Book. But yet conceiving that I have either found out the true Senſe of Thoſe Words* Chap. 20. 4. *which uſually are alleged as the Foundation of the ſuppoſed* Millennium, *or* Reſurrection of the Martyrs to reign with Chriſt on Earth a thouſand years, *or at the leaſt have ſaid what is ſufficient to ſhew it is not neceſſary to underſtand them in a proper ſenſe; I have compriſed my Sentiments of that Controverſie in the enſuing Treatiſe: which I ſubmit to the Judgment of the Reader.*

The

The Introduction.

HAving employ'd some Thoughts upon the *Mystery* of the Conversion of the *Jewish Nation*, mention'd by St. *Paul*, Rom. 11. and comparing the glorious things he there says of it, with what the *Prophets* had foretold of the same thing in very high Expressions; I began to compare them with what was written in the *Revelations* concerning the *New Jerusalem*, the *New Heavens*, and *New Earth*, and the *Bride of the Lamb made ready for a Marriage with him*; and finding that this *Bride* was thought, by the best Commentators, to be the *Jewish Church* and *Nation*, Represented formerly by our *Saviour* as *not having on her Wedding-Garment*, Matth. 22. 12. not being *ready* to enter in with the *Bridegroom*, Chap. 25. 10. that the *New Heavens* and *New Earth* were the very Things promised to the *Jews*, that the *New Jerusalem* was described in the very words of the *Prophets* and *Jewish Writers*, speaking of that glorious State they expected towards the End of the World; I was strongly inclined to conceive this glorious Conversion which, S. *Paul* saith, shall be even to the *Gentile*, ζωὴ ἐκ νεκρῶν, *life from the dead*, Rom. 11. 15. and which is by the *Prophets* frequently represented as the ζωοποίησις, ἀνάστασις, *i. e.* the *New Birth*, *Reviviscence*, *Resurrection* of their *Dead*, *Church*, and *Nation* by the *Messiah*; so that ὁ θάνατος οὐκ ἔσται ἔτι *Death should be no more*, Rev. 21. 4. might be the very Resurrection intended by St. *John*, and the flourishing Condition and Union both of the *Jewish* and the *Gentile Church* thus raised from the Dead, and so continuing in Peace and Plenty, with a great Encrease of Knowledge, and of Righteousness, and a Return of the *Primitive* Purity of Doctrine, and of Manners, might be *the Reign of the Saints* on Earth a thousand Years, which the *Apostle* mentions: This naturally led me to a Discourse of the *Millennium*; which being framed according to this new *Hypothesis*, I shall now offer it to the Consideration of the Learned, in the following Method.

1. I shall state the true *Millennium* of the *Ancients:* shewing how far it was received, and by whom opposed in the four first *Centuries*, and what were the particular Opinions which then obtained concerning the *Millennium*; and how far the *Modern Patrons* of the *Millenary* State have discarded the Receiv'd Opinion of the *Ancients* who embrac'd that Doctrine.

2. I shall shew what Reason I have to conceive that this *Millennium* is to begin with the Conversion of the *Jewish Nation*; and doth indeed relate to the most happy State and flourishing Condition the *Church* of *Christ* shall at that time enjoy.

3. I shall attempt to Answer all that hath been offer'd to prove a proper and literal Resurrection of the *Martyrs*, and other *Christian Sufferers*, and *Saints to Reign on earth a thousand years*; considering the Pretences of them who place this Reign before the Conflagration of the World, as most of the Assertors of this Doctrine do; and of the *Reverend Dr. Burnet*, who makes it to begin after the Conflagration of the World. And,

4. I shall offer some Arguments against this Doctrine of the *Millennium*, or of the literal Resurrection of the *Saints* and *Martyrs*, *to Reign on Earth a thousand years.*

OF

OF THE MILLENNIUM OF THE Ancient Doctors of the CHURCH.

CHAP. I.

That the Doctrine of the Millennium was never generally received in the Church of Chriſt, is proved, 1. *From the Teſtimony of* Juſtin Martyr *and* Irenæus, § I. *Of* Euſebius, Origen *and* Stephanus Gobarus, *and the Diſtinction which then obtained betwixt the Allegoriſts and the Diſciples of the Letter,* § II. *An Anſwer to the Pretended Tradition of* Papias, *mentioned by* Irenæus, § III. *The Millennium of the Ancients differed from that which is now aſſerted by the moſt judicious of the modern Millennaries in Five Particulars:* (1ſt,) *The Ancients generally held, That the Temple, or City of* Jeruſalem *ſhould be new built.* (2dly,) *That all the Juſt were then to riſe, and not Martyrs only.* (3dly,) *That Jeſus Chriſt ſhould then Reign on Earth.* (4thly,) *That they ſhould fare Deliciouſly, and enjoy Corporal Delights.* (5thly,) *That they ſhould get Children; all which Things are denied by the Modern Millennaries,* § IV. *The Neceſſity of theſe Doctrines according to the Literal Scriptures cited for the Millennium, by thoſe Ancients who eſpouſed that Doctrine,* § V. *This Error of ſome of the Fathers, as to the Millennium, will not invalidate their Authority as to any thing delivered by them as Eye-Witneſſes, or which they deliver as the Practice of the Church of Chriſt in their Days,* § VI.

THE *Patrons* of the *Millennium* do uſually ſay, Their Doctrine was both generally received in the Three Firſt Centuries, and was derived by Tradition from the *Apoſtles*; and that *the firſt Man who oppos'd it was* Dionyſius *of* Alexandria. In Oppoſition to this Pretence, I ſhall endeavour to make it appear,

I. That this Opinion was never generally received in the Church of Chriſt.

II. That there is no juſt Ground to think it was derived from the *Apoſtles*, but rather from a Miſtake of the Words of the Author of the *Apocalypſe*; or from the Notions of the *Jews*, and of the *Sibylline Author*. See L. 2, L. 3, L. 4.

III. That the new *Patrons* of the Millennium differ in many Things of Moment from the Ancient Aſſertors of it, and have indeed ſcarce any Suffrage of Antiquity for that *Millennium* which they do ſo ſtifly maintain. And,

§ I. That this Opinion was never generally received in the Church of Chriſt, appears ſufficiently from the Confeſſions and very Words of the Two firſt Aſſertors of it, whoſe Writings are ſtill extant; *viz. Juſtin Martyr* and *Irenæus*. I begin with *Irenæus*, becauſe his Words will juſtifie the ancient Reading of the Words of *Juſtin Martyr*, againſt the Criticiſm upon them, or rather the Corruption of them by (a) Mr. *Mead* and (b) Mr. *Daille*. *Irenæus* therefore ſpeaks thus, (c) *I am not ignorant that ſome among us, who believe in divers Nations, and by various Works, and who believing do conſent with the Juſt, do yet endeavour*, transferre hæc, Gr. Μεταφέρειν,

(a) P. 533, 534. (b) De Pœnis & Satisf. Human. l. 5. c. 7. (c) L. 5. c. 33.

to turn these things into Metaphors, or to carry them from their proper to an improper Sense, as *Metaphors* are wont to do: That this is his meaning is evident from these Words following, (d) *But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the Words themselves.* Again he complains, That (e) *the Sentiments of some were carried away by the Discourses of the Hereticks; so that they were ignorant of the Appointments of God, and the Mystery of the Resurrection of the Just, and the Kingdom.* Here then we may evidently discern Three Sorts of Men, 1. The Hereticks denying the Resurrection of the Flesh, and the Millennium. 2*dly*, The exactly Orthodox asserting both the Resurrection and the Kingdom of Christ upon Earth. 3*dly*, The Believers who consented with the Just, and yet endeavour'd to allegorize, and turn into Metaphor all those Scriptures he had produced for a proper Reign of Christ, and who had Sentiments rather agreeing with those *Hereticks* who denied, than those exactly Orthodox, who maintain'd this Reign of Christ on Earth. Now these being almost a Translation of the Words of *Justin Martyr*, they vindicate the reading of all the Manuscript Copies of that Writer, and exclude the Bold Criticism of *Daille* and Mr. *Mead*. (f) *Tell me truly*, says *Trypho*, *Do you* (Christians) *indeed confess that Jerusalem shall be built again, and that your People shall be gathered together* (there,) *and rejoice with Christ, together with the Patriarchs, and Prophets, and those of our Nation, or those who are made Proselytes before the coming of your Christ*, or before you expect your Christ shall come (to Judgment?) *or do you only confess this, that thou mayest seem to overcome us in Questions?*

Here you see that *Justin Martyr* did before ταῦτα ὁμολογῆν, confess these things, as he doth plainly, p. 243. where *Trypho* having put the Question thus, *What! Do you say that none of us shall have any Inheritance in the Holy Mount of God? Justin Martyr* replies, *I say not so, but that the Gentiles who repent, and believe in Christ, shall inherit* (it) *with all the Patriarchs, and Prophets, and the Just which proceed from* Jacob; and therefore he here answers thus, (g) *I have before confessed that I and many others are of this Mind, that these things shall happen. But then again I have intimated to you, That many Christians of a pure and pious Judgment, do not own this.* (I speak of Christians of a pure and pious Judgment,) *for as for those who are called Christians, but indeed are Atheists, and ungodly, and Hereticks, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd,* (and therefore are not to come into the Account of Christians.) *If therefore you have met with some of them who blaspheme the God of* Abraham, Isaac *and* Jacob, *and deny the Resurrection of the Dead, that confess not this, you are not to esteem them Christians*, (or to take an estimate of the Doctrines of the Christians from them.) They indeed deny the Resurrection of the Flesh and the Millennium, (h) *But I and all Christians who are exactly and in all things Orthodox, know there will be a Resurrection of the Flesh, and a Millennium in* Jerusalem *built, adorned, and enlarged.* Here then, as in *Irenæus*, is a plain distinction of three sorts of Men, (1.) Of *Hereticks*, that were κατὰ πάντα βλάσφημοι, *entirely Blasphemers* of the God of *Israel*, and Denyers of the Resurrection of the Flesh, and consequently of the *Millennium* which supposed this Resurrection. 2*dly*, Of Christians who were κατὰ πάντα ὀρθογνώμονες, *in all things Orthodox*, who owned both the Resurrection of the Flesh, and the Millennium: and *Justin Martyr* being of this Opinion, and declaring here that he thought it a Doctrine delivered by God, it could not be expected that he should affirm of them that held it not, that they were of *a right Opinion in all things*. 3*dly*, Of *many Christians of a pure and pious Judgment*, who did not own this Millennium.

Object. But *where*, saith Mr. *Daille*, *had he made mention before of any such?* I answer with another Question, Where had he made mention before of the many who confessed the Millennium, as he here saith he had? Mr. *Daille* should have considered that *Justin's*

(d) *Quoniam igitur transferuntur quorundam sententiæ ab Hæreticis sermonibus, & sunt ignorantes Dispositiones Dei, & Mysterium Justorum Resurrectionis, & Regni quodest principium incorruptelæ, per quod Regnum, qui digni fuerint, assuescunt capere Deum.* L. 5. c. 32. p. 495.

(e) *Et rursus, quoniam autem quidam* ex his qui putantur rectè credidisse, *supergrediuntur ordinem promotionis Justorum, & modos meditationis ad incorruptelam, ignorant Hæreticos sensus in se habentes*, &c. C. 31.

(f) Εἶπε δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὴν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ ὑμῶν προσηλύτων γεγονότων, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε; Dial. cum Tryph. p. 306.

(g) Ὡμολόγησα ὃν σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ τοῦτα φρονοῦμεν, ὡς καὶ πάντως οὕτως ἔσεσθαι τοῦτο γνωσόμενον, πολλοὺς δ' οὖν, καὶ οὓς ἔφην ἀθέους εἶναι καὶ ἀσεβεῖς καὶ ἀδίκους ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γινώσκειν ἐσήμανά σοι. Dial. cum Tryph. p. 306.

(h) Ἐγὼ γάρ, καὶ εἴ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γνήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ. P. 307.

Memory

Memory could not serve him to write down all he had discoursed with *Trypho*, or that he might not think that part of his Discourse necessary to be afterwards committed unto Writing; and then this Objection would not have seemed of force sufficient to have authorized him to change *Justin*'s words, without any consent of Copies, into the direct contradictory words, and for *Christians* ἐ ὑγιεῖς γνώμης *of a pure Judgment*, to read *Christians* μὴ ἐ ὑγιεῖς γνώμης *of an impure Judgment*, since such bold Criticisms will evacuate both the Sense and Force of any Testimony.

§. II. 2*dly*, This is still farther evident from the *Ancient* Writers of the *Church*, who plainly tell us, that this was a particular Opinion of some Doctors of the Church, and never was received by all. *It had its Rise*, saith Eusebius, *from* Papias, *a Man of slender Judgment*; (i) *But the Antiquity of the Man prevailed with many of the Ecclesiasticks to be of that Opinion, particularly with* Irenæus, *and if there were any other of the same Judgment with him.* Now he that confesseth that *most of the Ecclesiasticks were of that Opinion*, plainly denies that all were of it. He that particularly speaks of *Irenæus*, adding *if there were any other of the same Judgment*, seems to intimate they were not many. *Origen*, in his *Philocalia* [*c.* 26. *p.* 99.] saith, they were only some that held this Doctrine, and that so clancularly that it had not yet come to the ears of the *Heathens*: and in his *Prolegomena* to the *Canticles* [*f.* 69. *B.*] that they were only Simpliciores quidam *some of the simpler sort of Christians.* Besides, of all the Fathers of the *Christian* Church, none hath spoken more severely, and more contemptibly of that Doctrine than *Origen*, who represents it as *a wicked Doctrine*, a *Reproach to Christianity*; *the Heathens*, saith he, *having better Sentiments than these.* He therefore being then the great *Doctor* of the Church, and continuing in great Authority amongst all Churchmen for above an hundred years; his *Scholars* being also the most celebrated Doctors of that Age, and one of them, viz. *Dionysius Alexandrinus*, undertaking to confute this Doctrine; and his *Philocalia*, where we find these severe Sayings, being a Collection of the two great Lights of the fourth Century, St. *Basil* and *Gregory the Divine*; it cannot be doubted but the Opinion then lost ground daily, and was generally decryed by the Learned of those Centuries. In a word, (k) *Stephanus Gobarus*, in his Account of Opinions in which the *Fathers* differed from each other, reckons this as the tenth, *That the Just shall rise first, and live deliciously a thousand years, eating, drinking, and getting Children; and that there should be no precedence in the Resurrection, no millennary Delights, no Marriage then.*

3*dly*, This will be more evident if it be consider'd, that as the Doctors of the Church were then of different Opinions, so were they then distinguished by different Names, as they who denied the *Millennium*, saith *Irenæus*, attempted to *allegorize* the places produced by others for it, so had they upon that account the name of *Allegorists*, and therefore *Nepos*, a Man, saith *Eusebius*, [*l.* 7. *c.* 24.] from *Dionysius* of *Alexandria*, otherwise *Orthodox*, but a Writer for the *Millennium*, styled his Book, Ἐλέγχου τῶν Ἀλληγορισῶν, or *Refutation of the Allegorists.*

Accordingly in (l) *Origen*, they who deny the *Millennium*, are Οἱ τροπολογοῦντες τὰ προφητικά, *they who interpret the Sayings of the Prophets by a Trope*, and they who assert it, are stiled *Solius literæ discipuli*, *Disciples of the Letter of the Scripture only*; the first saith he, assert *Horum vim figuraliter intelligi debere, the Passages which they produce from Scripture ought to be figuratively understood*; the others, saith he, understand the Scripture *Judaico sensu, after the manner of the Jews.* (m) *Epiphanius* speaking of the *Millennium* asserted by *Apollinaris*, saith, *There is indeed a* Millennium *mentioned by St.* John, *but the most, and those pious Men, look upon those Words as true indeed, but to be taken in a spiritual sense.*

And here it may deserve to be observed by the by, that the Primitive Fathers derived almost all their considerable Errors from the Jews, *viz.* That *Angels* had to do with Women, and begot *Giants* of them, That the World was to end soon after the coming of the *Messiah*, That *Elias* was in person to usher in his second Advent.

§ III. 2*dly*, As for the pretended Tradition from the Apostle *John* touching this Doctrine, it is only mentioned by *Irenæus*, as received from *Papias*, and the Words in which it is delivered are sufficient to demonstrate the incredibility, and the apparent folly of it: For these Elders pretend to have heard from St.

(i) Πλὴν ἡ τοῖς μετ' αὐτὸν πλείοις ἔσοις τῶν ἐκκλησιαστικῶν ἡ ὁμοίας αὐτῷ λέξις πεφίτιος γέγονε τὴν ἀρχαιότητα τούτοις περιβεβλημένοις· ὥσπερ ἂν Εἰρηναίῳ, ἢ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. Euseb. Hist. Eccl. l. 3. c. 39.

(k) Apud Photium Cod. 232. p. 894.

(l) Περὶ ἀρχῶν, l. 2. c. 12. f. 135. B col. 1. B c.

(m) Τὴν δὲ Βίβλον ἀναγινώσκοντες οἱ πλείοσι ἡμῶν ἐυλαβεῖς τῶν τῶν πνευματικῶν οἰδότες καὶ ἐν αὐτῇ πνεύματος ἴχνος λαμβάνοντες. ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σοφιζόμενα πίστεως. Hær. 77. §. 26. p. 1031.

John, these Romantick Words, (o) 'The days 'shall come in which there shall be Vines 'which shall severally have ten thousand 'Branches, and every of these Branches shall 'have ten thousand lesser Branches, and every 'of these Branches shall have ten thousand 'Twigs, and every one of these Twigs shall 'have ten thousand clusters of Grapes, and in 'every one of these clusters shall be ten thou-'sand Grapes, and every one of these Grapes, 'being pressed, shall give twenty five *Metretæ*, '(that is, according to the mildest computati-'on, 275 Gallons) of Wine; and when one shall 'take hold of one of these sacred Bunches, a-'nother shall cry out, I am a better Bunch, 'take me, and by me bless the Lord; to omit what he says from the same Tradition of every Grain of Wheat, and of Apples, Seeds and Herbs. Now can any Man be so wholly bereft of sense, as to imagine this stuff could ever come out of the mouth of an *Apostle*? No certainly, he had it only from the converted *Jews*, in whose Writings some Learned Persons have informed me, the words cited by *Irenæus* from *Papias*, are yet to be found. As for *Papias* the only Voucher of this Tradition, *Eusebius* informs us, *he was a man of a very slender Judgment*, as the Story cited by *Irenæus* from the fourth Book of his Discourse may abundantly convince us, there being scarcely any things in the most infamous of Romish Legends, *more fabulous* than, as *Eusebius* truly saith, *his traditional Relations* were.

§. IV. 3*dly*, That the new Patrons of the *Millennium* differ in many things of moment from the Antients, and have indeed scarce any Suffrage of Antiquity for that *Millennium* they maintain, will be apparent from a just representation of the *Millennium* of the *Antients*: For,

1. The *Ancient Millennaries* generally held, that the Temple or the City of *Jerusalem* should be rebuilt, and that the Land of *Judæa* should be the habitation of those who were to Reign on Earth a thousand years. So *Justin M.* [*Dial. cum Tryph. p.* 243. *c.*] tells the Jews, that the believing Gentiles should then dwell Ἐν τῷ ὄρει τῷ ἁγίῳ *in the holy Mount*, and that they should then acknowledge him [*p.* 259. *c.*] Ἐν τῷ αὐτῷ τοπῷ ὅπ' Ἰερουσαλήμ, in the same place of *Jerusalem* where they had crucified him: He confesses also to *Trypho*, [*p.* 306. B. 307 B.] ἀνοικοδομῆσθαι τὸν τόπον Ἰερουσαλήμ, *that the place of* Jerusalem *should be built, and that the Saints should spend a thousand years in* Jerusalem, *built, adorned and augmented*, and that *all Christians entirely Orthodox knew this would be so*; and therefore they all, saith he, [*p.* 312. B.] expected, ἥ χείσειν ἐν Ἰερουσαλὴμ φανησθαι, *Christ to appear in* Jerusalem. (p) *In the times of that Kingdom* Jerusalem *shall be built*, saith *Irenæus*, and the Jews shall be restored to the Land he gave to their Fathers. (q) *He* (*i. e.* Christ) *shall build the holy City*, saith *Lactantius*, *and there shall be the Reign of the Just for a thousand years.* St. *Barnaby* is very positive, (r) *that the very temple which was destroyed by their Enemies shall be rebuilt gloriously. They feign to themselves*, saith Origen, (s) *that the terrestrial* Jerusalem *shall be rebuilt with pretious Stones, and that the Aliens shall be their Servants to rebuild it.* (t) Hence *Dionysius* of *Alexandria* in his Book writ against them, derides their Golden *Jerusalem upon Earth, adorned with Jewels, and the restoration of the Temple.* Whereas scarce any of our new *Millennaries* dare assert, that this shall be the place of the Habitation of the raised Saints, and one of them makes the whole Earth to become a Paradise for the Reception of them.

2*dly*, They held this Resurrection was not to be confined to the *Martyrs* only, but that all the Just were then to rise, and Reign with Christ; this *Justin M.* confesses touching all Christian People, all the believing Gentiles, and the just Progeny of *Jacob* in the forecited places. *Irenæus* frequently declares of the Just in general, that they shall arise to inherit the Promises. (u) *Tertullian* affirms, that some shall rise sooner, and some later, but that all the Just shall rise within the time of the *Millennium*. This *Millennium*, saith *Lactantius*, (w) belongs *to all the Just which e-*

(o) *Quemadmodum Presbyteri meminerunt, qui Joannem Discipulum Domini viderunt, audisse de eo, quemadmodum de temporibus illis docebat Dominus & dicebat, venient dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, & in uno palmite dena millia brachiorum, & in uno vero palmite dena millia flagellorum, & in unoquoq; flagello dena millia botruum, & in unoquoq; botru dena millia acinorum, & unumquodque acinum expressum dabit viginti quinq; metretas vini, & cum eorum apprehenderit aliquis Sanctorum botrum, alius clamabit botrus, ego melior sum, me sume, per me Dominum benedic,* l. 5. c. 33.

(p) *Restituet illos in terram ipsorum quam dedit patribus ipsorum,* Iren. l. 5. c. 34. & c. 35. *Sed in Regni temporibus Revocata (l. renovata) terra à Christo & readificata Hierusalem.*

(q) *In terra cum his ipse regnabit, & condet sanctam civitatem, & erit Regnum justorum mille annis,* Epit. §. 11. p. 758.

(r) Καὶ αὖθις οἱ ἀπ' ἐχθρῶν ἁπαγθέντες ἀνοικοδομῆσαι αὐτόν. §. 16.

(s) Περὶ ἀρχῶν, l. 2. c. 12.

(t) *Adversus Irenæum Dionysius Ecclesiæ Alexandrinæ Pontifex elegantem scribit librum, irridens mille annorum fabulam, & auream atq; gemmatam in terris Hierusalem instaurationem Templi, &c.* Hieron. præfat. in lib. 18. com. in Isaiam.

(u) *l.* 3. *contr. Mar. c. ult. verba, vide infra.*

(w) *Verum ille cum deleverit injustitiam, ac justos qui à principio fuerint ad vitam restauraverit, mille annis inter homines versabitur, eosq; justissimo imperio reget.* Lib. 7. c. 24. p. 722.

ver were from the beginning of the World. Whereas the *Millennaries* of this Age do generally, with Dr. *Burnet*, (x) say the *first Reſurrection, and the Reign of Chriſt ſeem to be appropriated to the Martyrs*, Rev. 20. 4.

Moreover, the Antients extend this Reign on Earth, not only to the Dead, but to the Juſt alſo who ſhall be then alive at this firſt Reſurrection; this being a neceſſary conſequent of the former Doctrine, that this *Millennium* belongs to all the Juſt. Thus *Irenæus*, amongſt thoſe who are to enjoy the *Millennium*, reckons (y) *thoſe whom the Lord ſhall find in the fleſh expecting him from Heaven, who having ſuffered Tribulation, did nevertheleſs eſcape the hands of the Wicked.* (z) Then *they that are found living ſhall not die*, ſaith *Lactantius*: Whereas 'tis inconſiſtent with the Hypotheſis of Dr. *Burnet*, that any of the Juſt ſhould be then living, ſince this *Millennium* only begins after the Conflagration of the World, and the burning of all things that are in it.

3*dly*, The Antients generally conſent in this, that Jeſus Chriſt ſhall then come down from Heaven, and be ſeen on Earth, and Reign there with his Servants. *Papias*, the firſt Aſſertor of this Doctrine, declares that (a) *it ſhall be a Reign of Chriſt bodily upon Earth. Juſtin M.* tells the Jews that they ſhould then *ſee him whom they had pierced*, and this in that very place of *Jeruſalem* where they had crucified him, that both they and *Chriſtians* ſhould then be gathered together, and rejoice with him. *Victorinus* ſaith, (b) this is that *true Sabbath* in quo Chriſtus cum electis ſuis regnaturus eſt, *in which Chriſt is to Reign with his Elect*; and *Lactantius* ſaith expreſly, *That* Mille annos inter homines verſabitur, *he ſhall be converſant with Men a thouſand Years.* (c) *Irenæus* ſeems not ſo clear as to this matter; yet he declares the Juſt ſhall Reign on Earth encreaſing by the Viſion of Chriſt; for ſaith he, *Chriſt will be every where ſeen as Men are worthy to ſee him*: That which ſeems moſt expreſly in him to relate to this Affair, is this, that diſcourſing of our Lord's Promiſe to drink new Wine with his Diſciples in the Kingdom of Heaven, he declares, (d) This *cannot be done by him whilſt he remains in thoſe Celeſtial Regions.* But *Nepos* was expreſs in this, That (e) *after this Reſurrection the Kingdom of Chriſt was to be on Earth a thouſand years*, and the Saints were to Reign with him in Pleaſures, or faring deliciouſly there; and therefore *Dionyſius* ſaith of him, and the Brethren that magnified his Book, That (f) *they had no ſublime or magnificent thoughts of the glorious and divine Advent of our Lord, or of our Reſurrection, and our gathering together, and aſſimilation to Chriſt*, but *hoped then for little and mortal things, and ſuch as men now hope for in the Kingdom of God.*

4*thly*, They all declare they ſhall then fare deliciouſly, and ſhall enjoy the richeſt Wines, and moſt delicious Fruits, build Houſes, plant Vineyards, and eat the Fruits of them: Thus *Juſtin M.* (g) underſtands thoſe Words of *Eſaiah* (ch. 65. 21.) of the *Millennium, viz. they ſhall build Houſes, and inhabit them, and they ſhall plant Vineyards, and eat the Fruit of them.* And *Irenæus* ſaith, (h) *They ſhall have a Table prepared for them by God, who ſhall feed them with Dainties*; adding, that *the Promiſes* he had cited, *Creaturæ epulationem ſignificant*, do ſignifie *the Banquets they ſhould have upon the Creature*: Hence doth he tell us of the prodigious Cluſters of Grapes, and Ears of Corn, the Vines and the Earth ſhall then bring forth. (i) *The Earth*, ſaith *Lactantius*, *ſhall open its fertility, and of its own accord produce Fruits plentifully, the Rocks of the Mountains ſhall ſweat with Honey, Wines ſhall run down with Streams, and the Rivers flow like Milk.* Of this Opinion doubtleſs was *Tertullian* in his Book *de ſpe fidelium*: And *Nepos*, who promiſed, ſaith *Dionyſius* of *Alexandria*, *a thouſand Years of corporal Delights on Earth.* Accordingly *Gennadius* ſaith,

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(x) B. 4. ch. 4. p. 151, 152.

(y) *Et illos quos Dominus in carne inveniet expectantes eum de cœlis, & perpeſſos tribulationem, qui & effugerint iniqui manus.* Lib. 5. c. 35.

(z) *Tum qui erunt in corporibus vivi non morientur, ſed per eoſdem mille annos infinitam multitudinem generabunt, & erit Soboles eorum Sancta.* Lib. 7. c. 24. p. 722.

(a) Χιλιάδα τινὰ φησὶν ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς ἐπὶ τῇ χειρὶ βασιλείαι ὅδε ταυτηνὶ ἐπὶ γῆς ὑποστησομένης. Apud Euſeb. l. 3. c. 39. p. 112. c.

(b) *In qua regnabunt Juſti in terra creſcentes ex viſione Domini.* c. 35. Πανταχοῦ γὰρ ὁ Σωτὴρ ὀφθήσεται καθὼς ἄξιοι ἔσονται οἱ ὀφθέντες. c. 36.

(c) *De fabrica Mundi apud* D. *Doct.* Cave, *p.* 104. Epit. *p.* 722.

(d) *Neq; autem ſurſum inſuper cœleſti loco conſtitutus cum ſuis poteſt intelligi bibens vitis generationem.* l. 5. c. 33.

(e) Χιλιάδα ἐτῶν τρυφῆς Σωματικῆς ὅδε ἐπὶ ξηρὰς ταύτης ἔσεσθαι ὑποτιθέμενος. Euſeb. Hiſt. Eccl. l. 7. c. 24.

(f) Οὐδὲν ὑψηλὸν ἢ μεγαλοπρεπὲς φρονῆσαι, ὅτε περὶ τῆς ἐνδόξου, καὶ ἀληθοῦς ἐνθέου τοῦ κυρίου ἡμῶν ἐπιφανείας ὅτε τῆς ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τῆς πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως. Euſeb. Hiſt. Eccl. l. 7. c. 24. p. 271.

(g) *Dial. cum Typh.* p. 308.

(h) *Hæc ſunt in regni temporibus, hoc eſt in ſeptima die, quæ eſt verum juſtorum Sabbatum, in quâ nonfacient omne terrenum opus, ſed adjacentem habebunt paratam menſam à Deo paſcentem eos epulis omnibus.* l. 5. c. 33. Ἐν τῇ Χιλιοταετηρίδι τῇ θυσιῶν μεταλαμβάνομεν ἡδέων. Apollinaris apud Epiph. Hær. 77. p. 1032.

(i) Chap. 34. *Terra vero aperiet fœcunditatem ſuam, & uberrimas fruges ſuâ ſponte generabit, Rupes montium mellè ſudabunt, per rivos vina decurrent, & flumina lacte inundabunt.* l. 7. c. 24.

(k) *In the Divine Promises we believe nothing concerning Meat and Drink*, as *Irenæus*, *Tertullian*, and *Lactantius* teach *from their Author* Papias, *nor of the Reign a thousand Years with Christ on Earth after the Resurrection, and the Saints reigning deliciously with him, as* Nepos *taught.* St. *Austin* therefore saith of this Opinion, (l) That *it might be tolerable if they mentioned any spiritual Delights which the Saints might enjoy by Christs Presence; but since they affirm, that they who then rise shall enjoy carnal and immoderate Banquets of Meat and Drink without modesty, these things can only be believed by carnal Men.* And because all this Plenty could not be procured and enjoyed, these Houses could not be built, nor these Vineyards planted, nor this Wine brought into the Fat, nor this Corn into the Barn, thresh'd, ground, and made fit for these new raised Inhabitants, without hands: The *Antients* have made Provision for this also, telling us, *That they shall be* (m) Κυριεύσοντες καὶ τῆς γῆς, *such as shall lord it upon Earth*; and therefore (n) *Irenæus* saith that which was spoken to *Jacob*, *The Nations shall serve, and Princes shall bow down to thee*, Gen. 27. 27, 28. Ad tempora Regni sine contradictione pertinet, quando regnabunt Justi surgentes a mortuis, *without all contradiction belongs to this* Millennary Kingdom. (o) *The Nations shall not utterly be destroyed*, saith *Lactantius*, *but some of them shall be left to be triumphed over by the Just, and subjected to perpetual Slavery.* (p) *They think*, saith *Origen*, *that Aliens shall be given them to be Ministers of their Delights, who shall either serve at the Plow, or be their Masons, and Carpenters to build up their fallen City, and they suppose they shall have of their Provisions to eat, and have dominion over their Riches, so that they shall come and offer to them Gold and Frankincense, and pretious Stones.* Dr. *Burnet* must either produce these servile Nations, as he hath done *Gog* or *Magog*, out of the *Mud*, or his Opinion must fall into it, unless he hopes to avoid this, by saying, that *in this State it will be part of their Diversion and Entertainment to learn Mechanicks.* p. 213.

And because Men can hardly do this whole business without Beasts, the *Ancients* have made Provision of them also, subjecting to them not only Sheep, and Goats, and Oxen or Bulls, but Wolves, and Bears, and Leopards, and Lions, *which* (q) *with all other Animals*, saith *Irenæus*, *shall be then subject to Man.* And that the Doctor may not be at a loss for the production of these Beasts, (r) *Stephanus Gobarus* informs him the Doctrine of the Antients was this, *That the Just should rise first*, Καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, *and all these living Creatures with them.* Now the New *Millennaries* as they say little of these Slaves, and these Brute Beasts, who are so necessary for the enjoyment of the universal Plenty, and the Goods of Fortune prepared in this State, so are they shie of owning *Futuras corporis voluptates & luxurias*, such *Luxuries* and *Bodily Pleasures*, as *Origen* saith, (s) the *Millennaries* of his time did expect.

For, 5*thly*, In their *Millennium* they were not only to Feast and Junket it, but also to get Children. (t) *The Virgins*, saith *Irenæus*, *shall rejoice in the Assemblies of the Young Men, and they that are left shall be multiplied upon Earth:* Accordingly he speaks of some Believers whom God had prepared to multiply those who were left upon the Earth to be under the Kingdom of the Saints, and minister to this *Jerusalem. They shall beget an infinite multitude*, saith *Lactantius*, (u) *and their Seed shall be holy: To their other Luxuries*, saith *Origen*, (w) they add, *Nuptiarum conventiones, & filiorum procreationes etiam post resurrectionem futuras*, the *Solemnities of Marriage, and the Procreation of Children even after the Resurrection:* And again, (x) *They think*, saith He, *that after the Resurrection, we shall eat, and drink cor-*

(k) *Non quod ad cibum vel ad potum pertinet sicut Papia Authore, Irenæus, Tertullianus, & Lactantius acquiescunt, neq; post (l.per.) mille annos post resurrectionem Regnum Christi in terra futurum, & sanctos cum illo in deliciis regnaturos speramus, sicut Nepos docuit, qui primam justorum resurrectionem, & secundam impiorum confinxit.* Eccles. dogm. c. 55.

(l) *Sed cum eos qui tunc resurrexerint dicunt immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus & potus ut non solum nullam modestiam teneant, sed modum quoq; ipsius incredulitatis excedant, nullo modo ista possint nisi de carnalibus credi.* De C. D. l. 20. c. 7.

(m) Barnab. §. 6. (n) l. 5. c. 33.

(o) *Gentes vero non extinguentur omnino, sed quidam relinquentur in victoriam Dei ut triumphentur à justis, & ut subjugentur perpetuæ servituti.* Lact. l. 7. c. 24. vide Epit. §. 11.

(p) *Quinetiam ministros deliciarum harum dandos sibi alienigenas putant, quos vel Aratores habeant, vel structores parietum à quibus diruta ipsorum & collapsa civitas extruatur, & arbitrantur quod facultates eorum accipiant ad edendum, & in divitiis eorum dominentur ut veniant & afferant sibi aurum, & thus, & lapides pretiosos.* Περὶ ἀρχῶν, l. 2. c. 12.

(q) *Oportet subjecta esse omnia animalia homini.* l. 5. c. 33.

(r) *Apud Photium Cod.* 232. p. 894.

(s) Περὶ Ἀρχῶν. l. 2. cap. 12. p. 135. B.

(t) *Ipsi sunt de quibus ait Propheta, & derelicti multiplicabuntur in terra, & quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra, & sub regno sanctorum fieri & ministrari huic Jerusalem.* l. 5. c. 35.

(u) *Qui remanserint multiplicabuntur super terram.* l. 5. c. 34.

(w) Περὶ Ἀρχῶν. l. 2. c. 12.

(x) Οὗτοι γὰρ τὰ περὶ γαμῶν γινόμενα ἐν ἀνθρώποις ἐν γενεαῖς τιθῶντες ὅτι τῷ ἔσθιν καὶ πίνειν αὐτοὺς ἡμᾶς καὶ τότε χρήσεσθαι, οἱ ἐς ὀλίγον ἐν τῇ σαρκὶ ζωγραφοῦντες ἐν μολυσμῷ πᾶς ἂν τις ἐν ἀκαθαρσίᾳ τοιαύτῃ χαμαίνων Ἀφροδισίοις. Com. in Matth. ed. Huet. p. 498. E.

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spiritual *Meats, and shall use those conjugal Duties by which our Prayers are hindred, and which cannot be performed without some impurity*: And a third time (x) they believe, *That after the Resurrection we shall, according to the chief Promises of the Gospel, eat, and drink, and as some of them say, beget Children; these things*, saith He, *should they come to the Ears of Heathens, would lay a great imputation of Folly upon Christianity, since many Heathens have better Opinions than these are*: So much are they mistaken who reckon *Origen* among the *Patrons* of the *Millennium*. *Stephanus Gobarus* gives us the Opinion of the *Millennaries* in these words, (y) *The Just shall rise first, and for a thousand Years shall fare deliciously, eating, and drinking, and getting Children, and after this shall be the general Resurrection. Methodius* is the only person who (z) *denies they shall be thus employ'd after the Resurrection*; and with him doubtless all our *Modern Millennaries* do agree, as knowing this unworthy to be the matter of a Gospel Promise.

§. V. Moreover, if we consider the Scriptures on which the Ancients grounded this *Millennium*, we shall perceive it necessary that all these Doctrines should be maintained by them. For,

1. That the *Temple*, or *City* of *Jerusalem* should be new built, and that the Land of *Judea* should be the Habitation of those who are to enjoy this *New Heaven*, and *Earth*, can never reasonably be denied by those who interpret the Sayings of the *Prophets* literally, since they so plainly, and so fully speak of a *Mount Zion to be established upon the top of the Mountains*, Isa. 2. 2. — 27. 13. — 56. 7. and of God's Promises to *beautifie the place of his Sanctuary the House of his Glory, and to make the place of his Feet glorious*, Ch. 60. 7, 13. and of *all Nations flowing in to her*, and being gathered to her, and of *all Nations and Tongues coming to see her Glory*, Isa. 60. 5. 66. 18. when God had brought them again into their own Land.

2*dly*, That this Resurrection must belong to all faithful *Christians*, and that they must all Reign with *Christ* on Earth will follow from the literal interpretation of those words of St. *John*, (a) *Thou hast redeemed us to God by thy Blood out of every Kindred and Tongue, and People, and Nation, and hast made us to be Kings, and Priests to God, and we shall Reign on Earth*, Rev. 5. 9, 10. For, according to the import of these words, if, as Dr. *Burnet* saith, they belong to the first Resurrection, all that have been redeemed by the Blood of Christ, must Reign on Earth. This follows also from those words, *I saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God, and* (of them) *which had not worshipped the Beast, nor his Image, and which had not received his mark upon their Foreheads, nor upon their Hands, and they lived and reigned with Christ a thousand Years*, Rev. 20. 4. for, *they who worshipped not the Beast*, are all they *whose Names were written in the Book of Life*, Rev. 13. 8. 17. 8. This follows from St. *Peter's New Heaven, and New Earth*, if truly interpreted by Dr. *Burnet* of this Resurrection; for these, saith He, we *Christians* do *expect*, and therefore are concerned *to be found of him without spot and blameless*, 2 Pet. 3. 13, 14. This follows from the Words of St. *Paul*, if they belong to the *Millennium*, as he saith they do, for they introduce *the whole Creation groaning to be delivered from the Bondage of Corruption into the glorious liberty of the Sons of God*, and all that had *the first Fruits of the Spirit, groaning for the Adoption*, i. e. *for the Redemption of their Bodies* from Corruption, Rom. 8. 16, 23.

3*dly*, They must bring Christ from Heaven to Reign on Earth, who contend that this Reign is the very time of *the restitution of all things*, Acts 3. 21. for the Heavens are only to contain him till that time, and who infer this Reign of Christ from those Words, *They that have part in the first Resurrection, shall be Priests of God, and of Christ, and shall Reign with him a thousand Years*; for if they Reign on Earth without him, they do not Reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this Resurrection called, ἡ παρουσία, *the presence*, the appearance of our Lord, and that from Heaven.

4*thly*, That in this *Millennium* they must *fare deliciously*, *drink precious* Wines, and have those splendid Banquetings of which the *Fathers* often speak, must follow from the

(x) Τινὲς ἀγνόησαν ἢ μὴ τὴν ἀνάστασιν ἐν ταῖς προτάσεις ἐπαγγελίαις ἰδίαν ἡμᾶς μόνων τὰ τοιάδε ἔφαμεν, ἢ φάγειν, πιεῖν ἢ γαμοποιεῖσθαι, παῖδα ἢ φιλόσοφα ἢ ἐκ τῶν ἀπὸ τῆς ἐθνῶν μεγάλης εὐωδίας ἀνάγκαν ἀνάγκαν ἐπιγελᾶσθαι ποιήσει ἢ χειριστισμὸν πολλῷ βελτίονα λόγματα ἐχόντων τινῶν ἀλλοτρίων τῆς πίστεως. Philocal. cap. 26. p. 99.

(y) Ὅτι πρῶτον οἱ Χριστοὶ ἀναστήσονται, ἢ σὺν αὐτοῖς πάντα τὰ ζῶα, ἢ ἔδη χίλια ἔτη τρυφήσουσι, ἢ ἐσθίοντες, ἢ πίνοντες, ἢ γαμοῦντες, ἢ μὴ τοῦτο ἀκαδαλιὰ ὄντως ἔσεσθαι ἀνάστασις. Apud Phot. Cod. 232. p. 894.

(z) Ἐσομένην γὰρ ἢ μετὰ τοῦτο ἀίδια γῆς ἀνάγκη πᾶσα ἕστασα ἢ νῦν διακόπτας, εἶτε πνεύματος, ἢ γαμοῦντας, ἢ γυναικομιδῆς, ἀλλ' ὡς Ἀγγέλους ἀμπεχόμους ἐν ἀφθαρσίᾳ τὰ ἄειτα σχέσεις. Apud Epiph. Hær. 64. §. 32.

(a) Χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τῆς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προφήτευσε Ἰωάννης. Just. M. Dial. p. 308.

application

application of all those Passages to this State, which say, *The meek shall inherit the Earth*, that they shall *drink new Wine with Christ in his Kingdom*, that they shall receive (b) *an hundred fold increase of Goods and Lands*, that there shall be then a *recompence* of their Alms given, and their Feasts made for the Poor, and from all the Prophets say of the *fruitfulness of the Earth*, and of the temporal Blessings they shall then enjoy.

5*thly*, That the *Nations* shall then serve them, and even build up *Jerusalem* for them, cannot be denied by them who literally interpret those Words of the Prophets, *The Sons of Strangers shall build up thy Walls, and their Kings shall minister to thee: The Sons also of them that afflicted thee, shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy Feet: And the Nation and Kingdom that will not serve thee shall perish*, Isa. 60. 10, 12, 13. And *Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plowmen, and your Vine-dressers; ye shall eat the Riches of the Gentiles, and in their Glory shall you boast your selves*, Ch. 61. 5. *See also* Ch. 49. 22, 23.] And,

6*thly*, That they shall have Wives and Children, and as *Irenæus* saith, *shall be multiplied upon the Earth*, must follow from the literal Exposition of our Saviour's Promise, That they who have lost, or forsaken Wife, *or Children for his sake, shall receive an hundred fold*; for Children cannot lawfully be begotten without Wives, and the use of the Marriage-bed: And lastly, whereas the *Millennium* of the Reverend Doctor *Burnet* is to begin after the Conflagration of the World, that of the Antients is still placed before it; *we expect it*, saith *Justin Martyr*, (c) *before Christ's coming to Judgment*. (d) *After this*, saith *Tertullian*, *shall be the destruction of the World, and the Conflagration at the day of Judgment, and we shall be changed in a moment into an Angelical Substance*. (e) *God shall after this reign on Earth a thousand Years, renew the World*, saith *Lactantius*.

It therefore deserves to be admired, that learned Men with so much confidence, make use of these Testimonies of Scripture, and these Authorities of the Fathers, to establish their *Millennium*, and yet so stiffly should deny the Consequences which flow so naturally from those Scriptures, and reject what these *Antients* so generally delivered as a part of that Doctrine. But to insist no longer on these things, hence I suppose it evident,

First, That the Doctrine of the *Millennium* was not the general Doctrine of the *Primitive Church* from the times of the *Apostle* to the *Nicene* Council, as Doctor *Burnet* hath asserted; for then it could have made no Schisms in the Church, as (f) *Dionysius* of *Alexandria* saith it did, declaring how fully he confuted it, and reconciled the Brethren that were contending about it, and prevailed upon *Coracius* the Author, and Ring-leader of this Doctrine, to own he was convinced of his Error, and promise he would no more embrace, or discourse of it to the people.

2*dly*, That the old Doctrine of the *Millennium* differed in many material Points from that which is asserted by the new Patrons of it.

§. VI. If any Man think it not safe to discover so much of the nakedness of the *Fathers* as I have done in this Chapter, I Answer:

First, That I think it more safe than to let it be confidently said and believed, that they were all *Millennaries* from the first to the fourth Century, seeing that shakes the Foundations of *Episcopacy*, and the Translation of the *Sabbath* to the Lord's Day, and other Constitutions derived from the *Apostles*.

2*dly*, I Answer, That this Mistake of the *Fathers* in a matter which they received from the Traditions, and Notions of the *Jews*, will not invalidate their Authority in any thing delivered by them as witnesses of what they saw with their own eyes, or declared to have been then the practice of the Church of *Christ*, nor will it affect their Testimony in any other Doctrine which they neither did or could receive, only on the *Authority* of the *Jewish Doctors*.

(b) Quæ enim sunt in hoc seculo centupla, & prandia exhibita, & cænæ quæ redduntur pauperibus, haec sunt in Regni temporibus. *Iren. l. 5. c. 33.*

(c) Περὶ ἀλλοῦ ἢ ὑμῶν χειρὸν φρονεῖτε. Dial. p. 306.

(d) Hæc est Ratio Regni terreni post cujus mille Annos intra quam ætatem includitur sanctorum Resurrectio pro meritis maturius vel tardius resurgentium, tunc & mundi destructione, & judicii conflagratione commissi, demutati in atomo in Angelicam substantiam scilicet per illud incorruptelæ super indumentum transferrentur in cœleste Regnum. *Contr. Marcion. l. 3. c. ult.*

(e) Post hæc renovabit Deus mundum, & transformabit justos in figuram Angelorum ut immortalitatis esse domicilium valeant Deo in sempiternum. *Epit. c. 11. p. 759.*

(f) B. 4. ch. 6. p. 173. Ὡς ἡ αἵρεσις ἡ ἀποστάσις ὅλων ἐκκλησιῶν γεγονέναι. Euseb. l. 7. c. 24.

CHAP.

CHAP. II.

How far I differ from the Ancient and Modern Millennaries, and in what I agree with them; §. I. *The Propoſition that the true Millennium is only a Reign of the Converted Jews, and of the Gentiles flowing in to them,* Ibid. *Where it is noted,* 1. *That all ſpiritual Bleſſings have been ſtill conveyed from the Jews to other Nations.* 2. *That there will be a glorious Converſion of the Jews to the Chriſtian Faith,* §. II. *That the Deſcription of this Converſion of the Jews made by their own Prophets and Writers, anſwers fully to the Millennium of St.* John, *which he ſpeaks of in the very words of the ſaid Prophets,* §. III. *The Characters which the Patrons of the Millennium give of thoſe times accord exactly with the Characters given by the Prophets of the Converſion of the Jews,* §. IV. *The Prophets ſeem to intimate that this Converſion ſhall be effected by a full influence of the Holy Ghoſt upon them,* §. V. *All the Paſſages cited to this Effect from the Jewiſh Writers ſpeak only of the Millennium, the Reſurrection, the New Heavens and Earth belonging to the Jewiſh Nation,* §. VI.

HAving thus given you a juſt Account of the *Millennium* of the *Ancients*, and of the true Extent of that Opinion in the *Primitive Ages* of the *Church*; I proceed now to ſhew in what things I agree with the Aſſertors of that Doctrine, and how far I find my ſelf conſtrained by the force of Truth to differ from them.

§. I. I believe then, That after the Fall of *Antichriſt* there ſhall be ſuch a Glorious ſtate of the *Church* by the Converſion of the *Jews* to the *Chriſtian* Faith, as ſhall be to it *Life from the Dead*; that it ſhall then flouriſh in Peace and Plenty, in Righteouſneſs and Holineſs, and in a pious Off-ſpring; that then ſhall begin a glorious and undiſturbed Reign of *Chriſt* over both *Jew* and *Gentile*, to continue a thouſand years during the time of *Satan's binding*. And that as *John the Baptiſt* was *Elias* becauſe he came *in the Spirit, and Power of Elias*; ſo ſhall this be the *Church of Martyrs*, and of thoſe who had not received *the Mark of the Beaſt*, becauſe of their entire Freedom from all the Doctrines and Practices of the *Antichriſtian Church*, and becauſe the Spirit and Purity of the Times of the *Primitive Martyrs* ſhall return. And therefore,

1. I agree with the Patrons of the *Millennium* in this, That I believe *Satan* hath not yet *been bound a thouſand years*, nor will he be ſo bound till the time of the Calling of the *Jews*, and the time of St. *John's Millennium*.

2. I agree with them in this, That the true *Millennium* will not begin till the Fall of *Antichriſt*; nor will the *Jews* be Converted till that time, the *Idolatry* of the *Roman Church* being one great Obſtacle of their Converſion.

3. I agree both with the *Modern* and the *Ancient Millennaries*, That then ſhall be great Peace and Plenty, and great meaſures of Knowledge and of Righteouſneſs in the whole *Church* of God.

I therefore only differ from the Ancient Millennaries in three things.

1. In denying *Chriſt's perſonal* Reign upon Earth during this *thouſand years*; and in this both Dr. *Burnet* and Mr. *Mead* expreſly have renounc'd their Doctrine.

2. Though I dare not abſolutely deny what they all poſitively affirm, That the City of *Jeruſalem* ſhall be then rebuilt, and the Converted *Jews* ſhall return to it, becauſe this probably may be collected from thoſe words of Chriſt, *Jeruſalem ſhall be trodden down till the time of the Gentiles is come in*, Luk, 21. 24. and all the *Prophets* ſeem to declare the *Jews* ſhall then return to their own Land, *Jer.* 31. 38, 39, 40. yet do I confidently deny what *Barnabas*, and others of them, do contend for; *viz.* That the *Temple* of *Jeruſalem* ſhall be then built again: for this is contrary not only to the plain Declaration of St. *John*, who ſaith, *I ſaw no Temple in this New Jeruſalem*, Rev. 21. 22. whence I infer there is to be no Temple in any part of it, but to the whole Deſign of the Epiſtle to the *Hebrews*, which is to ſhew the Diſſolution of the *Temple* Service for the weakneſs and unprofitableneſs of it; that the *Jewiſh Tabernacle* was only a Figure of the true and *the more perfect Tabernacle which the Lord pitched, and not Man*; the *Jewiſh* Sanctuary only *a worldly Sanctuary*, a *Pattern*, and a *Figure* of the heavenly one into which *Chriſt* our *High Prieſt* is enter'd, *Hebr.* 8. 2. 9. 2, 11, 23, 24. Now ſuch a *Temple*, ſuch a *Sanctuary*, and ſuch *Service*, cannot be ſutable to the moſt glorious and ſplendid times of the *Chriſtian Church*; and therefore the *Apoſtle* ſaith, *The Lord God omnipotent*,

omnipotent, and the Lamb, shall be their Temple.

3. I differ both from the *Ancient* and the *Modern Millennaries* as far as they assert that this shall be a Reign of such *Christians* as have suffer'd under the *Heathen Persecutors*, or by the Rage of *Antichrist*; making it only a Reign of the Converted *Jews* and of the *Gentiles* then flowing in to them, and uniting into one Church with them. This I believe to be indeed the truth of this mistaken Doctrine, and therefore I shall set my self more fully to explain, and to confirm it. Let it be noted therefore,

§. II. 1. That as the *Jews* were the first *Nation* which were owned by God as his People, and therefore are styled *his first-born*, Exod. 4. 22. *Israel* his *elect*, Isa. 54. 4. *the children of Jacob his chosen ones*, 1 Chron. 16. 13. Psal. 105. 6. God having chosen them *to be a peculiar treasure to himself above all the people of the earth*, Exod. 19. 5. Deut. 7. 6. so all *Nations* of the World have ever since received the Word of God and the true Religion from the *Jewish Nation*, and *Jerusalem* hath been still the *Mother* of all other *Churches*. Before the Advent of our *Lord* and *Saviour*, to them alone, saith the Apostle *Paul*, *belonged the Adoption, the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promises*, Rom. 9. 3. and none then could be *joined to the Lord*, Isa. 56. 3. and worship him aright, unless he join'd himself to the *Jews*, and became a Worshipper of the God of *Israel*, or a Member of that *Church*.

After Christ's coming in the Flesh, the *Gospel* was first sent to them, as being *the Children of the Kingdom*, Matth. 8. 12. our Lord exercised his Ministry only among them, whence he is styled *the Minister of the Circumcision*, Rom. 15. 8. and saith, he was not then sent to any but *only to the lost sheep of the house of Israel*, Matth. 15. 24. And sending his *Apostles*, he forbids them, whilst he was on Earth, to *go into the way of the Gentiles, or to enter into any City of Samaria*, Matth. 10. 5. but saith to them, *Go rather to the lost sheep of the house of Israel.* After his Ascension, they were charged to begin their Preaching at *Jerusalem*, Luke 24. 47. as accordingly they did, *preaching the word to none but the Jews only*, Acts 11. 19. *Paul*, the *Apostle* of the *Gentiles*, first offers his Ministry to them, preaching Christ in their *Synagogues, as his manner was*, Acts 9. 20. 13. 5. 14. 1. 17. 12, 17. 18. 4. and declaring *it was necessary that the word of God should be first spoken to them*, Acts 13. 46. the Gospel being *the power of God to Salvation to every one that believeth, to the Jew first*, Rom. 2. 10. and that *through their fall*, and rejection of it, *the Gospel came unto the Gentiles*, Rom. 11. 28. the halt, lame, and blind, being called to this Feast, because those Guests first bidden refused to come, Luke 14. 21.

Note also, That notwithstanding the Infidelity of many of them, the first *Church* that ever received the Gospel, the Doctrine, the Sacraments of the *New Testament*, was the *Jewish Church*, Acts 2. 42. 47. All the *Churches* of the *Gentiles* received the Gospel from them, they being *made partakers of their spiritual things*, Rom. 15. 27. and the word of God *coming out from them* to other *Churches*, 1 Cor. 14. 36. they being all *grafted into their good Olive tree*. Hence, in the Primitive Times, the Church of *Jerusalem* had the pre-eminence above all other Churches; to her they went for the decision of their Controversies, *Acts* 15. and the *Bishop* of *Jerusalem* is therefore styled by the Ancients (a) *the first Bishop, the Guide of Priests, the Top of the Heads, the Bishop, and Chief of the Apostles*; and the Church of *Jerusalem* is said to be the Church *cui omnes favorem impendunt quasi matri Christiani nominis*, which all favoured as the Mother of Christians.

After the Fall of *Antichrist*, and before the second Coming of our Lord to Judgment, the *Jews* shall be converted, and become a most famous Church again. For this Mystery the *Apostle* hath revealed, *that Blindness in part hath hapned to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written* in the Prophet *Isaiah*, Chap. 59. 20. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, saith the Lord, when I shall take away their sins.* These words are as a Key to the great things said by *Isaiah* touching the *Jewish* Nation, and teach us to interpret them of their glorious Conversion to the *Christian* Faith, and the gathering them *out of every Kindred, and Tongue, and Nation, and People*, that *at the blowing of the great Trumpet they may come from the land of Assyria and Egypt, and may worship the Lord in the holy mount at Jerusalem*, Isa. 27. 13. and they may *fear the Lord from the West, and his glory from the rising of the Sun*, Isa. 59. 19. This is that day *when the Lord shall set his hand* שנית *a second time to recover the remnant of his people, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth*, Isa. 11. 11, 12. when he will so *bring again the captivity of Jacob, and have mercy on the whole house of Israel, as to leave none of them any more there, nor hide his face any more from them*, Ezek. 39. 25, 28, 29.

(a) Cotel. Not. pag. 138.

when

when he ſhall ſo *plant them in their Land, that they ſhall no more be pulled up out of the Land that he hath given them*, Amos 9. 14, 15. So Tobit ſaith, That *when* Πληρωθῶσιν οἱ καιροὶ τοῦ αἰῶνος, *the times of the Age ſhall be accompliſhed, they ſhall return from all places of their Captivity, and build up Jeruſalem gloriouſly, and the Houſe of God ſhall be built in it gloriouſly; as the Prophets have ſpoken thereof*, Tobit 14. 51, 6, 7. And when they ſhall be thus converted, and receive the Goſpel, then ſhall Salvation be again derived from them to the *Gentiles*, and they ſhall be the Means of converting ſuch of them as ſtill remain to be converted, and ſhall draw them to as great Purity and Zeal, and as great knowledge of the Truth as ever the Church enjoy'd: For, ſaith the Apoſtle, *If the Fall of them be the Riches of the World, and the diminiſhing them the Riches of the Gentiles, how much more their Fulneſs?* and *if the caſting away of them be the reconciling of the World, what ſhall be the reconciling them but Life from the Dead*, to the ſame World? Rom. 11. 12, 15. Of this the *Prophets* ſpeak very fully, ſaying, *In that Day there ſhall be a Root of Jeſſe which ſhall ſtand for an Enſign to the People, and to it ſhall the Gentiles ſeek, and his Reſt ſhall be Glory*, Iſa. 11. 11. *Behold*, ſaith God, *I will then lift up my hands to the Gentiles, and ſet up my Standard to the People, and they ſhall bring thy Sons in their Arms, and thy Daughters ſhall be carried upon their Shoulders, and Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers; they ſhall bow down to thee with their Faces towards the Earth, and lick up the Duſt of thy Feet*, Iſa. 49. 22, 23. *Behold, thou ſhalt call a Nation that thou knoweſt not, and Nations that have not known thee, ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael, for he hath glorified thee*, Iſa. 55. 5. *The Lord God that gathereth the outcaſts of Iſrael, ſaith, Yet will I gather others to him beſides thoſe that are gathered to him*, ch. 56. 8. *And the Gentiles ſhall come to thy Light, and Kings to the brightneſs of thy Riſing, lift up thine Eyes round about, and ſee; all they gather themſelves together, they come to thee, thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy ſide; the abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come to thee*, ch. 60. 3, 4, 5. *And the Sons of Strangers ſhall build up thy Walls, and their Kings ſhall miniſter unto thee; therefore thy Gates ſhall be open continually, they ſhall not be ſhut day or night, that men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought. For the Nation and Kingdom that will not ſerve thee, ſhall periſh, and ſhall be utterly waſted*, ver. 10, 11, 12. *Thou ſhalt ſuck the Milk of the Gentiles, and ſhalt ſuck the Breaſts of Kings*, ver. 16. *Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God*, ch. 61. 6, 9. *Ye ſhall eat the Riches of the Gentiles, and in their glory ſhall you boaſt your ſelves*, ch. 62. 2. *The Gentiles ſhall ſee thy righteouſneſs, and all Kings thy glory. Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream*, ch. 66. 12. *I will gather all Nations and Tongues, and they ſhall come and ſee my glory*, ver. 18. *And they ſhall bring all their Brethren for an offering to the Lord out of all Nations to my holy mountain Jeruſalem, and I will alſo take of them for Prieſts and for Levites, ſaith the Lord*, ver. 20. 21, 22. For *as the new Heavens, and the new Earth which I ſhall make, ſhall remain before me, ſaith the Lord, ſo ſhall their ſeed, and their Name remain. Many Nations*, ſaith *Tobit, ſhall come from far to the Name of the Lord God, with Gifts in their hands, even Gifts to the King of Heaven, when his Tabernacle ſhall be built again with Joy, and he ſhall make his Captives joyful in Jeruſalem; yea, all Nations ſhall turn, and fear the Lord God truly*, chap. 13. 10, 11.

§. III. Now here 'tis eaſie to obſerve, how fully this Deſcription of the Converſion of the *Jews* by their *Prophets*, anſwers to the *Millennium* of St. *John*, who uſeth the very Words by which the *Prophets* had foretold their glorious Converſion, and ſaith, they ſhall be then accompliſhed. And,

Firſt, St. *John* ſpeaks of a Reviviſcence of the Church of the Primitive Martyrs that ſuffered *for the Teſtimony of Jeſus, and for the Word of God*, Rev 20. 4. *See* Chap. 3. §. I. and with them of all the Juſt. Now the very Words Ἀνάστασις and Ἔζησαν, uſed by St. *John*, are very frequently uſed by the *Prophets* to expreſs the glorious State of the Jewiſh Church; and by St. *Paul*, to ſignifie the flouriſhing Condition of the Gentiles then. St. *John* ſaith, They who enjoy this *Millennium*, ſhall be *Prieſts to God and Chriſt*, Rev. 20. 6. And the Prophet *Iſaiah* ſaith of the Converted *Jews*, *Ye ſhall be named the Prieſts of the Lord; men ſhall call you the Miniſters of our God*, ch. 6. 6. And of the *Gentiles* that come to them, *I will take of them to be Prieſts and Levites*, ch. 65. 20. This was the very thing promiſed to the *Jewiſh* Nation when God entred into Covenant with them, That they ſhould be *a Kingdom of Prieſts*, Ex. 19. 6. Βασίλειον Ἱεράτευμα, *a kingly Prieſthood*, ſaith the *Septuagint*, ממלכת כהנים i. e. *Kings and Prieſts*, ſaith the *Targum*. (a) This all Chriſtians are already made, ſaith St. *Peter*, 1 *Pet.* 2. 5. and St. *John*,

(a) Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἱσωθὲν τῷ θεῷ. Dial. cum Tryph. p. 334. 6.

Rev. 16. 5, 10. *We are*, saith *Justin Martyr*, *truly Priests to God*; it therefore may be expected we should be more eminently so in that glorious State of the Church.

2*dly*, St. *John* speaks of *a new Heaven and a new Earth* that he saw, saying, *The former Heaven and Earth were passed away*, Rev. 21. 1. and introduceth our Lord, saying, *Behold, I make all things new*, ver. 5. And the Prophet *Isaiah* introduceth God thus, speaking at the Conversion of the *Jews*, *Behold, I create new Heavens and new Earth, and the former shall not be remembred nor come into my mind*, Isa. 65. 17. And again, *I have put my Word in thy mouth, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People*, ch. 51. 16. And, *Thirdly*, In the very Words of the Author of the *Revelations*, *Behold, I make things new*, ch. 43. 18, 19. Seeing then these new Heavens and new Earth must be contemporary with the Conversion of the *Jews*, sure they must be before the Conflagration of the World, *i. e.* before the *Jewish* Nation be consumed to Ashes, and therefore can be only *a new Heaven and new Earth*, in that moral sense in which *Maimonides* explains the Phrase, (b) when he says, *It signifies, that God will place them in perpetual Joy, in lieu of their former Sorrow and Anxiety; so that the Memory of their former Sorrow shall no more remain.*

I confess, there is this peculiarity in St. *John*'s new Earth, that it is said of it, καὶ θάλασσα οὐκ ἔστιν ἔτι, *and the Sea is not yet*, because he had all along represented the Beast as ascending out of the *Abyss*, *and sitting upon many Waters*, which were *the People, and Multitude, and Nations, and Tongues, that had submitted to her*, Rev. 17. 1. --- 8. 15. Now because the Beast was utterly destroyed, and *Satan* was bound up for a thousand years, and *Gog* and *Magog* were not to be gathered till then, nor were the Armies of the Beast which were slain, to rise again till the thousand years were past, *Rev.* 19. 21. --- 20. 6. Therefore the *Apostle* saith, That in this new Earth *the Sea was not yet.*

3*dly*, St. *John* saith, *I heard a great Voice from Heaven, saying, The tabernacle of God is with men, and he will dwell with them, and and they shall be his People, and God himself with them shall be their God*, Rev. 21. 3. And *Ezekiel* the other *Prophet*, who by the *Ancients* is supposed to speak of the *Millennium*, saith in like manner, *I will make a Covenant of Peace with them, and will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore; my Tabernacle also shall be with them, and I will be their God, and they shall be my People*, Ezek. 37. 26, 27.

4*thly*, St. *John* saith, *God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain, for the former things are passed away*, Rev. 21. 4. So also saith the Prophet *Isaiah* of *Jerusalem*, That after the former Heaven and Earth were passed away, *the voice of Weeping shall be no more heard in her, nor the voice of Crying*, Ch. 65. 19. That *the Lord will wipe away Tears from all Faces*, Ch. 25. 8. That *they shall not Hunger, nor Thirst, neither shall the Heat nor Sun smite them, for he that hath mercy on them shall lead them, even by the Springs of Water shall he guide them*, Ch. 49. 10. Which Words exactly answer to those of St. *John*. Rev. 7. 16, 17.

5*thly*, St. *John* saith, *The Building of the Wall of the City was of Jasper, and the City was of pure Gold like unto clear Glass, and the Foundations of the Wall of the City were garnished with all manner of pretious Stones*, Rev. 21. 18, 19. And *Isaias* saith, *I will lay thy Stones with fair Colours, and thy Foundations with Saphires, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones*, Ch. 54. 11, 12. And *Tobit* saith, *Jerusalem shall be built up with Saphires, and Emeralds, and pretious Stones; thy Walls, and Towers, and Battlements with pure Gold; and the Streets of* Jerusalem *shall be paved with Beril, Carbuncle, and Stones of Ophir*, Ch. 13. 16, 17, 18.

6*thly*, St. *John* speaks of *the Tree of Life planted there*, and of *a pure River of Water of Life proceeding out of the Throne of God, and of the Lamb*, Rev. 22. 1, 2. And the Prophet *Zachary* speaks of *Living Water going out of* Jerusalem, Ch. 14. 8. And he that passeth under the name of *Esdras*, saith, *They shall have the Tree of Life planted for an ornament of sweet savour; For unto you*, saith he, *is Paradise opened, the Tree of Life is planted*, 2 Esdr. 2. 12.

7*thly*, St. *John* saith, *There shall be no Night there, and they need no Candle, neither Light of the Sun*, Chap. 22. 5. *Isaias* saith the same, Ch. 60. 19. And the Prophet *Zachariah* saith, *It shall be one day which shall be known unto the Lord, not day nor night, and it shall come to pass that at the evening-time it shall be light*, Ch. 14. 7.

Moreover, St. *John* so represents the Scene of things following the Fall of Antichrist, as plainly to inform us, That he is speaking of this glorious Conversion of the *Jewish* Nation, and God's marrying her again whom he had

(b) Quod dixi creabo novos cœlos, &c. id ita intelligo quod vos positurus sum in lætitiam perpetuam loco luctus & anxietatis prioris, nec, illius luctus prioris memoria sit mansura. *More Nevoch. part* 2. *ch.* 29. *p.* 268.

had formerly divorced; for as the Church of Christ is represented as *the Israel of God*, Gal. 6. 16. *the Commonwealth of Israel*, Eph. 2. 12. *the Jerusalem which is above*, Gal. 4. 26. *the Celestial Jerusalem*, Heb. 12. 22. So St. *John* represents the new Scene of things in the same Language, saying, *I John saw the holy City, New Jerusalem, coming down from God out of Heaven*, Rev. 21. 2. And again, *He shewed me the great City, the holy Jerusalem, descending out of Heaven from God*, ver. 10. Now that this great and holy City, this new *Jerusalem*, is the *Jewish Church* converted to God; the Characters he gives of it will not suffer us to doubt: For, First, He saith, *The City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it*, and the *Lamb is the Light thereof*, Rev. 21. 23. So saith God of the Conversion of the *Jews*. *They shall call the City of the Lord, the Zion, the holy one of Israel*, Es. 60. 14. *Thou shalt call thy Walls Salvation, and thy Gates praise; the Sun shall be no more thy Light by day, neither for Brightness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory.* He saith, *The Gates of this City shall not be shut at all by day, neither shall there be any night there, and they shall bring the Glory, and Honour, Τὸν πλοῦτον, the substance of the Nations unto it*, ver. 25, 26. Even as *Isaias* had said, *Thy Gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the Wealth of the Gentiles, and that their Kings may be brought*, Isa. 60. 11. Lastly, he saith, *The Nations of them that are saved, shall walk in the Light of this City, and the Kings of the Earth do bring their Glory and Honour to it*, ver. 24. which I have shewed to be the very thing foretold by the *Prophets* at the Conversion of the *Jewish* Nation.

Add to this, That he introduceth this *holy City, this new Jerusalem, prepared as a Bride adorned for her Husband*, Rev. 21. 2. and saith, *Come hither, I will shew thee the Bride, the Lamb's Wife*, ver. 9. 10. and then shews *the great City, the holy Jerusalem*; and ch. 19. 7, 8. he saith, *He heard a Voice, saying, The Marriage of the Lamb is come, and his Wife hath made her self ready*; and to *her was granted, that she should be arrayed in fine Linnen, clean and white, for the fine Linnen is the Righteousness of the Saints.* Now thus have the *Prophets* represented the *Jewish Church*, converted to God: Hence is she introduced, speaking thus, *I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath cloathed me with the garments of Salvation, he hath covered me with the robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with Jewels*, Isa. 61. 10. And again, *Thou shalt no more be termed forsaken, neither shall thy Land any more be termed desolate, but thou shalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married*, ch. 62. 4. and *ver.* 5. *For as a Young Man marrieth a Virgin, so shall thy Sons marry thee; and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.*

§. IV. Add to this, that all the Characters which the *Patrons* of the *Millennium* give of those times, exactly accord with the Characters given by the *Prophets* of the Conversion of the *Jews*, and are many of them taken from the very Words of the *Prophets*, foretelling those times: For instance,

First, Indolence and Plenty, saith Dr. *Burnet*, [B. 4. c. 7. p. 183.] *seem to be two Ingredients of this happy State.* Accordingly the *Prophets* every where speak, how *the riches of the Gentiles shall then flow in to them*, Isa. 60. 5, 11. *and they shall eat the riches of the Gentiles*, ch. 61. 6. that *there shall be then no Hunger nor Thirst, no Heat nor Sun to smite them, no Voice of Crying or Weeping.* See *Isa.* 35. 10.

2dly, That it shall be *a time of universal Peace and Freedom from War and Persecution*, [*Ib.* p. 184.] and this he proves from the Words of the *Prophets*, declaring, That at the day, that time when God shall create *new Heavens and new Earth, the Lamb and the Lion shall lie down together, and the sucking Child shall play with the Basilisk, and they shall not hurt in all my holy Mountain*, as it is written, *Es.* 11. 6, 7, 8, 9. and ch. 65. 25. and saying, That *the Nations shall beat their Swords into Plowshares, and their Spears into Pruning-hooks; Nation shall not lift up a Sword against Nation, neither shall they learn War any more*, Is. 2. 4. Mich. 4. 3. as appears also from the Promises, That God will then *make her Officers peace*, Is. 60. 17. *and will extend peace to her as a River*, ch. 66. 12.

3dly, That it shall be *a Kingdom of Righteousness*, [*Ibid.*] Accordingly of this holy City *Jerusalem*, it is said, *There shall no more come into thee, the uncircumcised and unclean*, Isa. 52. 1. *An high-way shall be there, and it shall be called the way of Holiness, the Unclean shall not pass over it*, ch. 35. 8. which exactly answers to those Words of St. *John*, *Into the holy City shall nothing enter that is polluted or unclean*, Rev. 21. 27. And again, *Thy people shall be all righteous*, ch. 61. 21. *See* Zeph. 3. 9. Zach. 14. 20, 21.

Moreover this, saith he, [*p.* 185.] will be *a State under a peculiar Presence and divine Conduct, because the Tabernacle of God will be with Men, and he will dwell with them*; and this we see was promised at the Conversion of the *Jewish* Nation, *Ezek.* 37. 27.

The last Character, saith he, *that belongs to*

this State, or rather to those that enjoy it, is this, that they are Kings and Priests unto God; and this also, we have shewed to be promised to the Converted *Jews*, Es. 61. 6. — 65. 20.

I add, That as the ancient *Fathers* generally held that the time would come when *all Israel should be saved*, and be converted to the *Christian* Faith; so did they as generally conceive that this should happen at the Close of the World (c), and about the time of our *Saviour*'s second coming: and most of 'em speak of it as a branch of the *Millennium*.

So *Justin M.* says once and again, that (d) *then the Jews shall see, and shall acknowledge him whom they have pierced*; and he confesses to *Trypho*, (e) that *Jerusalem shall be rebuilt*, and that (f) *Christians shall rejoyce with Christ together with the Patriarchs and Prophets, and with the Jews and their Proselites*, i. e. *the Nations then flowing in to them before the coming of our Lord*. So (g) *Irenæus* declares, that then *God will restore them to the Land which he had promised, and given to their Fathers, and they shall dwell in it in hope*. And (h) *Tertullian* saith, that *he will then own the Circumcision*, Et Abrahæ gentem, cum ultimo venerit, acceptatione & benedictione dignabitur, *and at his last coming will vouchsafe to accept, and bless the seed of Abraham*. And this is suitable to the ancient Opinion of the (i) *Jews*, that *in the end of the World there should be to them a world full of joy and exaltation, so that their Heaven and Earth should as it were be renewed, according to the words of Isaiah*, Chap. 65. 17. So the *Targum* upon those words of *Hosea*, *The Children of Israel shall seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.*

§. V. Nor is it to be wonder'd that there should be then such a glorious Conversion of them, and such a flowing in of the Nations to them, seeing the *Prophets* seem to intimate there shall be then *a full Effusion of the Holy Ghost* upon them, somewhat resembling that which was vouchsafed to the first Ages of *Christianity*. So the Prophet *Isaiah* speaks of the Desolation of the City ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, *until the Spirit be poured upon them from on high*, Isa. 32. 15. which is the very Phrase in which our Lord promiseth the Spirit to his *Apostles*, Luke 24. 49. St. *Paul* proves their Conversion from those words of the Prophet *Isaiah*, *The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob*: with which these are immediately connected, *And this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed from henceforth for ever*, Chap. 59. 20, 21. And again, Chap. 44. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my Blessing on thy off-spring.* So Ezek. 36. 24. *I will take you from among the Heathen, and gather you out of all countries, and will bring you into your own land.* And ver. 27. *I will put my Spirit within you, and cause you to walk in my Statutes.* And Ch. 39. 28, 29. *I have gathered them unto their own land, and have left none of them any more there, neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord.* And this seems plainly to be hinted in these words of St. *Paul*, 2 Cor. 3. 15, 16, 17. *Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away; for the Lord is* (the giver of) *that Spirit*, or ὁ δὲ κύριος τὸ πνεῦμά ἐστιν *where the Lord is, there is the Spirit; and where the Spirit of the Lord is, there is Liberty*, from subjection to the Law, and from that veil which hinders them from turning to Christ.

To this Mr. *Mead* (*pag.* 761, 767.) conjectures there shall be added a Vision of Jesus Christ to them; for saith God by his Prophet *Zachariah*, Chap. 12. 10. *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon him whom they have pierced, and mourn for him.* And Christ being ask'd, *What shall be the sign of the End of the World*, Matt. 24. 3. saith ver. 30. *Then shall appear the sign of the Son of man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with Power and great Glory.* He speaks to the Jews thus; *Verily, I say unto you, yet a little while, and you shall not see me till you say, Blessed is he that cometh in the name of the Lord*, Matth. 23. 39.

Or that according to the ancient and general Doctrine both of *Jew* and *Christian*, they shall have an *Elias* sent to instruct them, a Deliverer ἕνεκεν Σιὼν *for the sake of Sion*, as the *Septuagint*, Isa. 59. 20. For, saith he, *It may be fit to conceive magnificently of so great a work of God towards a People for whom he hath formerly shewed so many wonders; especially this being the greatest work of mercy and won-*

(c) In the End of the World, 2 *Esdr.* 2. 34. 6. 15, 25. (d) P. 232. D. Ὅτι ὀπτασόεται οἷς ὀξεκεντήσαν.
(e) P. 249. C. (f) Ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφήταις, καὶ τοῖς ἀπὸ τῆς ἡμετέρου γῆνης, ἢ καὶ προσηλύτων ἡμῶν, θεὸν ἀληθῆ ὑμῶν ἢ Χριστὸν προσδέχεσθε, p. 306. (g) L. 5. c. 34. (h) Adv. Marc. l. 5. c. 9. p. 472. C. (i) R. Saadiæ Gaon Sepher Haemunot.

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der that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the wilderneſs. And to this he refers theſe words of *Eccleſiaſticus*, *Elias was ordained to turn the hearts of the father to the ſon, and to reſtore*, κατασῆσαι, *the Tribes of Jacob*: Μακάριοι οἱ ἰδόντες σε, καὶ οἱ ἀγαπῶντες κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, *Bleſſed are they that ſee thee, and are adorned with love, for we ſhall ſurely live*, Eccluſ 48. 10, 11. Where note, that their Converſion is again repreſented by a new life, and by the very word uſed concerning the Souls of the *Martyrs* which were ſlain, *Rev.* 20. 4.

§ VI. Add to this, That as all the ancient *Millenaries* held that this Reign on Earth ſhould be at (k) *Jeruſalem*, and that the *Jews* converted then ſhould reign together with the *Chriſtians*; ſo all the Paſſages cited from *Jewiſh* Writers concerning the *Millennium*, ſpeak only of the *Millennium* of the Reſurrection, the new Heavens and new Earth the *Jewiſh* Nation ſhall enjoy. This is apparent from thoſe words on which the *Midraſh Tehillim* founds this *Millennium*, viz. *Comfort us according to the days in which thou haſt afflicted us*, Pſal. 90. 15. *in Babylon, in Greece, in Rome*. From the words cited by *Galatinus*, l. 12. c. 1. from *R. Eliezer*, ch. 34. *As I live, ſaith the Lord, I will raiſe you in the time to come, in the Reſurrection of the dead, and I will gather you, with all Iſrael, into the land of Iſrael.* From thoſe cited from *R. Saadias* on *Dan.* 7. 18. *Becauſe the Jews rebelled againſt their Lord, their Kingdom ſhall be taken from them, and given to the four Monarchies who ſhall poſſeſs it in this World, and ſhall ſubdue and carry captive Iſrael till the age to come in which the Meſſiah ſhall reign.* From the *Targum* on *Hoſ.* 14. 8. *They ſhall be gathered from the midſt of their captivity*; and on *Pſal.* 50. 4. From the Paſſage quoted by *Galatinus*, l. 11. c. 1. From the Book *Beracoth*, that *Iſrael ſhall no more make mention of their departure out of Egypt in the age to come, in the days of the Meſſiah.* And from the words cited by Mr. *Mead*, Luke 21. 24. *The Jews ſhall be carried captives into all Nations till the times of the Gentiles be fulfilled, and then ſhall they ſee the Son of Man coming in the clouds.* From the words of *Tobit* cited by Mr. *Mead*, p. 579. *Then the children of Iſrael ſhall go into a very long captivity, but the bleſſed God ſhall remember them, and gather them from the four corners of the earth.* Accordingly Mr. *Mead* ſums up their Opinion thus, *They expect their Forefathers, at leaſt ſuch as were juſt and holy, ſhould riſe in the beginning of the ſame* Millennium, *and reign in the Land of Iſrael with their Off-ſpring under the Meſſiah. And*, ſaith he, *I can hardly believe that all the ſmoak of Tradition could ariſe but from ſome fire of Truth anciently made known unto them.* And this I freely grant, and do indeed ſuppoſe by aſſerting a Prediction of ſuch a general Call of the *Jews* near the cloſe of the World, as they ſtyled ζωπύρησις, *a reviving*, and a *Reſurrection* of them. But how comes this Tradition to relate to *Chriſtian Martyrs beheaded for the name of Chriſt*, or to be fulfilled in the Reſurrection of them only who are chiefly *Chriſtians*, not of the *Jews*, but of the *Gentiles*? Mr. *Mead* ſolves the matter thus, p. 604. *Under the ſecond ſort of theſe Reigners I would in a particular reſpect underſtand the Nation of the Jews then converted to the Chriſtian Faith; who coming in toward the end of the day, may, above all others, be ſaid to be thoſe who had not worſhipped the Beaſt, nor his Image, nor had received his mark upon their foreheads or their hands.* And thus will Truth prevail at laſt, but to the ruin of this literal Reſurrection: for how can they literally be ſaid *to live again, and to have a part in the firſt Reſurrection, who were never ſlain for the Faith*? and who are not to be converted, ſay their own Prophecies and Traditions, till God createth *a new Heaven and a new Earth*, and much leſs till the Fall of *Babylon*.

(k) Juſtin. M. Iren. Tertul. ſupra.

CHAP.

CHAP. III.

This Chapter contains an Answer to all the Arguments produc'd from Scripture, to prove this literal Resurrection of the Martyrs, and this Reign of them on Earth a thousand Years, viz. 1. *To the chief Argument for this Opinion, from* Rev. 20. 4, 5, 6. §. I. *To* 2 Pet. 3. *from* vers. 5. 13. §. II. *To* Heb. 25. *compared with* Chap. 1. 6. §. III. *To* Matth. 5. 5. The Meek shall inherit the Earth, §. IV. *To* Rom. 8. 19, 20. The Creature shall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God, §. V. *To* Act. 3. 20. 21. The Heavens must receive him till the time of the restitution of all things, §. VI. *To* Matth. 19. 27, 28, 29. Ye that have followed me in the Regeneration, shall sit upon twelve Thrones, §. VII. And they shall receive an hundred fold now in this life. *Ibid.*

I Proceed now to the Arguments produced from Scripture for the Doctrine of the *Millennium*, to which I hope to return a clear and satisfactory Answer, beginning with those Words of the *Revelations* in which all the Assertors of this Doctrine place their Confidence. And they are these:

§. I. Arg. 1. *And I saw Thrones, and they sat upon them, and Judgment was given to them: and I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had re-received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Christ a thousand Years*, Rev. 20. 4.

But the rest of the Dead lived not again till the thousand Years were finished. This is the first Resurrection, vers. 5.

Blessed and holy is he who hath part in the first Resurrection: on such the second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand Years, vers. 6.

First, Here, say they, is mention of a *First Resurrection*, antecedent to the General Resurrection of the Just, who are not to live again till they who first rise have reigned *a thousand Years* on Earth.

2*dly*, This Resurrection, say they, is proper to those who were *slain for the Testimony of Jesus, and the Word of God*, and were not *Worshippers of the Beast*.

3*dly*, This Resurrection, say they, is not a metaphorical, but a proper Resurrection; for the *Souls*, *i.e.* the persons of them that were slain *live again*.

4*thly*. They do *reign with Christ a thousand Years*, and that Reign, say most of them, is to be upon Earth; therefore there is to be a Reign of those *Martyrs* who were *slain for the Testimony of Jesus and the Word of God* upon Earth *a thousand Years*.

Now in answer to this Argument, let it be noted:

Answ. 1. That it is not the Bodies, but the *Souls* of them that are beheaded who are said *to live*; now the word ψυχὰς, rendred *Soul*, occurs six times in this Book, this place excepted; and in all these places, it signifies either the Soul in separation, or distinction from the Body, or *the living Soul*; for, *Chap.* 6. 9. *The Souls under the Altar*, not only *cry with a loud Voice*, but they are *clothed with white Robes*, ver. 10, 11. which Expressions cannot be well applyed to Dead Bodies. *Chap.* 8. 9. The Κτίσματα ἔχοντα ψυχὰς, are the Creatures having Animal Souls by which they lived, *Chap.* 12. 11. It plainly signifies their Lives, *i. e.* the Souls by which Men live, *Chap.* 16. 3. It is expressly ἡ ψυχὴ ζῶσα, *the Living Soul*, Chap. 18. 13. It signifies the Lives of Men, or else the Souls of Men which they did hunt for, or devour, as *Ezek.* 13. 18, 20. --- 22. 25. and *ver.* 14th. Ἐπιθυμία τῆς ψυχῆς, is *the desire* not of the Body but *the Soul*; Why therefore must this Word be here supposed to signifie that *dead Body* in opposition to the *Soul*, which alone properly can be said to rise, and *live again*?

2*dly*, Let it be noted, that a proper and a literal Resurrection is never in the whole *New Testament* expressed, or represented to us by *the living of the Soul*, but always by the living, raising, or the resuscitation of the Dead, the raising *of the Bodies of the Saints, of them that slept in the Dust*, or *in their Graves and Sepulchres*, or who were *buried in the Sea* or in *the Earth*; if then the *Holy Ghost* here meant a literal and proper Resurrection, why doth he so much vary from the Terms he constantly doth use elsewhere, whenever he discourseth of such a Resurrection, and take up with the Terms so oft applied in Scripture to a Moral, and Metaphorical Resurrection? as we shall see hereafter.

Answ.

Answ. 2. 2*dly*, I grant that here is mention of a *First Resurrection* antecedent to the General and proper Resurrection, but then it plainly is a Resurrection in which all that are *blessed and holy*, and over whom the *second Death hath no power*, have a part, *ver.* 6. and they are all whose *Names are written in the Book of Life*, ver. 14, 15. It is a Resurrection of all who had not worshipped the Beast, *ver.* 4. and they are all the same Persons, *Rev.* 13. 8. It is a Resurrection of those who are made *Kings and Priests to God and Christ*, which all *good Christians* are, 1 *Pet.* 2. 5, 9. and therefore not of *Martyrs* only.

Again, It is a Resurrection before the Day of Judgment, and before the Sea, and Death, and the Grave deliver up their Dead, as the words following intimate, *ver.* 12, 13. viz. *I saw the Dead, small and great stand before God, and the Books were opened; and another Book, which is the Book of Life, and the Dead were judged out of those things which were written in the Books, according to their Works. And the Sea gave up her Dead that were in it: and Death and Hades delivered up their Dead that were in them: and they were judged every Man according to his Works.* Where note, that the Dead delivered up were all that were *judged according to their Works.* It also is a Resurrection before Christ's coming *to render to every Man as his Works shall be*; for this He after promiseth to do, *Chap.* 22. 12. whereas, according to the Doctrine of the *Millennium*, Christ had already given to them whom he had raised to reign with him on Earth, the Blessing promised *to him that overcometh*, Rev. 2. 26, 27. --- 3. 21. 5. 10.

3*dly*, The *rest of the Dead* that *lived not again until the thousand Years were finished*, are not *the Just*, but the *Synagogue of Satan*, *Gog and Magog*, ver. 8. for St. *John*, Chap. 19. represents *the King of Kings and Lord of Lords*, with *the Armies which were in Heaven making War with the Kings of the Earth, and their Armies*, and giving *their Flesh to be meat* unto them; in which War *the Beast was taken, and the false Prophet*, and *cast alive into a lake of Fire*, ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, *and the rest of them*, who were gathered together to make War with this King of Kings *were slain with the Sword that came out of his Mouth, and all the Fowls were filled with their Flesh*, ver. 21. Now it being by the *Pagan Emperors* first, and by the *Beast* afterwards, That *Satan, the great Dragon, made War with the Seed of the Woman which kept the Commandments of God, and had the Testimony of Jesus Christ*, Rev. 12. 17. these Instruments of *Satan* being thus slain, and overcome by *Christ*, Satan is *bound a thousand Years*, *i. e.* He is so long disabled from persecuting and molesting the Church of Christ, and during this space She is raised up to her Primitive Purity, and flourisheth Gloriously, and so is represented, as having a Resurrection from the Dead: This thousand Years being ended, *Satan* is let loose again, and gathers again his Instruments, *i. e. the Nations which are in the four quarters of the Earth, Gog and Magog to Battel, and they compass the Camp of the Saints*, Rev. 20. 8, 9. And this is the living of the rest of the Dead again *after the thousand Years was ended*, ver. 5. for it is only οἱ λοιποὶ, *the rest* that were slain, *Chap.* 19. 21. that lived again; it is only those who had no share in the *First Resurrection*, and so were neither *blessed nor holy*, ver. 6. nor had their Names written in the Book of Life; and consequently those on whom the Second Death had place, which Death they suffered when *Fire came down from Heaven and devour'd them*, and they were cast *into the Lake of Fire with the Devil*, ver. 10, 15.

And that οἱ λοιποὶ the rest, *Chap.* 19. 21. and *Chap.* 20. 5. should signifie the same Persons, cannot seem strange, if we consider that only four Verses intervene betwixt them. And that they must be the same Persons, is evident from the connexion of the words, thus, *the rest of the Dead lived not till the thousand Years* of Satan's Binding and the Saints Reign was ended, *ver.* 5. And when those *thousand Years* were ended, *Satan* was loosed, and gathered them together against that Church of Christ, which had thus Reigned a *thousand Years*, ver. 7, 8, 9, 10.

And this interpretation of *the rest of the Dead* rising again, gives a clear Answer to the Objection of Mr. *Mead*, against the other Senses commonly imposed upon these Words, *viz. That it would be a most harsh and violent Interpretation, to say the Dead, and the living again of the Dead, should not be taken in the same sense*; for according to this Expostion, they are exactly taken in the same sense, the Dead Church living again in the same Metaphorical Sense, in which the rest of the Dead, the Enemies of the Church live again, at the end of the *thousand Years* when Satan is loosed, and gathers them to Battel against the Church.

4*thly*, The Souls of them who were *slain for the Testimony of Jesus, and for the Word of God*, are those *Christians* who were slain in the time of the Ten Persecutions, and the Souls of them who *worshipped not the Beast*, are those *Christians* who chose rather to die, or suffer Persecution, than to be guilty of *Romish Idolatry*: And they are said to live again as the Beast which had received τὴν πληγὴν θανάτου, *the Wound of Death, and one of whose Heads was wounded to Death*, ἔζησε, *lived again*, Rev. 13. 3, 12. *viz.* in the Succession of the *Antichristian* Beast, to him which exercised the power of the *Heathen Emperors* over the Earth, and reviv'd the *Idolatry*

latry of the *Heathen Empire*. And as the *two Witneſſes*, when ſlain, are ſaid to live again, *the ſpirit of life from God entring into them*, Rev. 11. 7, 11. becauſe a ſucceſſion of Men of the ſame Faith, and the ſame oppoſition to the Beaſt, revive, and flouriſh after they were ſlain. Some here reply, that *this was ſpoken of the two Churches*, that they were ſlain, and lived again, *not of the Suppoſita*. But why then may not the words of St. *John* be ſpoken of the *Church* of *Jew* and *Gentile* then reviving, and not of the *Suppoſita*? Moreover, theſe *two Witneſſes* are ſaid to be ſlain, *ver.* 7. and their *dead bodies to lie in the ſtreets of the great City*, *ver.* 8. to be ſeen lying there *three days and an half*, and not to be ſuffer'd to be put into their Graves, *ver.* 9. and *after three days and an half*, the Spirit of *God is ſaid* to enter into them, to *make them ſtand upon their feet*, and *live again*. If therefore nothing of this be ſpoken of the *Suppoſita*, why ſhould thoſe words, *I ſaw the ſouls of them who were beheaded for the witneſs of Jeſus, and they lived again*, be ſpoken of the *Suppoſita*, and not of the *Churches* of the Converted *Jews* and *Gentiles*? this being the *Prophetick Scheme* by which the *Scripture* ſtill repreſents the glorious Reſtoration of God's Church and People. For,

1. The Reſtoration of the *Church* is ſometimes repreſented as a Reſurrection of it from the dead. So ſaith the Prophet *Iſaiah*, ἀναστήσονται οἱ νεκροί, *thy dead ſhall ariſe, and be raiſed out of their tombs*, Chap. 26. 19. So God ſpeaks to the *Jewiſh Nation* by *Ezekiel*, ſaying, *I will open your graves, and cauſe you to come out of your graves, and bring you into the Land of Iſrael*, Ezek. 37. 13, 14. The Prophet *Hoſea* ſpeaks thus, *in three days* ἀναστησόμεθα *we ſhall riſe up again, and we ſhall live before him*, Hoſ. 6. 2. And the *Apoſtle* ſpeaking of this very matter, *viz.* the Converſion of the *Jews*, ſaith, it ſhall be even to the *Gentiles* ζωὴ ἐκ νεκρῶν, *as life from the dead*. Rom. 11. 15. Here then is a Reſurrection of the Church of *God* agreeable to that which our Interpretation of this Paſſage of the *Revelations* doth import: nor is there any more reaſon to ſay the words of St. *John* reſpect the *Suppoſita*, and not the *Churches*, than to ſay the ſame of many of the places cited.

Moreover, the *Scripture* doth more frequently mention the Reſtoration of the *Church*, and her Return from a low, captive, and afflicted State, under the *Metaphor* of a new Life, a Life from the dead, a Reviviſcence of God's Church and People. Thus when God moved the *Perſian Kings* to let the *Jews* return to their own Land, he is by *Ezra* ſaid to give them ζωοποίησιν *a Reviviſcence*, Ezra 9. 9. The Pſalmiſt ſpeaking of himſelf as the Text, or of God's People alſo ſaith the *Marginal Reading*, uſeth theſe words, *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me* (marg. *us*) *again, and ſhalt bring me up again* (* marg. *us*) *from the depth of the Earth*, Pſal. 71. 20. And the Church ſpeaketh thus to God, ζωώσεις *thou wilt quicken us*, and *we will call upon thy name*, Pſal. 80. 18. And again, *Thou wilt return* καὶ ζωώσεις ἡμᾶς *and revive us, and thy people ſhall rejoyce in thee*, Pſal. 85. 6. ζήσονται οἱ τεθνηκότες σου *Thy dead men ſhall live*, Iſa. 26. 19. ſay *Symmachus* and *Theodotion*. ζησόμεθα *We ſhall live in his ſight*, ſaith the Prophet *Hoſea*, Chap. 6. 2, 3. and Ch. 14. 17. *They ſhall live with their Children and return again*, ſaith the Prophet *Zachary*, Chap. 10. 8, 9. The Son of *Syrach* ſaith, at the coming of *Elias*, ζωῇ ζησόμεθα *we ſhall live again*, Chap. 48. 11. But the chief Seat of this Metaphor is in the 37th Chapter of *Ezekiel*, where God is introduced inquiring of the *Jews* in *Babylon*, εἰ ζήσονται *can theſe Bones live*, ver. 3. and promiſing to put into them πνεῦμα ζωῆς *the breath of life*, ver. 5. and ſaying, *I will put my Spirit into you* καὶ ζήσεσθε and *ye ſhall live*, and bidding the Prophet *blow upon them* καὶ ζωοποιήσουσι *that they may live*, ver. 9. and declaring, that when he had done ſo, *breath entred into them*, καὶ ἔζησαν *and they lived again, and ſtood upon their feet*, ver. 10. In all which places the very word which S. *John* uſeth to expreſs the firſt Reſurrection, is here uſed to expreſs the Return of the *Church* from her Obſcurity and Thraldom to a glorious ſtate. Why therefore may not the Word in St. *John* bear that ſenſe which it ſo often bears in the *Prophetick* Writings, and twice in the (a) *New Teſtament*, when ſpoken of the *Gentiles*? It hence at leaſt appears, that by this Interpretation I put no force upon the words, but do expound them in the familiar ſenſe in which they are ſtill uſed upon the like occaſion in the *Prophetick* Writings.

Now it is generally agreed by thoſe who own this Converſion of the *Jews*, that it is not to commence till after the Deſtruction of the *Beaſt*, or the Downfal of *Antichriſt*, mention'd *Chap.* 18. and therefore in the next Chapter he begins his Diſcourſe upon it, ſaying, Chap. 19. 7. *The marriage of the Lamb is come, and his wife hath made her ſelf ready, i. e.* ſhe who was formerly put away, and *the door ſhut upon her* becauſe ſhe was not (b) *prepared* for the *Bridegroom*'s coming, *Matth.* 25. 10. was now to be married to God again. And Chap. 21. he reaſſumes this matter, and ſhews the Bride the Lamb's Wife in ſuch a deſcription, as will not ſuffer us to doubt ſhe is the *Jewiſh Nation* converted to the *Chriſtian* Faith: for, he calls her the *Holy City*, and the *New Jeruſalem*, and tells us in the

* Marg. *us*. Τὸ ἐζωοποίησάς με.

(a) Ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν, Luke 15. 32. Rom. 11. 15.

(b) Not ἕτοιμοι *Ready*.

very

very words of *Isaiah*; Chap. 60. 3, 10. that the *Nations which shall be saved shall walk in the light of this City.* He calleth her also the *Bride* to be married to the *Lamb*; which is the Description the *Prophets* make of this converted *Nation*, viz. as *of a Bride adorned with her Jewels, and as one that is to be married to the Lord*, Isa. 61. 10. 62. 4, 5. And he goes on in a continual Description of this *New Jerusalem* in the words of the Prophets *Isaiah* and *Ezekiel* speaking of the Conversion of the *Jewish Nation.* The City also *coming down from Heaven*, ver. 10. is the new Church of the converted *Jews*, said to come down from Heaven, according to the *Hebrew Phrase*, because of that divine Wisdom, and those spiritual Gifts and Graces with which she shall be adorned from Heaven: for as they were wont to say of one who treated of sublime heavenly things, that he did עלה לרקיע (a) *ascend into Heaven*, and spake as one who was admitted into the divine Councils, *Deut.* 30. 11, 12. *Prov.* 30. 3. and of those who heard these things that they were *exalted to Heaven*, Matth. 11. 23. so the pouring down of these Gifts and Blessings is represented as *the opening of Heaven*, and letting them down upon the Earth. Thus when S. *John* receives his Prophecy, he *sees a door opened in Heaven*, and hears *a Voice saying come up hither, and I will shew thee what shall be hereafter*, Rev. 4. 1. Where note, that the Voice he heard then was *as the Voice of a Trumpet:* and so the very same Voice he heard when he was *in the Spirit*, Rev. 1. 10. The two Witnesses also, when they live again, are called *up into Heaven*, Rev. 11. 11, 12. as being filled with heavenly Wisdom. And since the spiritual Gifts imparted to the Church are said to come *from above, from the Father of lights*, Jam. 1. 17. and they who were made Partakers of them to have *tasted* τ δωρεᾶς ἐπουρανίε *of the heavenly gift*; seeing the Church of Christ is *the Jerusalem which is from above*, Gal. 4. 26. *the heavenly Jerusalem*, Heb. 12. 22. it is no wonder that she is represented here as coming down from Heaven, when she was as it were to have *a new Birth* which is *from above*, Joh. 3. 3. and to be adorned with *spiritual blessings in heavenly things in Christ Jesus*, Eph. 1. 3. and to be reduced to her primitive lustre and purity; for then shall the purity of the Church return, and be as it was in the times of the first *Martyrs* for the Faith, and the Gospel shall be professed without any *Antichristian* mixture, as they who opposed the Beast endeavoured to preserve it: and thus shall these *Martyrs* and Opposers of the Beast live again.

A Reverend and Worthy Person, of more than ordinary Skill in matters of this nature, is of opinion;

1*st*, That *the first Resurrection*, here mention'd, *will be a literal Resurrection of them that have lost their Lives for the Testimony of Christ, to enjoy eternal Life in Heaven a thousand years before the General Resurrection, as the Martyrs of the Old Testament arose with the Body of Christ*, Matth. 27. 52. *They shall reign*, saith he, *with Christ, not on Earth, but in Heaven, where Christ is, and shall be till he come to Judgment.*

2*dly*, He is of Opinion, That *not only the Martyrs shall then rise to heavenly Bliss, but that their Murtherers shall then also rise to eternal Punishment.* Which he gathers from those words of *Daniel*, Chap. 12. 2. *And many of them that sleep in the dust shall arise, some to everlasting Life, and some to everlasting Shame and Contempt.* Now,

1*st*, Against the Doctrine of the first and second Resurrection, properly so called, I have offered some Arguments in the Annotations on 1 *Cor.* 15. and Chap. 4. §. 2. I therefore only farther note;

First, That St. *Matthew* speaks not one word of any *Martyrs* that arose after Christ's Resurrection, but only of *the arising of some Saints that slept*, and their *going into the holy City, and appearing unto many*; which seems rather to make it probable they were Saints who had lived in the Memory of those to whom they appeared, and were known.

2*dly*, St. *Matthew* doth not say as St. *John* doth, that *many Souls lived*, but that πολλα σώματα *many Bodies of those that slept arose out of their Sepulchres:* his words must therefore be understood of a proper Resurrection of the Bodies of the Saints; but it cannot be hence inferr'd that the words of St. *John* bear the same sense.

3*dly*, St. *John* doth not say his *Martyrs* shall reign with Christ a thousand years *before the general Resurrection*, but only, that *they shall reign with Christ a thousand years*; which seems an odd Expression when applied to them who are rais'd *to reign for ever with him.* Add to this, that after the Resurrection of St. *John*'s Saints to *reign with Christ a thousand years*, *Satan is* loosed, and raises his Armies to fight against, and compass about τὴν παρεμβολὴν τ̃ ἁγίων *the camp of the Saints*, ver. 7, 8, 9. which fairly intimates that the *Saints* mentioned *ver.* 6. as Partakers of the first Resurrection, were still on Earth, and not reigning with *Christ* in Heaven.

Lastly, The second part of this Opinion seems to contradict many *Scriptures* which expressly teach that the time of the Punishment of the Wicked, shall be after the Sentence of Absolution hath been passed upon the Blessed, *Matth.* 25. 41, --- 46. when all the Good have gone into everlasting Life, *John* 5. 28, 29. at the day of Judgment, and when we shall ap-

(a) Buxt. Floril. p. 4.

pear before the Judgment-ſeat of Chriſt, *Rom.* 2. 8, 9, 16. 2 *Cor.* 5. 10. and that they who have perſecuted Chriſt's Members ſhall be puniſhed *at the Revelation of Chriſt from Heaven*, 2 Theſſ. 1. 6--9. at *the Conflagration of the World*, 2 Pet. 2. 9. 3. 7. at *the day of Judgment*, Jude 14, 15. *when he cometh in the Clouds*, Rev. 1. 7. and that the Crown of Glory ſhall be given to the Righteous at the ſame time. See Note on 2 *Tim.* 4. 8.

Obj. 2. Some refer to this *Millennium* thoſe words of Chriſt, *Matth.* 5. 5. *Bleſſed are the meek, for they ſhall inherit the earth*; ſaying, that *neither David, nor our Saviour, could underſtand this otherwiſe than of a future State, becauſe it is not the meek, but the great ones of the World, that ſlice the Earth among them, and Court-flatterers that ſcramble for Preferment.*

Anſw. But it is evident to a Demonſtration, that *David* did underſtand this of the preſent Earth, or of the Land of *Canaan*; for the Tenour of this whole 37th *Pſalm* is deſign'd to ſhew, that Wicked Men ſhall by God's Judgments ſuddenly periſh, whilſt Righteous Men lived eaſily and quietly in the Land of *Canaan*. So ver. 9. *Evil doers ſhall be cut off, but they that wait upon the Lord they ſhall inherit the Earth*; *for yet a little while, and the wicked ſhall not be, but the meek ſhall inherit the Earth. They that are bleſſed of him ſhall inherit the Earth, and they that are curſed of him ſhall be rooted out.* So ver. 34. *Wait on the Lord, and keep his way, and he ſhall exalt thee* τοῦ κληρονομῆσαι γῆν *to inherit the Earth: when the wicked are deſtroyed thou ſhalt ſee it.* See alſo ver. 14, 17, 19, 23, 24, 25, 29. 'Tis therefore unadviſedly ſaid, *the Pſalmiſt could not underſtand this of the preſent Earth*, and that upon a plain miſtake of the Import of the Phraſe; as if *inheriting the Earth* was enjoying a vaſt Fortune, or a great ſhare of temporal Enjoyments here, whereas the Comfort of this Life, as our Lord teacheth, Luke 12. 15. *Conſiſteth not in the abundance of the things that we poſſeſs.* The Phraſe rather imports, That Meekneſs is the beſt way to procure us a long and peaceable Life on Earth, *Pſal.* 34. 12, 14. 1 *Pet.* 3. 10. and that the meek Perſon ſhall ordinarily have the moſt ſure enjoyment of theſe things as far as they are needful; that he ſhall enjoy them with the greateſt Quiet and Tranquillity, without that Strife, Debate, Anxiety, and Trouble, which imbitter the Enjoyment of theſe things to others; and with the trueſt Comfort, Satisfaction, and Contentedneſs of Mind. For, as *Chryſoſtom* well obſerves upon the place, Becauſe the *Jews* had been oft taught this Leſſon in the Old Teſtament, our *Saviour* addreſſes himſelf to them in the Language they had been accuſtomed to; this Son of *David* repeateth and confirmeth to them the Promiſe made by *David.* And this I judge to be the moſt natural, and trueſt Expoſition of theſe Words.

Obj. 3. Our Saviour promiſes to his Diſciples and Followers, That for the Loſſes they ſhould ſuſtain here on his account, and for the ſake of his Goſpel, they ſhould receive there an hundredfold, and ſit upon Thrones with him judging the Tribes of *Iſrael.* The Words are theſe: *And Jeſus ſaid unto them, Verily I ſay to you, that ye which have followed me in the Regeneration, when the Son of Man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael*, Matth. 19. 27, 28. Theſe Thrones muſt, in all Reaſon, be the ſame with the Thrones mentioned *Dan.* 7. 9. *Apoc.* 20. 4. and therefore mark the ſame time and ſtate. And ſeeing in thoſe places they plainly ſignifie the *Millennial* State, or the Kingdom of Chriſt and his *Saints*, they muſt here ſignifie the ſame in this Promiſe of our *Saviour* to his ſuffering Followers. And as to the word παλιγγενεσία, which is here tranſlated *Regeneration*, 'tis very well known that both the *Greek Philoſophers* and *Greek Fathers* uſe that word for the Renovation of the World, which is to be at, or before, the *Millennial* ſtate.

Anſw. In Anſwer to this Argument, I ſhall not take notice that what the Argument ſaith is promiſed to *Chriſt's Diſciples and Followers* in general, is indeed promiſed only to his twelve *Apoſtles*, to them who had then *loſt all and followed him*, Matth. 19. 17. to them who had *continued with him in his Temptations*, Luke 22. 28. The Thrones here mentioned therefore cannot be the Thrones ſpoken of in *Daniel*, and the *Revelations*; for theſe Thrones are peculiar to the twelve *Apoſtles*: thoſe in the *Revelations* are ſuppoſed to belong to all that have a ſhare in the firſt Reſurrection: the *Apoſtles* ſit upon theſe Thrones only to *Judge the twelve Tribes of Iſrael*; but they who ſit on the Thrones mention'd in the *Revelations*, are to *Rule over the Nations, and Judge them*, Rev. 2. 26, 27. 3. 21. 5. 10. 20. 4. 6. But,

2*dly*, I grant the παλιγγενεσία, or Regeneration here mentioned, may be referred to the Conſummation of the World, and to the *new Heavens* and *Earth* of which the *Prophets* ſpeak; but then I add, this παλιγγενεσία or *new Birth*, is only that of the Church of Chriſt, that ζωοποίησις or *new Life*, that ζωὴ ἐκ νεκρῶν *Life from the dead*, ſhe ſhall receive when all *Iſrael* ſhall be ſaved, and the *Fulneſs of the Gentiles* ſhall flow in to them. For,

1*ſt*, The Perſons here to be judged are only the *twelve Tribes of Iſrael*, which makes it more than probable, that the whole Promiſe made to the *Apoſtles* reſpects their Government over theſe Tribes, coming in at the Cloſe of the World after the Fall of *Antichriſt*; and that not by a Reſurrection of their Perſons, but by a Reviviſcence of that Spirit which reſided in them,

them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admiſſion of their Goſpel to be the Standard of their Faith, and the Direction of their Lives.

2dly, It hath been obſerv'd already, that the Delivery of the *Jews* from their former Captivities and Miſeries, is always repreſented as a ζωοποιησις, *a giving of Life, and a Reſurrection to the Jews*. And thus may thoſe words of St. *John* be primarily referr'd to them, *viz. I ſaw Thrones, and they ſat upon them, and Judgment was given to them*, Chap. 20. 4. though theſe things belong not to them only, but in general *to him that overcometh*, Chap. 2. 26, 27. 3. 1. Seeing then their Return from their Captivity is in this Style of the *Prophets* uſually repreſented as a παλιγγενεσία, a *reviving*, or *new Life*; Why may not the time of their moſt glorious Converſion, and Collection from all the Corners of the Earth, be by our Saviour here repreſented under that known Metaphor? And this Converſion of the *Jewiſh* Nation being by me placed in S. *John*'s *Epocha*, *viz.* after the Deſtruction of the Beaſt, and the Death and Slaughter of the Armies of them that fought for him, or worſhipped his Image, and her converted Members being, in my opinion, the very *Bride of the Lamb*, *which had made her ſelf ready*, and, after a long Divorce, was now married to God again. I comply in this with all the *Ancient Millenaries*, and eſpecially with (b) *Juſtin Martyr*, when he ſaith, this παλιγγενεσία *is the Myſtery of the Regeneration of all that expect Jeſus Chriſt to appear at* Jeruſalem, *ſpoken of by* Iſaiah, *Chap.* 66. and that *all Chriſtians entirely Orthodox expect to ſpend a thouſand years in* Jeruſalem, *as the Prophet* Iſaiah *hath foretold, ſaying, There ſhall be a new Heaven and new Earth*. For as theſe things are ſpoken by a Prophet of the *Jews*, one ſent to ſpeak theſe things to them, ſo is it beyond diſpute that they chiefly and immediately concern that Nation, and her παλιγγενεσία new Birth of a numerous Off-ſpring after a long Barrenneſs, *Chap.* 66. 7, 8, 9. and her Exaltation to an high Eſtate of Excellence and Glory; and that ſo viſible to the *Gentiles*, that all Nations and Tongues ſhall ſee their Glory.

As for the following words, urged ſtifly by the ancient and ſome later Millenaries, *viz. And every one that hath forſaken Houſe, or Brethren, or Siſter, or Father, or Mother, or Wife and Children, or Lands, for my Name's ſake, ſhall receive an hundredfold now in this time, Houſes, and Brothers, and Siſters, and Mothers, and Children, and Lands; and in the World to come, eternal Life*. It is, in my Opinion,

1ſt, Very unreaſonable to interpret theſe words of Bleſſings to be conferr'd upon Men after the Reſurrection; for they that are thought *worthy to be Sons of the Reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore ſhould they have theſe Mothers, and theſe Children, not to add Wives an hundred fold? They are made *like to the Angels* at their Reſurrection; and what ſhould ſuch *Angelical* Perſons do with, what Advantage will they reap from an hundred Houſes, or a like Encreaſe of Land, on Earth?

If you reply, That theſe words of our *Saviour* relate not to the firſt Reſurrection, of which this Text, which ſpeaks of Wives and Children, is to be interpreted, but only to the ſecond and general Reſurrection; I Anſwer, That the words are general, and therefore muſt include all that are *Sons of the Reſurrection*. Moreover, By admitting this double Reſurrection, the firſt in which they that are raiſed might marry, or have Wives and Children, and the ſecond in which they could not, the Objection or Enquiry of the *Sadducees* is partly left unanſwered; for this Diſtinction doth ſuppoſe a Reſurrection, in which the ground of their Enquiry might take place.

2dly, This wonderful Encreaſe is promiſed νῦν *at preſent*, ἐν τῷ καιρῷ τούτῳ *in this time of life*, Mark 10. 30. Luke 18. 28. in oppoſition to what they ſhall receive *in the Age to come*. Now the *Millennium* is ſtill placed by Dr. *B.* in the Age to come after the Conflagration of the World; this Promiſe therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Reſurrection of theſe Perſons, for that Time can with no propriety of Speech be ſaid to be *now*, nor can the Bleſſings then received be ſaid to be received *in this life*. Moreover, theſe Bleſſings are to be received μετὰ διωγμῶν *with Perſecutions*, it being the known Obſervation of *Criticks* and (c) *Grammarians*, that μετὰ *with a Genitive Caſe ſignifies* with, *and denotes* ἅμα τὸν χρόνον *the ſame time, and only with an Accuſative Caſe ſignifies* after, *and denotes* ὑστεροχρονίαν *a following time*; *ſo that theſe Perſecutions muſt be contemporary with the Enjoyment of theſe Bleſſings, whereas a general Peace, and* (d) *freedom from all Perſecutions, is made a neceſſary Character of the* Millennial *State*.

Laſtly, Theſe words afford an Argument againſt the Doctrine of the *Millennium*, becauſe, according to them, the only Bleſſing to be receiv'd ἐν τῷ αἰῶνι τῷ ἐρχομένῳ *in the Age*

(b) Ὅθεν καὶ διὰ Ἡσαΐου ἐκεκήρυκτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς ἡμετέρου ἡμῶν, καὶ ἁπλῶς πάντων τὸν χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων, Dial. cum Tryph. p. 312. B. & p. 307.

(c) Phavorinus. (d) Dr. *B.* p. 184.

to come is life everlaſting, which Bleſſing is confin'd to Heaven, and not to be enjoyed on Earth, our Houſe *eternal being in the Heavens*, 2 Cor. 5. 1. and *our inheritance eternal reſerved in the Heavens for us:* and therefore they to whom the Promiſe is here made are not in the World to come to live a thouſand years on Earth, or to enjoy the temporal Bleſſings promiſed here, becauſe they are not to be enjoyed in the World to come, but *now, in this preſent life*, and becauſe the only Bleſſing promiſed in the World to come is not to be enjoy'd on Earth, but is reſerved in the Heavens for us, 1 *Pet.* 1. 4.

Obj. 4. St. *Peter*, in his Sermon to the *Jews* after our Saviour's Aſcenſion, tells them that he will come again, and that there will be then a Reſtitution of all things, ſuch as was promiſed by the Prophets. *The Heavens*, ſaith he, *muſt receive him till the time of Reſtitution of all things which God hath ſpoken by the mouth of all his Prophets ſince the world began*, Acts 3. 20, 21.

Anſw. I anſwer, That theſe words cannot be meant of a Reſtitution of all things to their former ſtate; for ſure 'tis very improper to ſay there will be a Reſtitution of all things to their former ſtate, *which God hath ſpoken by the mouth of all his holy Prophets*; for ſince theſe things relate to the Forerunner of our Lord Chriſt's coming in the Fleſh, his Life, Death, Reſurrection, and Aſcenſion, the preaching of the Goſpel to the *Gentiles*, the Reign of *Antichriſt*, the calling of the *Jews*, and the coming in of the Fullneſs of the *Gentiles*, theſe things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated; but I ſee not with what propriety or truth they can be ſaid to be reſtored to their former States, or be renewed, and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων is by the *Syriack* rendred *until the fullneſs of the time of all things*; by the *Arabick*, *till the time in which all things ſhall be perfected, or finiſhed*; by (e) *Tertullian*, *Aduſque tempora exhibitionis omnium*; by (f) *Irenæus*, *Uſque ad tempus diſpoſitionis omnium*, i. e. *till the time of the exhibition, or diſpoſal of all things*; by *OEcumenius*, *till the time that all things do* εἰς τέλος ἐλθεῖν *come to an end:* and for the confirmation of this Import of the word, we have the Suffrage of *Heſychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις *the conſummation of a thing*. Hence then I argue thus againſt this Doctrine. Since Chriſt is to continue in Heaven till the Completion, or Conſummation of all things ſpoken by the holy *Prophets*, if the *Millennium* were any of them, Chriſt muſt continue in Heaven till the Conſummation of that alſo, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's ſecond coming, which is from Heaven.

The Arguments produced in favour of this *Millennium* from *Rom.* 8. 19, 20, 21. from 2 *Theſſ.* 2. 1. from *Hebr.* 1. 6. and 2. 5. and from 2 *Pet.* 3. 8---12. are ſufficiently anſwered in the Notes upon thoſe places.

(e) De Reſur. Carn. c. 23. (f) B. I. 3. c. 12.

CHAP.

CHAP. IV.

This Chapter contains Arguments against the literal Reſurrection, and the Reign of Martyrs upon Earth a thouſand Years. Firſt, *From the Inconſiſtency of it with the happy State of Souls departed,* §. I. Secondly, *From the accurate Deſcription of the Reſurrection in the Holy Scripture, without any mention of a firſt and ſecond Reſurrection, and with ſuch Deſcriptions of the Qualities of the Bodies raiſed, the efficient Cauſe, of the Time, Circumſtances, and Conſequents of it, which ſuit not with the Doctrine of the* Millennium, §. II. Thirdly, *From the Inconſiſtency of it with the Genius of the Chriſtian Faith, and the Nature of the Goſpel Promiſes,* §. III.

HAVING thus ſhewed, That *Scripture* and *Antiquity* afford no ſure Foundation for this ſuppoſed Reſurrection of the Saints and Martyrs to *reign with Chriſt on Earth a thouſand Years*; I proceed now to ſhew the Inconſiſtence of this Doctrine, with many things delivered in the *Holy Scripture*. And,

§. I. *Firſt*, This Doctrine ſeems not well conſiſtent with the happy State of Souls departed, recorded in the Sacred Writings; for can it rationally be ſuppoſed, That thoſe *Spirits of Juſt Men made perfect*, which are now with Chriſt, *Heb.* 12. 23. and, being *abſent from the Body, are preſent with the Lord*, 2 Cor. 5. 8. Philip. 1. 23. ſhould leave thoſe bleſſed Manſions, or quit that happy State, to live on Earth again a thouſand Years? That they who are already *entred into Reſt*, Luke 23. 43. and who enjoy all the Delights and Satisfactions which *Paradiſe* it ſelf affords, ſhould quit this Station to enjoy Peace and Plenty upon Earth? Can they expect to be more righteous and holy, or to have more divine and heavenly Speculations, or better Company, or a more full Fruition of their Lord on Earth, than they enjoy'd in *Paradiſe?* If not, who can imagine, That God ſhould thus degrade them after ſo long enjoyment of thoſe happy Regions, or that they ſhould voluntarily quit theſe Manſions for any Temporal Enjoyments of the Body, any Meat or Drink, or Earthly Pleaſures, which they had formerly deny'd themſelves, and were even dead to whilſt they lived here, or for any Temporary Converſe upon the Earth in which they only lived as *Pilgrims* and *Strangers*, ſtill *looking for a better Country, that is an heavenly?* Heb. 11. 13, 16. And if this Change ſeems not conſiſtent with the State of happy Souls in general, much leſs will it comport with thoſe eſpecial Privileges and high Prerogatives ſuppoſed, by ſome *Fathers*, to belong unto the Souls of *Martyrs, viz.* that they do inſtantly receive their Crowns, and are admitted to a fuller Viſion, and a more intimate Enjoyment of the God of Heaven; for the higher their Advancement is, the greater muſt their Degradation be, when they return again to live on Earth. So that this Doctrine ſeems leaſt of all conſiſtent with the State of thoſe *Chriſtian* Sufferers, who are ſuppoſed to be very the Perſons for whom it chiefly was deſigned, and to whom it is chiefly promiſed.

Let us compare the Reſurrection mentioned by the *Holy Scripture*, with that ſuppoſed by the *Millenaries*, and we ſhall eaſily diſcern, That no Man reaſonably can deſire to enjoy the latter, who can be made partaker of the former.

They who believe the Reſurrection promiſed in *Scripture*, expect our Lord *from Heaven to change their vile Bodies into the likeneſs of Chriſt's glorious Body*, Philip. 3. 21. The *Millenaries* expect him to change, or to reſtore them into ſuch Bodies as ſhall be ſtill mortal, corruptible Bodies; for elſe, what need of Meat and Drink, what Pleaſure can they reap of all their Plenty? The firſt expect, *this corruptible ſhould then put on Incorruption, this mortal put on Immortality*, 1 Cor. 15. 53. The ſecond, That it ſhould do this only after a thouſand Years; for they ſuppoſe, [B. 4. c. 9. p. 206.] That *Nature may be weak*, and they may be *deſirous to be diſſolved* in the *Millennial* State. The firſt expect, That their *diſhonourable Bodies ſhould be raiſed in Glory*, ver. 43. The ſecond, That they be firſt raiſed with their diſhonourable Parts. The firſt, That the Body ſhould be raiſed *a Spiritual and a Cæleſtial Body*, bearing *the Image of the Heavenly Adam*, ver. 44. 48. The ſecond, That it be firſt raiſed an Earthly Body, bearing the Image of the Earthly *Adam*. And Oh! how inglorious, how deſpicable is the Reſurrection which theſe Men expect, compared with the Reſurrection promiſed in the *Holy Scripture?* How much more happy would the *Saints* and *Martyrs* be, could they immediately enjoy the Scripture Reſurrection, than

than by enjoying that which the *Millenaries* have allotted to them? 'And why ſhould 'any one conceive they ſhould not do it? Is it 'becauſe there is a neceſſity they ſhould firſt 'live on Earth a Thouſand Years, (a) to pre-'pare them for Heaven, and eternal Glory; *Ut 'paulatim aſſueſcant capere Deum*, as *Irenæus* 'ſays, (b) That *they may by degrees inlarge 'their Capacities, fit and accuſtom themſelves 'to receive God*; or, as he ſays in another 'place, *That they may become capable of the 'Glory of the Father*, that is, capable of bear-'ing the Glory and Preſence of God? Sure, this is not for the Credit of the *Martyrs*, That they ſhould not be fit or capable to receive God, and enjoy the Glory of the *Father*, without imploying their Contemplations and Devotions upon Earth a Thouſand Years, when theſe holy Perſons who riſe not till the general Reſurrection ſhall from that time be *for ever with the Lord*, 1 Theſſ. 4. 17. and be immediately partakers of the Beatifick Viſion? Moreover, What is it that muſt be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Bleſſed Viſion? Is it not the Soul? And can ſhe not as well contemplate him *under the Altar*, or the *Throne*, or whilſt ſhe doth abide in *Paradiſe*? Is coming down from thoſe Cæleſtial Regions to this dull Earth, the way to elevate the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly things, and finding pleaſure in them, be the way to quicken and invigorate her heavenly Flights and Aſpirations? Or, is there no true (c) Friendſhip, no ingenuous Converſation to be had in *Paradiſe*, that the Soul muſt deſcend to Earth to enjoy it? Or, is it neceſſary, as (d) *Tertullian*, and (e) others argue, by way of retribution, *That the Body which hath ſuffered, may be rewarded in like kind*; *i. e.* that it may be now gratified with bodily Delights, the Pleaſures of the Throat and Palate, fine Cloaths, and innocent Diverſions here on Earth? As if a *change of this vile Body into the likeneſs of Chriſt's glorious Body*, were not a better, and far more glorious Reward of all its Sufferings.

Arg. 2. §. II. A ſecond Argument againſt this Doctrine, of a proper Reſurrection to reign with Chriſt a Thouſand Years on Earth, is taken from the accurate Deſcription of the Reſurrection contained in the *Holy Scripture*. For,

Firſt, In all the Deſcriptions the *Holy Ghoſt* ſo largely gives us of the Reſurrection, and the future Judgment in the *Evangeliſts*, and the *Epiſtles*, there is no mention of a firſt and ſecond Reſurrection, or of any Prerogative of ſome *Saints* above others in it, or of any Precedence of any before others, as to the Reſurrection of their Bodies, which might have reaſonably been expected, had the Doctrine been then received, in ſome of thoſe places where the thing is ſo largely and critically diſcourſed on, as to inform us twice, That the Order of the Reſurrection ſhall be this, *That the Dead in Chriſt ſhall riſe firſt*, 1 Theſſ. 4. 16, 17. and then, *We that are alive ſhall be changed*, and that Chriſt is raiſed *as the firſt Fruits*, and that *afterwards they that are Chriſt's* ſhall be raiſed *at his coming*: Here I confeſs, is mention made of an Order in the Reſurrection; for it is ſaid, *In Chriſt ſhall all be made alive, every Man in his own Order*, 1 Cor. 15. 23. but then the Order is expreſſed thus, *Chriſt the firſt Fruits, afterward they that are Chriſt's*. Whereas, according to the *Millennial Hypotheſis*, the Words ſhould rather have run thus; *Chriſt the firſt Fruits*, then the *Martyrs*, and a Thouſand Years after, the reſidue of the *Juſt*. In the *Epiſtle* to the *Theſſalonians* alſo, there is no Order of the Reſurrection of the Dead mentioned, but of them altogether; and without diſtinction it is ſaid, *Them that ſleep in Chriſt, will God bring with him*, and *the Dead in Chriſt ſhall riſe firſt*.

In Anſwer to the Argument, we have been told, That (f) *as Scripture ſpeaks of the Reſurrection in Groſs, without diſtinguiſhing firſt and ſecond, ſo it ſpeaks of the coming of our Saviour, without diſtinction of firſt and ſecond.* But this is a great overſight; for the *Scripture* gives expreſs notice of Chriſt's coming εἰς δεύτερον, *a ſecond time*, for the Salvation of his Servants, *Heb.* 9. 28. and of his *coming again*, to receive them into thoſe Manſions he is gone to prepare for them, *Joh.* 14. 3. There being therefore equal reaſon to expect a like Diſtinction betwixt the firſt and ſecond Reſurrection, properly ſo called, the conſtant Silence of the *Scriptures* as to that matter, is no ſmall prejudice againſt that *Hypotheſis* which doth ſuppoſe a firſt and ſecond Reſurrection.

2dly, The *Scripture* in thoſe places containeth many things which ſeem moſt plainly inconſiſtent with that Doctrine; for either in thoſe places the *Scripture* ſpeaketh only of the ſecond Reſurrection excluſively of the

(a) Dr. *Burnet*. B. 4. c. 9. (b) L. 5. c. 32. (c) Dr. *Burnet*. p. 203.

(d) In qua enim conditione laboraverunt, ſive afflicti ſunt omnibus modis, probati per ſufferentiam, juſtum eſt in ipſa recipere eos fructus ſufferentiæ. *Iren.* l. 5. 32.

(e) In compenſationem eorum quæ in ſæculo vel deſpeximus, vel amiſimus; ſiquidem & juſtum, & Deo dignum, illic exaltare famulos ejus ubi ſunt afflicti in nomine ipſius. *Tertull. adv. Marcion.* l. 3. c. 23. p. 412.

(f) Dr. *Burnet*. B. 4. c. 10. p. 217.

firſt,

ſaſt, and then it is not true that Mr. *Mead* aſſerts, That *the Day of Judgment, and the time of the Reſurrection, includes both the* Millennium *and the General* Reſurrection; or, that *the Scripture ſpeaks of the Reſurrection in the Groſs, without diſtinguiſhing betwixt the firſt and ſecond*; for, if it ſpeaks only of the ſecond excluſively of the firſt, it muſt ſpeak of it diſtinctly from the firſt, or it muſt in thoſe places intend to ſpeak of both conjunctly and without diſtinction, and then what is ſaid in them muſt be applicable to them both, without diſtinction.

Whereas, the Scripture in thoſe places ſpeaketh many things: *Firſt*, As to the Nature of the Reſurrection, and the Qualities of the Bodies raiſed. *2dly*, As to the efficient Cauſe of the Reſurrection, our *Lord Jeſus*. *3dly*, As to the time of the Reſurrection. *4thly*, As to the Circumſtances, and the immediate Conſequences of that Reſurrection, which are by no means applicable to the firſt, and the particular Reſurrection ſuppoſed by the *Millenaries*, but only to the general Reſurrection, which all *Chriſtians* own. And,

Firſt, That which the Scripture ſaith of the Nature and the Qualifications of the Bodies raiſed, is this, That they ſhall be raiſed *Glorious, Spiritual, Immortal and Incorruptible Bodies*; for then *this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality*, 1 Cor 15. 52, 49. *then ſhall* we bear *the Image of the heavenly Adam*, or of that Lord from Heaven who ſhall *change our vile Bodies into the likeneſs of his glorious Body*, Philip. 3. 21. then ſhall we *be cloathed upon with our Houſe from Heaven, and Death ſhall be ſwallowed up in Victory*, 2 Cor. 5. 1, 4. Now, can a Body raiſed in Glory, *i. e.* in Clarity and in Splendor, ſhining like the Sun, and made *like to Chriſt's glorious Body*, and *like unto the Angels*, as they ſhall be, ſaith Chriſt, who are *thought worthy of the Reſurrection*, have any need of all the Plenty which Dr. *Burnet* hath prepared for it on Earth? Can it feed upon, or reliſh any of the Banquets God, ſaith *Irenæus*, and all the *Ancient Milleneries* hath prepared for it? Can a Body raiſed in Power, *i. e.* free from all Reſtiveneſs, all Pain and Laſſitude continue ſtill, as Dr. *Burnet* [B. 4. c. 9. p. 206.] makes the Bodies of his raiſed *Millenaries* to do, under ſuch Weakneſs of Nature as *will not ſuffer them to continue long under ſtrong Paſſions*, or *intenſeneſs of Mind*? Can a ſpiritual Body, free from Groſneſs and Ponderoſity, from needing Reſt, Sleep, Cloathing, Suſtenance, receive advantage from that Univerſal Plenty, [*Ch.* 7. p. 184. p. 186.] or need thoſe Goods of Fortune, that external Felicity, that Temporal Happineſs he hath provided for it upon Earth? Can theſe Men raiſed with immortal and incorruptible Bodies, which have already *ſwallowed up Death in Victory*, [p. 206.] wiſh to be *diſſolved*, as he ſaith they will? Can the Devil, when looſed, be ſo fooliſh, as to ſummon up his Armies to fight againſt, and kill them who are immortal, and can die no more? Can *Gog* and *Magog*, with all their numerous Hoſt, hope to prevail againſt them, or even dare to aſſault ſuch ſhining radiant Bodies as they then will have? In a word, Can ſuch Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, What ſhould they do? why ſhould they live a thouſand Years, after God hath thus fitted and prepared them for their Habitation in the higheſt Heavens? I therefore do imagine, That when the Patrons of this *Millennial* Reſurrection find themſelves thus preſſed, they will aſſign to their new raiſed Inhabitants of the Earth, a Body capable of enjoying the good things on Earth, and taking pleaſure in thoſe Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the *Millennium, into the likeneſs of Chriſt's glorious Body*, and to ſuffer then another Change into *Cæleſtial* and *Spiritual Bodies*, tho' not another Reſurrection; and it ſeems neceſſary for them to admit of the forementioned Abſurdities, or to admit of this *Hypotheſis*; for when the *Apoſtle* ſaith, *The Dead ſhall be raiſed incorruptible, and we ſhall be changed*, their new raiſed Inhabitants muſt belong to the Dead, and ſo be raiſed incorruptible, and ſo incapable of thoſe earthly Goods they mention, as their Reward on Earth, or to the Living, and then they muſt be changed. And yet this ſhift is plainly contrary to the Account St. *Paul* hath given us of the Reſurrection of the Body; for he expreſly ſaith, That when this corruptible, weak, diſhonourable, earthy Body ſhall be raiſed, it ſhall be raiſed *in Incorruption, Glory, Power*, and be a *Spiritual Body*: That to the *Natural* ſucceeds the *Spiritual* Body, to the *Earthy* the *Heavenly* Body, 1 *Cor.* 15. 43, 44. To the Body *bearing the Image of the Earthly*, the Body *bearing the Image* of the *Heavenly Adam*: Whereas this ſhift muſt infer a Body raiſed not in Glory, or in Incorruption, not a ſpiritual and an heavenly Body, and ſo muſt make theſe *Martyrs* twice bear the Image of the earthy *Adam*, or at leaſt at their Reſurrection not to bear the *Image of the heavenly*. Again, They who are then alive, and ſhall be changed, ſaith the *Apoſtle*, are only thoſe who never ſlept in the Grave, *ver.* 51, 52. Now this cannot be true of *Martyrs* raiſed from the Dead, and ſo the Change here mentioned cannot belong to them.

2*dly*, This Doctrine seems inconsistent with what the Scripture most plainly hath delivered concerning our *Lord Jesus*, the efficient Cause, as well as the Exemplar, of the Resurrection of those that are Christ's; for he that is the Author of this Resurrection, is ὁ Κύριος ἐξ οὐρανοῦ, *the Lord coming down from Heaven*, to effect it, 1 *Cor.* 15. 47. our Lord descending down ἀπ' οὐρανοῦ *from the Heavens*; 1 *Thess.* 4. 16. the time when God shall give to those that have been persecuted and afflicted, Rest with the *Apostles*, who sure will have a share in the first Resurrection, is the time *of the Revelation of our Lord Jesus Christ from Heaven*, 2 *Thess.* 1. 7. The time of this *Millennium*, say the *Patrons* of it, is the time of *the Restitution of all things*. Now at that time, saith the Apostle *Peter*, our *Jesus* is to be *sent down from the Heavens*, Acts 3. 20, 21. they being only to contain him till that time. And one would think that if the Saints must reign with Christ on Earth a thousand years, he must be with them on the Earth; but this the *Patrons* of the *Millennium* will by no means own, but look upon it as a great Absurdity. For, that *Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in an heavenly Body*; this I confess, saith Dr. *Burnet* (g), *is a thing I never could digest*. And (h) *I dare not imagine*, saith Mr. *Mead*, *of this Presence of Christ in his Kingdom, that it should be a visible Converse upon Earth; for the Kingdom of Christ ever hath, and shall be*, Regnum Cœlorum, *a Kingdom whose Throne and Kingly Residence is in Heaven*. Here then the Scripture-Account of the Resurrection, that it shall be effected by the Lord Jesus coming down from Heaven, and the *Millennium* of the *Ancients*, is at once rejected. For, as (i) *Lactantius* saith, the *Son of God shall come, and be conversant among Men a thousand years, and rule them with a righteous Empire: he shall reign with them upon Earth*. So was this the avowed Doctrine of all the *ancient Millenaries*; for they not only did assert his Reign on Earth, but assigned *Jerusalem* as the peculiar place of his Residence whilst he reigned upon it.

3*dly*, This Doctrine is still more evidently repugnant to the time assigned for the Resurrection of the Just; for they are to be raised, saith the *Apostle*, *in a moment, in the twinkling of an eye, at the last trump*, 1 Cor. 15. 52. *for the trumpet shall sound*, and (then) *the dead shall be raised incorruptible, and we* that are alive, and have not slept, *shall be changed. For the Lord himself shall descend from Heaven with a shout, and with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first*. Here we are taught that the dead in Christ, and so the *Martyrs*, shall not be raised till our Lord's Descent from Heaven, that then they shall be raised *in a moment, in the twinkling of an eye*; that, immediately upon their being raised, *they that are* then *alive shall be changed*. (k) St. *Jerom* therefore said, with good ground, that *the Apostle by these words*, cunctam primæ & secundæ Resurrectionis excludit fabulam, *destroys the Fable of the first and second Resurrection*, by asserting that the Resurrection of all that are dead in Christ, and sleep in him, shall be performed *in a moment*, and *in the twinkling of an eye, at the sounding of the last Trump*, and *at the Shout*, or Voice, *of the last Angel*: which leaves no room for a whole thousand years betwixt the first and second Resurrection, unless the *Angel* should be supposed to shout, or the Trump sound, a thousand years. *The hour cometh*, saith our Lord, *John* 5. 28. *when all that are in the tombs shall hear my voice, and shall come forth*. And sure that must be a long hour which lasteth a full thousand years. Again, there shall be pious Persons living and unchanged, when all the pious that were dead are raised; *for the dead in Christ shall rise first, then we that are alive shall be changed*, 1 Thess. 4. 16, 17. we that have not yet slept, saith the *Apostle*. Place now the *Millennium* after the Conflagration of the World, and all things in it, and where will you find these pious Men alive, or how will you preserve them from those Flames? (l) Dr. *Burnet* finds a great Difficulty, not common to all, as he imagines, but peculiar to his own Invention, of a *Millennium* after the Conflagration of the present Earth; viz. *How* Gog *and* Magog *should get into this new Earth, the wicked being all consumed in those Flames*. He is not hardy enough to say, that this is *the Poetick Tale of the*

(g) B. 4. c. 10. p. 217.

(h) *Mr.* Mead *on some Passages of the* Revelations, p. 603.

(i) Filius hominis veniet, & mille annis inter homines versabitur, eosque justissimo imperio reget. *l.* 7. *c.* 24. In terra cum his ipse regnabit *Epit. c.* 11. p. 758. De Millenariis in genere tradit Hieronymus, quod post Resurrectionem alunt in carne Dominum cum Sanctis Regnaturum. *In voce Papias.* Sanctos cum Christo in terra Regnaturos docuit nepos. *Gennad. c.* 55. *Euseb. Eccl. Hist. l.* 7. *c.* 22.

(k) Ep. To. 3. F. 66. A.

(l) B. 4. c. 10. p. 218, 219.

Giants,

Gyants, though he ſaith (p. 219.) it hath great affinity with it. And therefore he produces theſe Men, according to the Philoſophy of *Lucretius* and Mr. *Hobbs*, (p. 220.) *from the ſlime of the Earth, and the heat of the Sun, as Brute Creatures were at firſt:* but whence come theſe pious Men that have not yet ſlept, into this new Earth, is a freſh Difficulty; and to this the Doctor hath yet nothing to ſay, for he either thought not of them, or was unwilling to take up with the *Rabbinical* Notion that they had Eagles wings given them to mount up into the Air whilſt the Earth was on fire.

3dly. This Doctrine ſeems inconſiſtent with many Circumſtances of the Reſurrection mentioned in the *Holy Scripture*; for that ſpeaks conſtantly of the Reſurrection of all Saints, as of a Reſurrection not to a temporal Life on Earth, but to an eternal in the Heavens. *They ſhall come forth out of their Tombs to the Reſurrection of Life*, John 5. 28. *He that ſeeth and believeth in me, He that eateth my fleſh hath eternal Life, and I will raiſe him up at the laſt day*, Chap. 6. 54. That teaches us that when Chriſt comes again, they ſhall be received into the Heavenly Manſions prepared for them, Joh. 14. 2, 3. 17. 24. *and ſhall be with him where he now is*; *that when Chriſt, who is their Life, ſhall appear, they ſhall appear with him in glory*, Col. 3. 14. that *when he doth appear, they ſhall be like him, and ſee him as he is.* Whereas according to the *Hypotheſis* of the *Millenaries*, when Chriſt appears, and when he comes again, they who have been his choiceſt and moſt faithful Servants, ſhall not immediately be raiſed to eternal Life, but firſt to that Life which is but temporal; they ſhall not be received into Heavenly, but into Earthly Manſions; they ſhall not be glorified with him, appear with him in Glory, be like him in his Glory, or *ſee him as he is*, till they have ſpent a thouſand Years on Earth to fit them for thoſe bleſſed Manſions, and to prepare them for this Beatifick Viſion. Moreover, it is ſaid of all the Dead in Chriſt, of all that ſlept in *Jeſus*, that *they ſhall be raiſed firſt*, and that then immediately we *that are alive ſhall be ſnatched up with them in clouds to meet the Lord in the Air, and then we ſhall be for ever with the Lord.* Now if this be ſo, ſurely we cannot afterwards expect to live on Earth a thouſand Years; For as (m) *Nyſſen* puts the queſtion, τί δὲ χρεία τῆς κάτω ζωῆς ὁ μετὰ τοῦ Θεοῦ ζῶν εἰς ἀεὶ χρόνον ἐστίν, *what need is there that they ſhould live below on earth, who hope thus to live in heaven*, and to be *ever with the Lord*, eſpecially ſince theſe words plainly ſeem to ſpeak not of a temporal, but an eternal Life with Chriſt, not by enjoyment of him upon Earth, but by Tranſlation from it to Heaven? Again when the ſame *Apoſtle* ſaith, *this I ſay, Brethren, that fleſh and blood ſhall not inherit the Kingdom of God, neither ſhall Corruption inherit Incorruption*, 1 Cor. 15. 20. and thence concludes that the *dead ſhall be raiſed incorruptible, and we ſhall be changed*; does he not ſufficiently inſinuate that we ſhall be raiſed not to enjoy an Earthly but an Heavenly Kingdom; and that our raiſed Bodies being glorified, ſhall not conſiſt of Fleſh and Blood? And what then will they do with all that plenty, and that great affluence of the Goods of Fortune which the *Millenaries* do ſo highly value? In a word, the comfort which the *Apoſtle* gives the (n) *Theſſalonians* concerning their departed Friends who had ſuffered much Affliction, Perſecution, Tribulation, and doubtleſs many of them Death, for Chriſt's ſake, is only this, that they who remained alive ſhould not prevent them in the enjoyment of the Happineſs promiſed to the Body, but *the dead in Chriſt ſhould riſe firſt*, and then the living ſhould be changed; not this, that theſe ſufferers for the ſake of Chriſt ſhould riſe a thouſand Years before the reſt to Reign with Chriſt on Earth, which yet is by the *Millenaries* deemed great matter of their Conſolation, and ſo was very proper to have been mentioned here, had it been any Article of Chriſtian Faith.

Arg. 3. §. 3. *3dly.* This Reign of *Chriſtians* upon Earth agrees not with the genius of *Chriſtian* Faith, or with the nature of *Chriſtian* Promiſes, or with that frame and temper of Spirit it requires from the Profeſſors of *Chriſtianity*. For,

1ſt. The *Chriſtian* is repreſented as one who is entirely dead to the World, and to the things of the World; one who is not to love it, or the things of it, who is to uſe it as if he uſed it not, as one *whoſe Converſation is in Heaven*, Philip. 3. 19. and it is made the Character of one who is *an enemy to the Croſs of Chriſt*, that he *minds earthly things*; whereas if this be a true Goſpel-promiſe made to *Chriſtians* for their Conſolation and Encouragement under the troubles of this preſent World, that they ſhall after this Life ended, live again on Earth a Life of Indolence, and Peace, and Plenty in the Enjoyment of the Goods of Fortune: If this be one great part of the Reward which God had promiſed to thoſe that ſuffer for his Name, ſure it becomes them to have their Minds and their Affections ſet upon it, to live in expectation of it, and to deſire to enjoy theſe Goods of Fortune, this Peace and Plenty upon Earth; and it would rather be the Character of thoſe who bear the Croſs in proſpect of theſe Bleſſings *to mind earthly things*. That, ſaith St. *Paul*, which makes the ſufferings of this preſent World ſo light unto us, is this conſideration, that *we look not at the things which are ſeen, but which are not*

(h) Caten. in Mat. 5. p. 119.

(n) 1 Theſſ. 1. 6. 2. 14, 15. 3. 3. 2 Theſſ. 1. 4, 5, 6, 7.

seen, not at things *Temporal* but *Eternal* 2 Cor. 4. 17, 18. even at *an house not made with hands eternal in the Heavens*, Chap. 5. 1. Whereas if this be one of the great and precious Promises contained in the Gospel, and made for the encouragement of *Christians* to suffer for Christ's sake they must then look not only at things Eternal, but things Temporal, or for a temporal House on Earth, as well as one eternal in the Heavens, for their supposed Reign on Earth will be but temporal.

Again, the Exhortation of our Lord in his admirable Sermon on the Mount runs thus, *Lay not up for your selves treasures upon Earth, but lay up treasures in the Heaven, for where your treasure is, there will your hearts be also.* Mat. 6. 19, 20, 21. And again, *provide your selves bags that wax not old, a treasure in the Heavens that faileth not*, Luk. 12. 33, 34. St. *Paul* exhorts all that are risen with Christ, to *set their hearts, and their affections not on things on the earth, but on things above, where Christ sitteth at the right hand of God*, Col. 3. 1, 2, 3. and that because they are Dead with Christ unto these worldly things, *and their Life in God is hid with Christ*; so that when *Christ, who is their life, shall appear, they shall appear with him in Glory.* And yet if our Lord Christ in that very Sermon, as the *Millenaries* suppose, encouraged them to suffer with Patience and Meekness upon this Consideration that they *should inherit the Earth*, and had pronounced them *blessed* upon this account, surely they might have suffered upon this very prospect of laying up for themselves Treasures upon Earth in this *Millennium*, and might have had their Hearts and Affections placed upon them; for wherefore are they bid to lay up Treasures in the Heaven, and to set their Affections on things above, but because these are the Blessings promised as the reward of Christian Piety and Patience: If then these Blessings to be enjoyed on Earth after the Resurrection be one great part of the reward which God hath promised to the Piety and Patience of the *Christian*, what reason can be given why he should not see, and set his Heart upon them also? If it be so great a Privilege to have a part in the first Resurrection, to enjoy this Indolency, Peace, and Plenty upon Earth, that the *Apostle* stiles them *blessed who have a part in it*, should they not seek, and set their Hearts upon that very thing in which their Happiness consists? And yet the comfort which our *Lord*, and his *Apostles* do afford these *Christian* sufferers is only this, that *great is their reward in heaven*, Mat. 5. 12. Luke 6. 23. that *when they are tried they shall receive a Crown of glory*, Jam. 1. 12. and that they *have in heaven a better, and more enduring substance*, Heb. 10. 34. which as it placeth the Reward and Comfort of Christ's suffering Members not on Earth, but in the Heavens, and so gives us just reason to conclude our *Lord*, and his *Apostles* knew nothing of this Reign on Earth, or thought it no great matter of their consolation; so did it give occasion to the *Antients* to conclude thus, (o) *If the inheritance of Martyrs be in heaven, their reign on earth can be no better than a fable.*

Moreover, It is evident that all the antient *Patrons* of the *Millennium* held that *Abraham, Isaac*, and *Jacob*, and all the *Patriarchs* and *Prophets* were to be Sharers with the *Christians* in this reign on Earth, and that then would the promised *Canaan* be made good to them. Whereas the *Apostle* plainly tells us, that they expected no reward on Earth, nor did they mind that *Canaan* where they dwelt, but only waited for an heavenly Country; *They confessed*, saith the *Apostle*, *that they were Strangers and Pilgrims upon Earth*, that *they were not mindful of that Country whence they came out, but sought a better Country, that is, an heavenly*, Heb. 11. 13, 16. since then these holy *Patriarchs*, and choice Friends of of God, not only sought not after, but even disclaimed any Inheritance on Earth, seeing the only Country they did expect and look for, was an *heavenly Country*; seeing this only was the Inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their Resurrection, when they compleatly were to be made, and treated as the Sons of God: surely in vain must *Christians* hope for any Reign on Earth with them, who professing themselves Pilgrims and Strangers in it, declared they were not mindful of such an Habitation in the Land of *Canaan*, and who are at the Resurrection to be made *like the Angels*, and to enjoy not any earthly, but that *heavenly Country*, which God hath graciously prepared for them.

In a word, to fortel Times of Peace and Plenty to succeeding Ages, to raise the expectation of a People whose Backs are bowed down, and have been long enslaved and afflicted, is very suitable to this divine Oeconomy; but, to promise plenty, and the Goods of Fortune as the reward of *Christian* Piety and Patience, and let them know that if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the Goods of Fortune, this is too mean, too much beneath the sublime Spirit of *Christianity*, to be one of her great and precious Promises.

(o) Ει ὁ ἀγαθὸς ἡ κληρονομία, μυθώδης ἡ χλιονὴς ἀποφαίνεται. Oecu.

An

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FINIS.

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